

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Blind Man" – Brian Jekel

The Fourth Sunday in Lent

Holy Eucharist - Rite II - March 15, 2026 at 10 AM



The Reverend Andrew David Kruger - Rector & Presider

Anthony J. Rafaniello - Director of Music & Organist

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

Welcome

Andrew Kruger

Prelude

Invention in D Minor, BWV 926 – Johann Sebastian Bach

I. Gathering of God's People

Litany

Bruce Jenneker

The bells are rung and the People kneel as they are able.

Jesus Christ, God in human form:

We cry to you.

God, Loving Creator of all life:

We cry to you.

God, Impartial Liberator of all life:

We cry to you.

God, Life-Giving Sanctifier of all life:

We cry to you.

Holy Trinity, one God:

In mercy hear us as we cry to you.

God, Source of all life;

we bear the fingerprints of the love in which you create us:

We lament our stubborn refusal to live fully in your love.

God, Savior of the world;

we are living signs of the diversity you establish in creation:

We grieve our unwillingness to celebrate our variety.

God, Consecrator of every living thing;

your caressing breath draws us into your hallowing embrace:

We mourn our reluctance to surrender to your drawing near.

God of time and eternity;

our history is a tragic saga of slavery, racism, sexism, oppression and discrimination:

Deliver us.

Jesus Christ,

Hope of the world; we have spurned hope and lost our way:

Renew us.

Holy Spirit,
Fire of passion; kindle in us the ardor for justice:

Equip us.

Sovereign Lord, Head of the Church, judge our denial of your purposes, condemn our resistance to your truth, denounce our institutional collaboration with injustice and evil:

Forgive us.

God of Grace and Glory, we pray for our Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Only-begotten, our Savior and Liberator. **Amen.**

Acclamation

Book of Common Prayer 351

Presider ✠ Bless the Lord who forgives all our sins.

People **God's mercy endures for ever.**

Lenten Bidding

Celebrating Sunday

The Presider says

Dear People of God, in the name of the Church, as we give thanks to God for our redemption through our Lord Jesus Christ, I urge you to keep a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. Therefore, with penitent hearts, and as a mark of our mortal nature, let us confess our sin to God.

Confession

BCP 352

Silence is kept; then Presider and People pray together.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Absolution

BCP 353

✠ Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The People stand and all sing.

Lord, have mer - cy.

Lord, have mer - cy. Christ, have mer - cy. Christ, have

mer - cy. Lord, have mer - cy. Lord, have mer - cy.

Collect of the Day

BCP 219

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The People sit.

II. Proclaiming and Receiving the Word of God

First Reading

1 Samuel 16:1-13

Reader A reading from the first book of the prophet Samuel.

The LORD said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.”

Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the LORD said, “Take a heifer with you, and say, ‘I have come to sacrifice to the LORD.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.”

Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably. I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the LORD's anointed is now before the LORD." But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these."

Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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

Psalm 23

Dominus, regit me

Plainsong Psalter

All sing the Antiphon and Psalm.



Though I walk through the val - ley of the sha - dow of death, I shall fear no e - vil; for you are with me.



TONE VIII.1

- 1 *The LORD* is my shépherd; *
 I / shall not bé in want.
- 2 He makes me lie down in green pástures *
 and leads me be/side still wáters.
- 3 He revives my sóul *
 and guides me along right pathways / for his Náme's sake.
- 4a Though I walk through the valley of the shadow of déath,
 I shall / fear no évil; *
- 4b for you are wíth me;
 your rod and your / staff, they cómfort me.
- 5 You spread a table before me in the presence of those who tróuble me; *
 you have anointed my head with oil,
 and my cup is / running óver.
- 6 Surely your goodness and mercy shall follow me all
 the days of mý life, *
 and I will dwell in the house of the / LORD for éver. [Ant.]

Second Reading

Ephesians 5:8-14

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

Once you were darkness, but now in the Lord you are light. Live as children of light – for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them.

For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, "Sleeper, awake! Rise from the dead, and Christ will shine on you."

Reader The Word of the Lord.

People **Thanks be to God.**

Proclaiming Hymn

Abbot's Leigh

Voices Found 93

The People stand.

1 God, cre - a - tor, source of heal - ing here we
2 Je - sus, known to friend and seek - er ex - er -
3 Ho - ly Spi - rit, bring us whole-ness, come with
4 Tri - ni - ty of awe and won - der yours the

pray for whole-ness and health. Guide our work, our
cis - ing heal - er's art, may the strong sup -
your trans - form - ing love; give us free - dom,
glo - ry, yours the praise. Strike our bind - ing

thoughts, and feel - ing, guide the shar - ing of our wealth.
port the weak-er show - ing love with head and heart;
hope and bold-ness, raise our eyes to see from a - bove;
chains a - sun - der, lib - er - ate our camp - ing ways.

Give dis - cern - ment in our de - ci - sions give com -
 give fresh en - er - gy and pur - pose when un -
 shape our sys - tems, in - sti - tu - tions, clar - i -
 May our lives re - flect your splend-our, in a -

pas - sion in our care; rec - on - cile our
 rea - son - ing blocks your grace, spare us harm, in
 fy our blind - ed sight, as we seek, God -
 bun - dance Lord we ask. God, our guide and

strife and di - vi - sions as we search for means to share.
 dan - ger a - lert us, show the ra - diance of your face.
 giv - en so - lu - tions, help us greet the just and right.
 our be - friend-er, give new mean - ing to our task.

Holy Gospel

John 9:1-41

Presider

✠ The Holy Gospel of our Lord Jesus Christ according to St. John.

People

Glory to you, Lord Christ.

As Jesus walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see.

The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.”

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

Presider The Gospel of the Lord.

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

III. Responding to the Proclaimed Word of God

Children's Sermon

Andrew Kruger

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

Common Worship: Times and Seasons alt.

Presider With confidence and trust, let us pray to the Father.

The Intercessor prays

For the one holy catholic and apostolic Church, for Sally our Bishop, Andrew our Priest,
and for all lay leaders.

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

For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth.

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

For those preparing for baptism and confirmation, and for their teachers and sponsors.

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

For peace in the world, that a spirit of respect and reconciliation may grow among nations and people.

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

For the poor, the persecuted, the sick, and all who suffer, for refugees, prisoners, and all in danger; that they may be relieved and protected.

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

For those whom we have injured or offended, and for grace to amend our lives and to further the reign of God.

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

For the saints, apostles, martyrs, and all those who have walked in the way of holiness.

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

The Presider prays

God our Father, in your love and goodness you have taught us to come close to you in penitence with prayer, fasting and generosity; accept our Lenten discipline, and when we fall by our weakness, raise us up by your unfailing mercy; through Jesus Christ our Lord. **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

Matthew 5:23-24

Presider So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift..

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

“O bone Jesu” – Giovanni Pierluigi da Palestrina

O bone Jesu, miserere nobis,
quia tu creasti nos,
tu redemisti nos sanguine
tuo pretiosissimo.

*O good Jesus, have mercy upon us,
for thou hast created us,
thou hast redeemed us
by thy most precious blood.*

The ushers bring the collection plates and the gifts for St. John's to the ministers and the People stand.

Offertory Chant

Bless the Lord my soul

Taizé Community

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

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

St John's Offertory Prayer

Presider Let us pray.

**Generous God, we present these gifts for St John's,
a symbol of the work you have given us to do;
use them, and use us, in the service of your world
to the glory of your name. Amen.**

Presentation of Gifts

An Anglican Prayer Book 1989

Presider Source of all life, everything in heaven and on earth is yours:

People **All things come from you, and of your own do we give you. Amen.**

Eucharistic Prayer for Children

Common Worship

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Child Why is it right to give thanks and praise?

Lord of all life, you created the universe, where all living things reflect your glory. You give us this great and beautiful earth, to discover and to cherish.

You give us sun and moon and star-lit sky, everything that gives us light, light for our eyes, our hearts, our minds.

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

Sanctus

David Hurd

Hymnal S 124

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

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

Child Why do we share this bread and wine?

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

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

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

Child How do we follow Jesus Christ?

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

People

A - men.

Lord's Prayer

BCP 364

Presider And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

Give us this day our daily bread.

**And forgive us our trespasses,
as we forgive those who trespass against us.**

**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
for ever and ever.**

Amen.

Breaking of the Bread

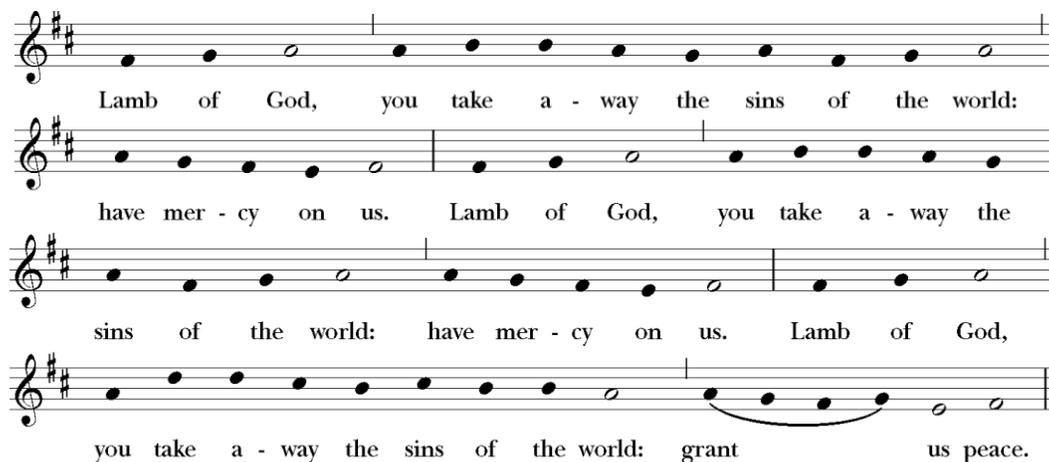
BCP 364

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

Agnus Dei

David Hurd

Hymnal S 161



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Invitation

BCP 364

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

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

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

First Communion Hymn

Land of Rest

Hymnal 620

1 Je - ru - sa - lem, my hap - py home, when
 2 Thy saints are crowned with glo - ry great; they
 3 There Da - vid stands with harp in hand as
 4 Our La - dy sings Mag - ni - fi - cat with
 5 Je - ru - sa - lem, Je - ru - sa - lem, God

1 shall I come to thee? When shall my sor - rows
 2 see God face to face; they tri - umph still, they
 3 mas - ter of the choir: ten thou - sand times would
 4 tune sur - pass - ing sweet, and bless - ed mar - tyr's
 5 grant that I may see thine end - less joy, and

1 have an end? Thy joys when shall I see?
 2 still re - jice in that most hap - py place.
 3 one be blest who might this mu - sic hear.
 4 har - mo - ny doth ring in ev - ery street.
 5 of the same par - ta - ker ev - er be!

Second Communion Hymn

Aus der Tiefe rufe ich

Hymnal 150

1 For - ty days and for - ty nights thou wast fast - ing in the wild;
 2 Should not we thy sor - row share and from world - ly joys ab - stain,
 3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
 4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
 5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
 2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
 3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
 4 round us, too, shall an - gels shine, such as min - is - tered to thee.
 5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Communion Meditation

Il Signore ti ristora

Taizé Community

The musical score is written for voice and piano. It consists of two systems. The first system is in 3/4 time and features a vocal line with lyrics in Italian and Spanish, and a piano accompaniment. The second system is in 4/4 time and continues the vocal line with lyrics in Italian and Spanish, and the piano accompaniment. The score includes a 'Last time' marking with a fermata over the final note of the vocal line.

Translation:

"The Lord restores you. God does not push you away. The Lord comes to meet you."

Prayer over the People

CW

Silence is kept; then the Presider says

Bow down before the Lord.

The people kneel; then Presider continues

Look with favor on your people, O Lord, and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Jesus Christ our Lord. **Amen.**

Post-Communion Prayer

CW

The Presider and People pray

**God of our pilgrimage,
you have fed us with the bread of heaven.
Refresh and sustain us
as we go forward on our journey,
in the name of Jesus Christ our Lord. Amen.**

The people stand.

V. Going out as God's People

1 God of grace and God of glo - ry, on thy peo - ple pour thy power;
 2 Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!
 3 Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;
 4 Save us from weak res - ig - na - tion to the e - vils we de - plore;

crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.
 From the fears that long have bound us free our hearts to faith and praise:
 shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.
 let the gift of thy sal - va - tion be our glo - ry ev - er - more.

Grant us wis - dom, grant us cour - age, for the fac - ing of this
 grant us wis - dom, grant us cour - age, for the liv - ing of these
 Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's
 Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -

hour, for the fac - ing of this hour.
 days, for the liv - ing of these days.
 goal, lest we miss thy king - dom's goal.
 dore, serv - ing thee whom we a - dore.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

Prelude in D minor, BWV 554 – Johann Sebastian Bach

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...

St. John's Sandwich Sunday Today; people are needed to make sandwiches after the services and deliver them to St. John's in Elizabeth. To help, please contact Marion Nechuta (marionnechuta@yahoo.com) or Helen Shteynberg (hshteynberg@gmail.com).

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

Children's Choir The choir rehearses before the 10 AM service so, there is no rehearsal after the service today.

"Wells & Water Systems" Outreach is collecting for the Episcopal Relief and Development (ERD) project, beginning today and ending April 12. The goal is to raise \$750 for a share of a well. More information on this program is in the email blast. Please donate online or make out checks to Trinity Church with "Wells" in memo line.

Easter Flowers As part of the preparation for celebrating Pascha/Easter, please contribute towards the flowers this year. Envelopes marked for this purpose are in the narthex of the church. Alternatively, give to Trinity online and record 'Easter Flowers' in the memo line. All remembrances must be logged online via the QR code (right) or via the link in the email blast before March 22. Loved one's names will be remembered in the Pascha/Easter Bulletins, and at Morning Prayer during Paschal/Easter week each person shall be prayed for by name.



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.

Handbell Choir There is rehearsal this Wednesday, March 18 from 7 to 7:50 PM in the church.

Adult Choir Rehearsal is this Wednesday, March 18 from 8 to 9 PM in Witherington Hall.

Fellowship Luncheon Thursday, March 19 from 12:30 to 2 PM in Witherington Hall. The St. Patrick's luncheon has corned beef, cabbage, potatoes & soda bread. Speaker TBD. Call Susan Olszewski (908-757-9561) or Susan Nelson (908-397-3944) for more info.

Compline There is no Compline for the next five weeks due to the Lenten Course (see details below).

Evensong This Thursday at 7:30 PM as part of the Lenten Course (see details below).

Stations of the Reparations Saturday, March 21 at 11 AM, hosted by St Elizabeth's Episcopal Church, in Elizabeth. A moving liturgy with diocesan congregational reflections on our racial history.

What you need to know in the future...

Cranford's 15th Annual Community Holocaust Day of Remembrance Wednesday, March 25 at 7 PM at Hillside Avenue School.

Trinity's Spring Spaghetti & Meatball Dinner Friday, April 17 from 5 PM to 8 PM. (gluten-free available). Come for a delicious meal and fun evening, 50/50 and basket raffles available. Tickets for adults are \$20; children under 12 are \$5. To purchase tickets, see Cynthia Kolbe after the 8 AM service, see Kathy Murray or Susan Nelson after the 10 AM service.

Trinity Senior Youth Mission Trip Saturday, June 20 through Friday, June 26 for high schoolers and includes whitewater rafting and serving impoverished communities in West Virginia. Check this week's email blast for more information.

Liturgical Notes for Rose Sunday

First, a numerical puzzle. That Lent consists of forty days is rather well known. But go to a calendar; count beginning on Ash Wednesday and ending with the day before Easter. The result? Not forty days but forty-six days! Why? Because the forty days of Lent are fast days in the broad sense, times of discipline and self-restraint. But the Lord's Day, being a Little Easter, is always a feast within the church. Therefore in order to have forty days of fasting, six Sundays must be excluded from the count. Lent in truth is forty weekdays plus six Lord's Days.

This theology of the Lord's Day, once so central to our earliest brothers and sisters in the faith, was gradually forgotten. As the Season of Lent developed and became established in the church even the Lord's Day became an enforced fast. However, 46 days of fasting is a bit much even for those with an iron clad ascetic spirituality. Rose or Refreshment Sunday came to be considered a day of relaxation from normal Lenten rigors; a day of hope with Easter at last within sight.

Traditionally, weddings (otherwise banned during Lent) could be performed on this day, and servants were released from service for the day to visit their mothers (hence it also being called 'Mothering Sunday'). The theology of the Lord's Day was recovered by the Liturgical Renewal at the end of the 19th century and is reflected in the 1979 BCP. Therefore, we keep Rose Sunday, not to break our fast for the first time but, to be reminded that in the midst of our Lenten disciplines the hope of the Easter Season is at hand. Just as Spring promises to thaw the earth, so Rose Sunday promises the full 50-day Season of Easter celebrations becoming visible on the horizon.

Cranford's Annual Community Holocaust Day of Remembrance

Cranford's 15th Annual Community Holocaust Day of Remembrance will be held on Wednesday, March 25 at 7 PM at Hillside Avenue School. It is organized by the Cranford Clergy Council, the Cranford Interfaith Human Relations Committee, Cranford Public Schools, and St. Michael School. This annual event aims to honor the memory of the six million Jewish victims of the Holocaust while educating about the horrors of genocide. This year's theme is "Enduring Lives: What We Protect, We Must Remember." We honor the individuals who risked their lives to hide and rescue children and adults of the Holocaust and to preserve the truth for future generations. It challenges us to reflect on our responsibility to engage with their accounts and ensure their stories are never forgotten.

This event is free and open to the public. It will also be recorded and aired on Cranford's TV35. Our keynote speaker will be Lydia Fogelman, daughter of survivor Phyllis Fogelman. Lydia will recount her mother's experience in the Lvov Ghetto in Poland, where she witnessed countless atrocities before her family escaped and spent two years in hiding.

Fr. Andrew Kruger of Cranford's Trinity Episcopal Church and chair of the Cranford Clergy Council will introduce the performances and speakers, which include Cranford Township Mayor Kathleen Miller Prunty and Cranford Public Schools Superintendent Mark Cantagallo. Performers include the Dance Ensemble and the Madrigals from Cranford High School, as well as the orchestra from Hillside Avenue School, the chorus from Orange Avenue School, and original reflective poetry from St. Michael School students.

Holy Week & Pascha/Easter at a Glance

Palm/Passion Sunday March 29; Rite I Holy Eucharist at 8 AM and Rite II Holy Eucharist at 10 AM.

Passions of the Soul Evensong Monday, Tuesday, and Wednesday of Holy Week (March, 30, 31, & April 1) at 7:30 PM in the Church; services with a simple soup dinner.

Maundy Thursday April 2, the liturgy, including the washing of the feet is at 7:30 PM in the Church. This year we welcome the Calvary Lutheran congregation who will join us for the service, and their pastor, the Reverend Kathryn S. Irwin will preach.

Maundy Thursday Vigil Immediately after the Maundy Thursday service; it's an opportunity to keep vigil in the church, just as Jesus did in the Garden of Gethsemane. Please sign up for one of the hours of watching and praying.

Stations of the Cross Friday, April 3 at 8:30 AM in the Church.

Clergy Council Good Friday Service April 3 at 12 noon, hosted this year by Calvary Lutheran Church.

Good Friday April 3 at 3 PM, the liturgy, including the veneration of the cross, in the Church.

Paschal Vigil Holy Saturday, April 4 at 7:30 PM. This year we are invited to join Calvary Lutheran (108 Eastman St, Cranford) at 7:30 PM. Come and support Fr Andy who will be preaching at this service.

Easter Sunday April 5, Rite I Holy Eucharist at 8 AM and Rite II Holy Eucharist at 10 AM.

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 began 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 William's "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 5: Unchastity
- Thursday, March 12: Avarice
- Thursday, March 19: Anger
- Thursday, March 26: Dejection
- Monday, March 30: Listlessness
- Tuesday, March 31: Self-esteem
- Wednesday, April 1: Pride

Lectionary & Liturgy

This is the Sunday of the Man Born Blind. This gospel reading has been used since early days of the church to help those preparing for baptism understand the process of enlightenment they are going through. In this story, the blind man progresses from the restoration of his physical sight to a deeper enlightenment about God until he is able to recognize Jesus as his Redeemer.

The first reading takes us to the point in the history of salvation when David is chosen by God as king. As is so often the case with the outstanding heroes of the faith, God's choice is not apparent to those who evaluate by human standards. David's anointing is an image of our own baptism in which God chose us and set us apart not for our own merits but because God loves us.

The second reading describes how those who have been baptized and now live in the light will carry on their lives. The final verse may be an ancient Christian baptismal hymn.

We, like the man born blind, are now awake and filled with the Light from Light through our baptism. As we continue in our Lenten pilgrimage toward Easter, enlightened by God's Word and nourished by the sacraments, we find ourselves in the company of a great family of believers. Let us continue to pray for those preparing to be enlightened and anointed in baptism by the Holy Spirit at Easter.

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

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† **Cover art** – "Christ and the Samaritan Woman" by Brian Jekel (b. 1951); many recognize his vibrant and imaginative paintings in Abeka materials and Bible Flash-A-Cards®. Jekel met his future wife Marlene when she was studying to illustrate children's books. Through her, he learned about the Lord. "She was going to a church in South Denver. They were having a Sunday school contest. I thought, I'll help her out. And so I went."

- † **Litany for Justice** – Prepared for the Archbishops’ Commission by The Very Reverend Bruce W B Jenneker, Emeritus Senior Priest, Diocese of Saldanha Bay in the Church of South Africa. Final prayer from words written by Harry Emerson Fosdick, adapted for the dedication of Riverside Church in New York City in 1930 and used in subsequent Books of Common Prayer within the Anglican Communion.
- † **Service Music** – Words: Public Domain. Music: Dr. David Hurd, Organist and Music Director, St. Mary the Virgin (“Smokey Mary’s”), NYC, is widely recognized as one of the foremost church musicians and concert organists in the country, with a long list of awards, prizes, honors and achievements. From 1976 to 2016, he taught at General Theological Seminary, NYC. –[© 1979, GIA Publications]
- † **Collect of the Day** – This new collect written by FB McNutt [*The Prayer Manual*, London: 1952] is appropriate for this Sunday, for it echoes the lections and reinforces the traditional custom of this day as “mothering Sunday” or Refreshment Sunday. When Lent began, as it originally did, on the Monday after the first Sunday in Lent (rather than on Ash Wednesday), this day marked the half-way point in the season and was observed with feasting. In some places it was customary on this day to visit the mother church of the diocese and make offerings there. In others, servants and apprentices often visited their parents on this Sunday, carrying with them a present which commonly took the form of a “mothering cake.” –[*Notes on the American Prayer Book* by Marion Hatchett]
- † **Proclaiming Hymn** – Words: Brigid Pailthorp (extensive research has turned up no information on her); each verse has an attribute of the three persons of the Holy Trinity. –[©1970 Church Publishing]. Music: Cyril Vincent Taylor, former Warden of the Royal School of Church Music in England. For many years he served as a proprietor of *Hymns Ancient & Modern*, playing a major editorial role in compiling two supplements and *The New Standard Edition*. –[©1942, ren. ©1970 Hope Publishing]
- † *** Nicene Creed** – Almost identical to the version in the BCP, this is designed to contain “all the expansive language texts currently authorized.” The omission of ‘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 was a development implemented only in the Western Church and without approval of a General Council.
- † **Offertory Anthem** – Giovanni Pierluigi da Palestrina (1525-1594) was an Italian Renaissance composer of sacred music and the best-known 16th century representative of the Roman School of musical composition. He had a lasting influence on the development of church music, and his work has often been seen as the culmination of Renaissance polyphony.
- † **Offertory Hymn** – Words: Claudia Frances Hernaman (1838-1898). The daughter of an Anglican minister, she married a minister. Like so many other women hymn writers of the 19th century, she was devoted to the religious education of children. Toward this end, she wrote 150 hymns in several collections, some original, some translated. Music: melody *Day’s Psalter*, 1562; adapt. & harm. Richard Redhead (1820-1901).
- † **First Communion Hymn** – Words: F.B.P. (ca. 16th cent.), alt. Music: American folk hymn; adapt. & harm. Annabel Morris Buchanan (1889-1983).
- † **Second Communion Hymn** – Words: George Hunt Smyttan (1822-1870). First published in the *Penny Post*, 1856, in 9 stanzas of 4 lines, headed “Poetry for Lent; As sorrowful, yet always rejoicing,” and signed “G. H. S.” He died suddenly; “the following pathetic details respecting the death and burial-place of Mr. Smyttan: He was buried, not in Frankfort great Cemetery, but in a newer one on the other side of the river Main. Having died suddenly, and being entirely unknown here, no relatives being with him, and there being no possibility of communicating with them, he was entered simply as Smyttan, England, and buried amongst the poor in an unpurchased grave. I stood before the spot to-day, but all record of him has disappeared. Another cross covers it to the memory of one who died about 25 years afterwards, and who is buried above Mr. Smyttan. I was informed that in (I think) 60 years hence, all traces of the various occupants will be entirely cleared away. My informant knew nothing about the cross, if any, which covered Mr. Smyttan’s remains. He thought that if there were one it would have been utilized for someone else.” –[John Julian, *Dictionary of Hymnology*] Music: melody Martin Herbst (1654-1681); harm. William Henry Monk (1823-1889).
- † **Communion Meditation** – Words: Taizé Community; translation: “The Lord restores you. God does not push you away. The Lord comes to meet you.” Music: *Jacques Berthier (1923-1994)*. –[© 1981 Ateliers et Presses de Taizé, GIA]
- † **Sending Hymn** – Words: William Williams (1717-1791); the “sweet singer of Wales” interweaves imagery from Exodus to evoke a sense of God’s guidance through strife. Originally given the title, “A prayer for strength to go through the wilderness of the world.” He often used the metaphor of “pilgrimage” in his hymn texts. The general theme is an allusion to the Israelites’ journey through the desert to reach the Promised Land. Music: John Hughes (1873-1932) named the tune after a coal mining area in Wales. A Welsh composer of hymn tunes, he worked his entire life in secular jobs, his worldwide fame being the result of a hobby he pursued on the side. This tune was at first circulated only in leaflet form because hymnal editors considered it too vigorous to be a proper hymn tune. They eventually succumbed to popular pressure. The hymn was sung at the 1997 funeral of Princess Diana and the royal wedding of Prince William and Catherine Middleton in 2011.

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