

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"The Canaanite Woman Asks for Healing for Her Daughter" by Ilyas Basim Khuri Bazzi Rahib

Twelfth Sunday after Pentecost



Holy Eucharist ~ Rite II ~ Proper 15

August 16, 2026 at 9 AM

The Reverend Andrew David Kruger - Rector & Presider

Anthony J. Rafaniello - Director of Music and Organist

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

Welcome

Andrew Kruger

Prelude

“Prelude on *Mit Freuden Zart*” – Gerald Near

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

I. Gathering of God's People

Gathering Hymn

Mit Freuden zart

Hymnal 408

1 Sing praise to God who reigns a - bove, the God of all cre -
2 What God's al - might - y power hath made, his gra - cious mer - cy
3 Let all who name Christ's ho - ly Name give God all praise and
a - tion, the God of power, the God of love, the God of
keep - eth; by morn - ing glow or eve - ning shade his watch - ful
glo - ry; let all who know his power pro - claim a - loud the
our sal - va - tion; with heal - ing balm my soul he fills, and
eye ne'er sleep - eth. With - in the king - dom of his might, lo!
won - drous sto - ry! Cast each false i - dol from its throne, the
ev - ery faith - less mur - mur stills: to God all praise and glo - ry.
All is just and all is right: to God all praise and glo - ry.
Lord is God, and he a - lone: to God all praise and glo - ry.

Acclamation

Enriching our Worship 50

Presider ✕ Blessed be the one, holy, and living God.

People **Glory to God for ever and ever.**

Collect for Purity

Book of Common Prayer 355

Presider Let us pray.

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

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.

Collect of the Day

BCP 232

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

Presider Let us pray.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, 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

Genesis 45:1-15

Reader A reading from the book of Genesis.

Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?"

But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, "Come closer to me." And they came closer. He said,

"I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt.

"Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there – since there are five more years of famine to come – so that you and your household, and all that you have, will not come to poverty.' And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here."

Then he fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 133

Ecce, quam bonum

BCP 787

- ¹ Oh, how good and pleasant it is, *
when brethren live together in unity!
- ² It is like fine oil upon the head *
that runs down upon the beard,
- ³ Upon the beard of Aaron, *
and runs down upon the collar of his robe.
- ⁴ It is like the dew of Hermon *
that falls upon the hills of Zion.
- ⁵ For there the LORD has ordained the blessing: *
life for evermore.

Second Reading

Romans 9:1-2a, 29-32

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

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Reader The Word of the Lord.

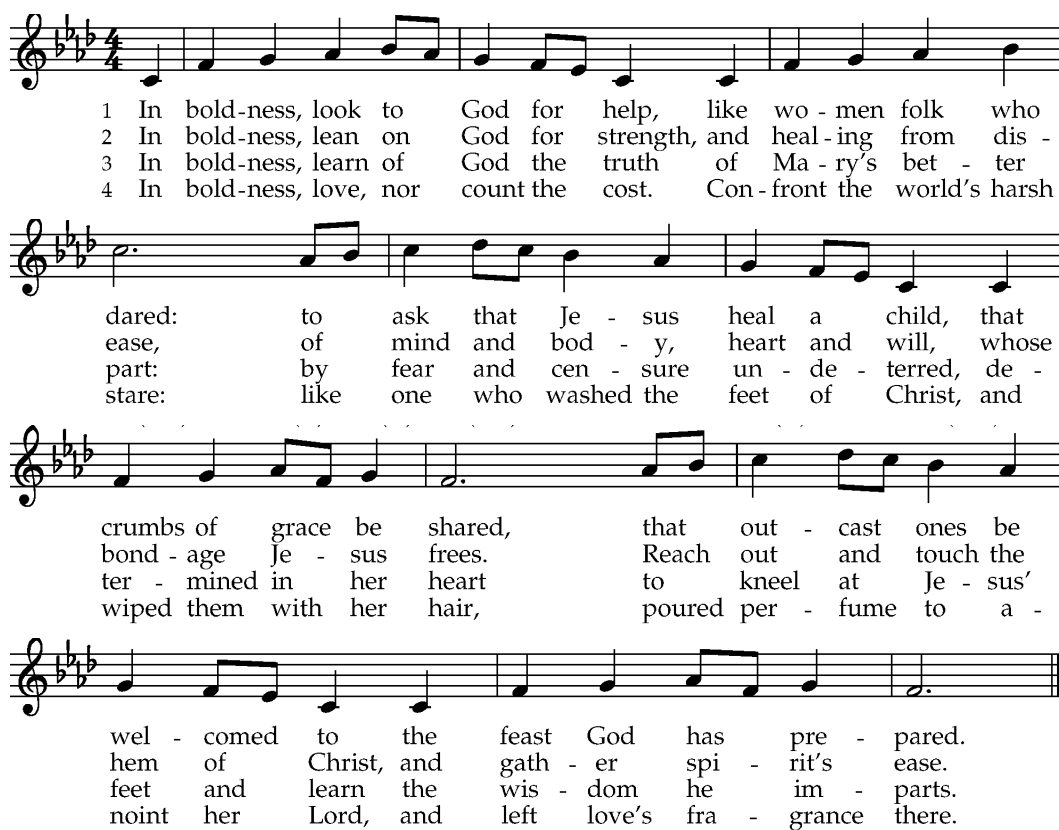
People **Thanks be to God.**

Proclaiming Hymn

Morning Song

Voices Found 94

The People stand.



1 In bold-ness, look to God for help, like wo - men folk who
2 In bold-ness, lean on God for strength, and heal - ing from dis -
3 In bold-ness, learn of God the truth of Ma - ry's bet - ter
4 In bold-ness, love, nor count the cost. Con - front the world's harsh

dared: to ask that Je - sus heal a child, that
ease, of mind and bod - y, heart and will, whose
part: by fear and cen - sure un - de - terred, de -
stare: like one who washed the feet of Christ, and

crumbs of grace be shared, that out - cast ones be
bond - age Je - sus frees. Reach out and touch the
ter - mined in her heart to kneel at Je - sus'
wiped them with her hair, poured per - fume to a -

wel - comed to the feast God has pre - pared.
hem of Christ, and gath - er spi - rit's ease.
feet and learn the wis - dom he im - parts.
noint her Lord, and left love's fra - grance there.

Holy Gospel

Matthew 15:10-28

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

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

Jesus called the crowd to him and said to them, "Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" He answered, "Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit."

But Peter said to him, "Explain this parable to us." Then he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile."

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

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

III. Responding to the Proclaimed Word of God

Homily

Andrew Kruger

Nicene Creed

EOW 53

**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

Hear Our Prayer p. 73 alt

Presider Let us pray to the Lord.

The intercessor prays

For the Church, the body of Christ, that you will strengthen us, reorient us, and send us to share your gospel.

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

For the health and welfare of all nations; embolden all leaders to serve the common good and advocate for the needs of all people.

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

For all creatures on the earth, and for the earth itself; that all people will recognize the goodness of your creation.

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

For this congregation; give us hearts that long for you and hands that serve others in your name.

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

For those who are sick, suffering, anxious, hopeless, imprisoned, persecuted or alone; grant your grace to all in need and to those who provide them care.

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

For the power of Christ's resurrection to shape our reality, so that the dying will know peace, and the grieving will know comfort.

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

The Presider concludes

God of infinite love, no one is excluded from your embrace: confirm and strengthen in us the vocation to share your blessing with the whole world; through Jesus Christ our Lord. **Amen.**

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 50:14

Presider Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.

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 Hymn

Beecher

Hymnal 470

The People stand.

1 There's a wide-ness in God's mer-cy like the wide-ness of the sea;
2 There is no place where earth's sor-rows are more felt than up in heaven;
3 For the love of God is broad-er than the mea-sure of the mind;

there's a kind-ness in his jus-tice, which is more than lib-er-ty.
there is no place where earth's fail-ings have such kind-ly judg-ment given.
and the heart of the E-ter-nal is most won-der-ful-ly kind.

There is wel-come for the sin-ner, and more gra-cies for the good;
There is plen-ti-ful re-demp-tion in the blood that has been shed;
If our love were but more faith-ful, we should take him at his word;

there is mer-cy with the Sa-vior; there is heal-ing in his blood.
there is joy for all the mem-bers in the sor-rows of the Head.
and our life would be thanks-giv-ing for the good-ness of the Lord.

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 your gifts and calling are irrevocable and you bless us with life forever.

You created the earth and everything in it, and formed it's peoples to live as one. In ancient times you worked through your servant, Joseph, sending him ahead of your people to preserve life and open up a way of salvation.

And now, though never rejecting those you first chose, you have thrown open the gates of mercy to all. You sent your own child, Jesus, among us, and when his eyes were opened by the pleas of a gentile woman, you made it known that no one would have to scrape for crumbs of mercy beneath your table.

When he was killed, you raised him to life, and with him raised us all and seated us in honor at your banqueting table.

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

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.

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

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.

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 - ening grace, O Lord, in coun - tless
 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.

Post Communion Prayer

Common Worship

Presider Let us pray.

The People stand.

**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.

The Presider blesses the People.

Do not follow blind guides, but always be prepared to hear the Word of God anew,
 even challenging you from unexpected sources.

And may God bless you with life forever;
 May Christ Jesus heal you of all that would harm you;
 And may the Holy Spirit cleanse your hearts of all that would defile you. **Amen.**

V. Going out as God's People

Sending Hymn

Moscow

Hymnal 537

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.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

“Menuet Gothique” – Leon Boëllmann

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...

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

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.

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

Rector's Vacation This Wednesday, August 19 to Tuesday, August 25. The Rev. Jack Zamboni will preside on August 23.

Trinity Adult Choir This Wednesday, August 19 from 8 PM to 9 PM in Witherington Hall, rehearsal for those singing at St. John the Divine, NYC on October 4.

Trinity Fellowship Luncheon This Thursday, August 20 from 12:30-2 PM in Witherington Hall. Lunch will be barbecued spare ribs with sides; speaker is Cheryl Pantina on her Mission Trip to West Virginia this summer. Call Susan Olszewski (908-757-9561) for questions or to volunteer, or if you're coming for the first time.

Compline This Thursday at 8 PM online.

What you need to know in the future...

Summer Schedule Today to Sunday, August 30, there is only one Sunday service at 9 AM. During this summer period the fourth Sunday of the month is a Rite I said service, all other services are Rite II with music.

Feast of Creation in Christ Sunday, August 30 at 9 AM; a day of thanksgiving for creation and prayer for its care and renewal.

The Blessing of Students and Educators Sunday, September 6 during the 10 AM Eucharist. Children are invited to bring their backpacks to the service and will receive a special backpack tag.

Annual Cranford 9/11 Memorial Service Thursday, September 10 at 6:30 PM at the 9/11 park in Cranford.

Anti-Racism Training September 12, 19, 26, and October 3, 10, and with a follow-up session on November 7 from 7 PM-9 PM. Provided by the The Diocesan Anti-Racism Commission; \$100 per person. Registration link in the email blast.

Round Up Sunday September 13, only ONE service at 10 AM for Trinity's annual after-summer welcome-back service followed by a parish-wide BBQ. Everyone is encouraged to come and help kick-off the church year. Learn about the church ministries and volunteer opportunities to grow the body of Christ here at Trinity. There will be great food and games for all ages. Click on the QR code for attendance (to help plan the food) or to volunteer to help on the BBQ. For questions, please contact Tom Kaercher (908-757-9561 home, 908-591-0962 cell) or tkaercher7@gmail.com .



Sing at St. John's The Trinity Choir has been invited to sing at the Feast of St. Francis service at the Cathedral Church of St. John the Divine in New York City on Sunday, October 4, with a rehearsal on Saturday, October 3. It will be an extraordinary experience to sing in one of the great cathedrals of the world, as part of one of its signature celebrations. The trip will involve some expense, including the use of a TEDS bus and driver for transportation. To help sponsor this special opportunity, or would like more information, please speak with Anthony Rafaniello or contact the Parish Office.

Spiritual Reflection: The Canaanite Woman & Jesus

This Sunday's Gospel (Matthew 15:21–28) contains one of the most difficult conversations in the New Testament. A Canaanite woman pleads with Jesus to heal her daughter, only to encounter silence, apparent refusal, and words that have troubled Christians for centuries. The Church has never ignored the difficulty of this passage. Some of the early Church Fathers understood Jesus to be testing the woman's faith, drawing from her a trust that might become an example for others. More recently, some theologians have suggested that Jesus' encounter with the woman reveals the genuine growth of his human life, as he comes to embrace more fully the universal scope of his mission. Both readings continue to find thoughtful advocates, and each seeks to take seriously both the humanity of Christ and the mystery of the Incarnation.

A third approach, however, has become increasingly persuasive, particularly among biblical scholars. Rather than focusing primarily on what changes in Jesus, it asks what Matthew is trying to teach his readers. Immediately before this encounter, Jesus has challenged the Pharisees' concern with ritual purity, insisting that the heart – not external distinctions – is the true measure of holiness. Matthew then presents a woman who, by every conventional measure, stands outside the covenant. Yet she displays extraordinary trust, humility, and courage. The contrast is striking. Those who know the religious boundaries fail to recognize God's work, while the outsider becomes the very example of the faith Jesus commends. The story is directed not only to the disciples but also to us, inviting us to reconsider where genuine faith is found.

Anglicans have long understood Scripture to be read not as isolated verses but as a coherent witness to Christ, interpreted in conversation with the wisdom of the Church and attentive to the movement of the Holy Spirit. Read in that way, this passage invites us to look beyond its initial difficulty toward the deeper transformation Matthew is describing. The Canaanite woman approaches Jesus with remarkable courage, risking misunderstanding, rejection, and humiliation because love for her daughter has become greater than concern for herself. Her faith is not a matter of possessing the correct religious identity but of entrusting herself wholly to the mercy of God. In a world that so often teaches us to calculate the cost before we act, she reminds us that love willing to risk itself for another remains one of the clearest signs of God's life at work in the human heart.

Lectionary & Liturgy

In today's liturgy, the scriptures deal with the inclusiveness of God's call. The gospel reading brings a Canaanite woman to Jesus, asking that he heal her daughter. At first, Jesus responds that he is sent only to Jews. However, the woman's deep faith moves him and he heals her daughter.

Joseph, sold in to slavery by his brothers, with God's help became the most powerful official of Egypt. When famine left the children of Jacob starving, they came to Egypt for food. After letting these unfaithful brothers live in suspense for a time as to whether this great ruler would assist them, Joseph's love for them led him to reveal his identity. He then brought all the family to Egypt to live in prosperity.

In the second reading, Paul is dealing with the role of Jews and Gentiles in God's plan. Distressed that many of his fellow Jews have not accepted Jesus, Paul nevertheless is certain that they, like the Gentiles, are part of that plan. Indeed, "The gifts and the calling of God to the Jews are irrevocable," he says.

Christianity stands over against those human movements that would exclude some people. God's call is to every human being. Our gatherings as church must always be faithful to that and we must seek to mirror in our own congregations the complete inclusiveness of God's call to the human race.

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- † **Cover Art** – "The Canaanite Woman Asks for Healing for Her Daughter" by Ilyas Basim Khuri Bazzi Rahib, most likely a Coptic monk in the late 17th century in Egypt, from Art in the Christian Tradition, project of Vanderbilt Divinity Library, Nashville, TN.
- † **Gathering Hymn** – Words: Johann Jacob Schütz (1640-1690) was "a man of considerable legal learning and piety"; tr. Frances Elizabeth Cox (1812-1897). Based on Deuteronomy 32:3. Music: anonymous melody from "Une pastourelle gentile" 1529; adapt. *Psaumes cinquante de David* 1547 and *Kirchengeseng darinnen die Heubtartikel des Christlichen Glaubens gefasset* 1566.

- † **Gloria** – Words: Anonymous, 15th century medieval. Music: Robert Powell (b. 1932), American composer and organist who spent his career serving churches across the Southern and Eastern United States, and currently serves as organist at Trinity Methodist Church in Greenville, SC. “I write tunes and play hymns. And I would have it no other way!” His “output bridges denominational boundaries and serves the larger Church. He has made ecumenical sharing a reality – and always with a genteel touch.” –[GIA] His conservative, neo-Romantic style stems from his approach to composition. “I write for choirs of 25 because that’s what most are. Most are not of cathedral ability or size. My pieces are practical and useful for specific occasions.” –[© Church Publishing]
- † **Collect of the Day** – This collect was new to the 1928 Book of Common Prayer and derived from a Gregorian collect whose petition is that the church may not be disturbed by the assault of the enemy. The petition of the BCP collect is that the church, united through the gift of the Spirit, may make God’s power manifest throughout the world. –[Notes on the American Prayer Book by Marion Hatchett]
- † **Epistle** – The longest and most systematic unfolding of Paul’s thought, expounding the gospel of God’s righteousness that saves all who believe. C.E.B. Cranfield says: “Today no responsible criticism disputes that Paul wrote it. The evidence of its use in the Apostolic Fathers is clear, and before the end of the second century it is listed and cited as Paul’s.” N.T. Wright notes it is “neither a systematic theology nor a summary of Paul’s lifework, but it is by common consent his masterpiece. It dwarfs most of his other writings, an Alpine peak towering over hills and villages. Not all onlookers have viewed it in the same light or from the same angle, and their snapshots and paintings of it are sometimes remarkably unlike. Not all climbers have taken the same route up its sheer sides, and there is frequent disagreement on the best approach. What nobody doubts is that we are here dealing with a work of massive substance, presenting a formidable intellectual challenge while offering a breathtaking theological and spiritual vision.”
- † **Proclaiming Hymn** – Words: Mary Louise Bringle is Professor of Philosophy and Religious Studies and chair of the Humanities Division at Brevard College (Brevard, NC). A teacher at heart and a theologian by training; she began writing hymn texts in 1999. –[© 2002, GIA Publications]. Music: melody att. Elkanah Kelsay Dare (1782-1826), a Presbyterian minister who was among the first American composers who published music in shape notes; harm. © 1984 Thomas Foster.
- † * **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 Hymn** – Words: Frederick William Faber (1814-1863). A man of personal charm, and an eloquent and persuasive preacher, he wrote hymn materials that would express the universal Catholic faith and which could be used by the people for their own devotional purposes. Music: John Zundel (1815-1882) was born and died in his native Germany, but spent his middle years as a church organist in Brooklyn working under Henry Ward Beecher, for whom this is named.
- † **Proper Preface** – Nathan Nettleton –[©LaughingBird Liturgical Resources] is pastor to South Yarra Community Baptist Church, a small congregation located in an inner-city neighborhood of Melbourne, Australia, member of the Baptist World Alliance Study Commission on Worship & Spirituality, the Australian Academy of Liturgy and Societas Liturgica, and represents the Baptist Union of Australia on the ecumenical Australian Consultation on Liturgy (ACOL).
- † **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.
- † **Sending Hymn** – Words: Samuel Wolcott (1813-1886), Congregational missionary to Syria who came to hymn writing late in life but 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.



205 North Avenue, E, Cranford NJ 07016
 Parish Phone: (908) 276-4047
 Email: TrinityCranford@gmail.com



Website: TrinityCranford.org ~ Instagram: @trinity_cranford_1872 ~ Facebook: Trinity Episcopal Church, Cranford

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