

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"The Light of the World" – Kaye Redman

The Ninth Sunday after Pentecost

Holy Eucharist - Rite II

Proper 14 - August 10, 2025 at 9 AM



The Reverend Jack Zamboni - Presider & Preacher

The Reverend Andrew David Kruger - Rector on Sabbatical

Anthony J. Rafaniello - Director of Music

Casey Woodruff - Senior Warden & Thomas Kaercher - Junior Warden

*The Sanctuary Candle and Alter Flowers are given to the Glory of God
and in thanksgiving for the 95th birthday of Ruth Uhde*

Prelude

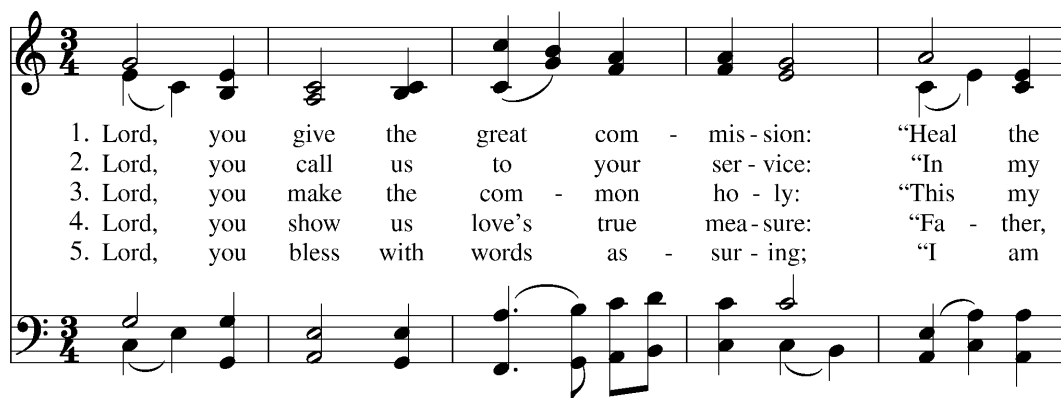
Fugue in C – William Boyce

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

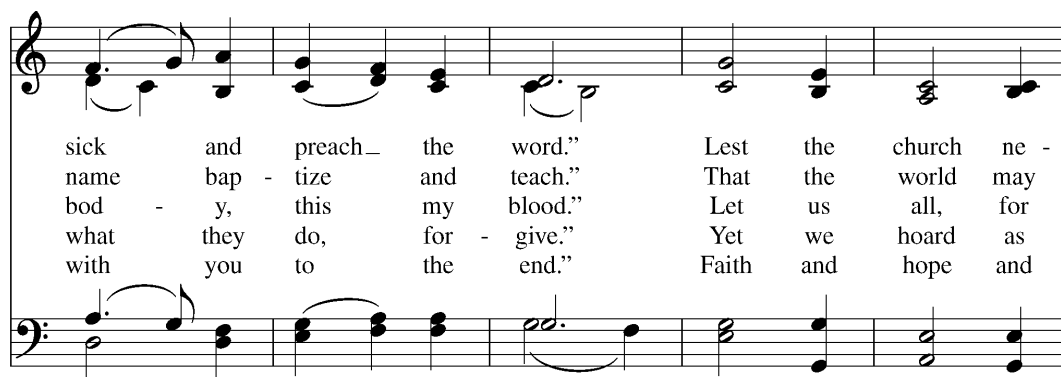
Gathering Hymn

Abbot's Leigh

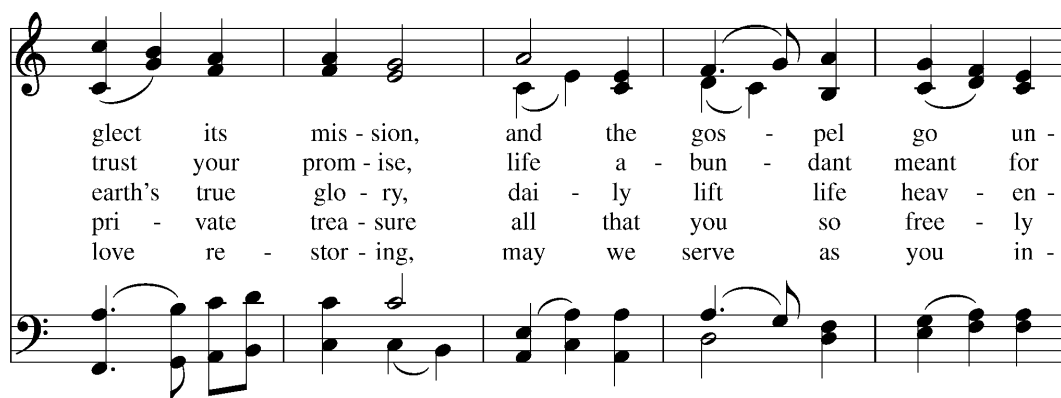
Wonder, Love & Praise 780



1. Lord, you give the great com - mis - sion: "Heal the
2. Lord, you call us to your ser - vice: "In my
3. Lord, you make the com - mon ho - ly: "This my
4. Lord, you show us love's true mea - sure: "Fa - ther,
5. Lord, you bless with words as - sur - ing; "I am



sick and preach the word." Lest the church ne -
name bap - tize and teach." That the world may
bod - y, this my blood." Let us all, for
what they do, for - give." Yet we hoard as
with you to the end." Faith and hope and



glect its mis - sion, and the gos - pel go un -
trust your prom - ise, life a - bun - dant meant for
earth's true glo - ry, dai - ly lift life heav - en -
pri - vate trea - sure all that you so free - ly
love re - stor - ing, may we serve as you in -



heard, help us wit - ness to your pur - pose
each, give us all new fer - vor, draw us
ward, ask - ing that the world a - round us
give. May your care and mer - cy lead us
tend and, a - mid the cares that claim us,

Refrain

with re - newed in - teg - ri - ty.
 clos - er in com - mun - i - ty.
 share your chil - dren's lib - er - ty.
 to a just so - ci - e - ty.
 hold in mind e - ter - ni - ty.

With the Spir - it's
 gifts em - power us for the work of min - is - try.

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.

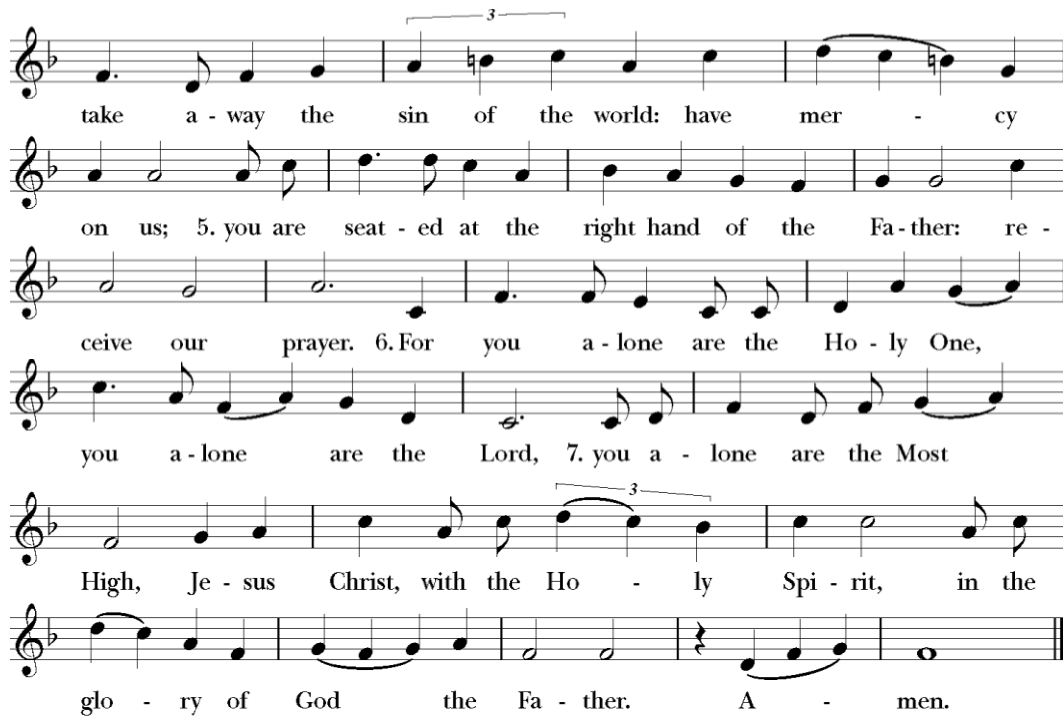
**Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid:
 Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly
 love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

Gloria

Robert Powell

Hymnal S 280

1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - might - y God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you



Collect of the Day

BCP 232

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

II. Proclaiming and Receiving the Word of God

First Reading

Isaiah 1:1, 10-20

Reader A reading from the book of the prophet Isaiah.

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear the word of the LORD, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah! What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. When you come to appear before me, who asked this from your hand? Trample my courts no more; bringing offerings is futile; incense is an abomination to me. New moon and sabbath and calling of convocation – I cannot endure solemn assemblies with iniquity. Your new moons and your appointed festivals my soul hates; they have become a burden to me, I am weary of bearing them. When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.

Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow. Come now, let us argue it out, says the LORD: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the LORD has spoken.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 50:1-8, 23-24

Deus deorum

BCP 655

- 1 The Lord, the God of gods, has spoken; *
he has called the earth from the rising of the sun to its setting.
- 2 Out of Zion, perfect in its beauty, *
God reveals himself in glory.
- 3 Our God will come and will not keep silence; *
**before him there is a consuming flame,
and round about him a raging storm.**
- 4 He calls the heavens and the earth from above *
to witness the judgment of his people.
- 5 “Gather before me my loyal followers, *
those who have made a covenant with me and sealed it with sacrifice.”
- 6 Let the heavens declare the rightness of his cause; *
for God himself is judge.
- 7 Hear, O my people, and I will speak: “O Israel, I will bear witness against you; *
for I am God, your God.
- 8 I do not accuse you because of your sacrifices; *
your offerings are always before me.

- 23 Consider this well, you who forget God, *
lest I rend you and there be none to deliver you.
- 24 Whoever offers me the sacrifice of thanksgiving honors me; *
but to those who keep in my way will I show the salvation of God.”

Second Reading

Hebrews 11:1-3, 8-16

Reader A reading from the letter to the Hebrews.

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.

By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God.

By faith he received power of procreation, even though he was too old – and Sarah herself was barren – because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.”

All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland.

If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

Reader The Word of the Lord.

People **Thanks be to God.**

The People stand.

Proclaiming Hymn

St. Botolph

Hymnal 209

1 We walk by faith, and not by sight; no
 2 We may not touch his hands and side, nor
 3 Help then, O Lord, our un - be - lief; and
 4 that, when our life of faith is done, in

gra - cious words we hear from him who spoke as
 fol - low where he trod; but in his prom - ise
 may our faith a - bound, to call on you when
 realms of clear - er light we may be - hold you

none e'er spoke; but we be - lieve him near.
 we re - joice, and cry, "My Lord and God!"
 you are near, and seek where you are found:
 as you are, with full and end - less sight.

Holy Gospel

Luke 12:32-40

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

Jesus said to his disciples, "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

"Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

"But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour."

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

III. Responding to the Proclaimed Word

Homily

Jack Zamboni

Nicene Creed

Enriching Our Worship 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

Form III, BCP 387

The Presider introduces the intercessions.

Let us pray.

The Intercessor prays

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

The Intercessor remains at the lectern, then returns to their seat during the sharing of the Peace.

The Presider prays a concluding collect.

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

Ministry Minute

IV. Celebrating at the Lord's Table

Offertory Sentence

Hebrews 13:15, 16

The Presider says

But do not neglect to do good and to share what you have,
for such sacrifices are pleasing to God.

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.*

The People stand. The Ushers bring the collection plates to the ministers.

Offertory Hymn

St. Flavian

Hymnal 615

1 "Thy king - dom come!" on bend - ed knee the pass - ing a - ges pray;
 2 But the slow watch - es of the night not less to God be - long;
 3 And lo, al - rea - dy on the hills the flags of dawn ap - pear;
 4 the day to whose clear shin - ing light all wrong shall stand re - vealed,
 5 when know - ledge, hand in hand with peace, shall walk the earth a - broad;

1 and faith - ful souls have yearned to see on earth that king - dom's day.
 2 and for the ev - er - last - ing right the si - lent stars are strong.
 3 gird up your loins, ye pro - phet souls, pro - claim the day is near:
 4 when jus - tice shall be throned in might, and ev - ery hurt be healed;
 5 the day of per - fect right - eous - ness, the prom - ised day of God.

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 A

BCP 361

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 it is your good pleasure to open the Kingdom to us. The worlds were created by your word and the heavens testify that you are just.

Through your law and prophets you called your people from their hypocrisy, refusing to accept our offerings or hear our prayers until we showed a willingness to obey you.

Through Jesus Christ, your child and our savior, you called us to travel lightly as strangers and foreigners on the earth, putting our hopes in you alone and always ready to welcome your future. When he was killed by those whose hands were full of blood, you raised him to new life so that he might prepare a new world for those who put their faith in your promises, giving away their riches on earth and treasuring heaven in their hearts.

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

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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said,

“Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving.

Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

Great Amen

McNeil Robinson

Hymnal S 147



Lord's Prayer

BCP 364

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

The People and Presider pray together.

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever.
Amen.**

The Breaking of the Bread

BCP 364

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

Presider Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast.**

Invitation

BCP 364

Presider The Gifts of God:

People **for the People of God.**

The ushers guide the people to receive Holy Communion.

All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion.

You may choose to receive only the host at this time. Wine is offered by way of a sip from the common cup.

Gluten-free wafers are available by request to the priest.

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.

First Communion Hymn

Schmücke dich

Hymn 339

1 Deck thy - self, my soul, with glad - ness, leave the
 2 Sun, who all my life dost bright - en; Light, who
 3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's
 dost my soul en - light - en; Joy, the best that an - y
 glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der
 know - eth; Fount, whence all my be - ing flow - eth:
 vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this
 at thy feet I cry, my Ma - ker, let me
 from this ban - quet let me mea - sure, Lord, how

won-drous ban-quet found - ed— high o'er all the heavens he
 be a fit par - ta - ker of this bless - ed food from
 vast and deep its trea - sure; through the gifts thou here dost

reign - eth, yet to dwell with thee he deign - eth.
 hea - ven, for our good, thy glo - ry, giv - en.
 give me, as thy guest in heaven re - ceive me.

1 Fa - ther, we thank thee who hast plant - ed thy ho - ly Name with -
2 Watch o'er thy Church, O Lord, in mer - cy, save it from e - vil,
in our hearts. Know - ledge and faith and life im - mor - tal Je - sus thy
guard it still, per - fect it in thy love, u - nite it, cleansed and con -
Son to us im - parts. Thou, Lord, didst make all for thy plea - sure,
formed un - to thy will. As grain, once scat - tered on the hill - sides,
didst give us food for all our days, giv - ing in Christ the
was in this bro - ken bread made one, so from all lands thy
Bread e - ter - nal; thine is the power, be thine the praise.
Church be gath - ered in - to thy king - dom by thy Son.

Post-communion Prayer

Common Worship

Presider

Let us pray.

People

We thank you, Lord, that you have fed us in this sacrament, united us with Christ, and given us a foretaste of the heavenly banquet prepared for all peoples. Amen.

Blessing

Henri-Frédéric Amiel adapt.

Presider

Go in safety, for you can not go where God is not.

Go in love, for love alone endures.

And go in peace, for that is God's gift to those whose hearts and minds are in his son Jesus.

And the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever.

Amen.

Sending Hymn

Michael

Hymnal 665



1 All my hope on God is found - ed; he doth still my
2 Mor - tal pride and earth - ly glo - ry, sword and crown be -
3 God's great good - ness e'er en - dur - eth, deep his wis - dom
* 4 Dai - ly doth the al - might - y Giv - er boun - teous gifts on
5 Still from earth to God e - ter - nal sac - ri - fice of

1 trust re - new, me through change and chance he
2 tray our trust; though with care and toil we
3 pass - ing thought: splen - dor, light, and life at -
4 us be - stow; his de - sire our soul de -
5 praise be done, high a - bove all prais - es

1 guid - eth, on - ly good and on - ly true. God un -
2 build them, tower and tem - ple fall to dust. But God's
3 tend him, beau - ty spring - eth out of nought. Ev - e -
4 ligh - teth, plea - sure leads us where we go. Love doth
5 prais - ing for the gift of Christ, his Son. Christ doth

1 known, he a - lone calls my heart to be his own.
2 power, hour by hour, is my tem - ple and my tower.
3 rmore from his store new-born worlds rise and a - dore.
4 stand at his hand; joy doth wait on his com - mand.
5 call one and all: ye who fol - low shall not fall.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

Prelude and Fugue in F, BWV 556 – 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. 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. Please contact the parish office to receive it or alternative methods of communication.

Thank you, Father Jack

Today is Father Jack's last Sunday with us as our presiding sabbatical priest. We have been blessed to have such a wonderful priest and person leading our worship life during Father Andy's sabbatical these past four months. Whether it is his glorious singing, his thought-provoking sermons, his liturgical precision, or his gentle nature, Father Jack has touched all of us. He will always hold a special place in the life of Trinity Church. Although this is "farewell," Father Jack promises to return to visit and worship with us in the future. Thank you, Father Jack, for everything you shared with us. May God continue to bless you.

– Casey Woodruff, Senior Warden, on behalf of the Parish

What you need to know today...

Fellowship Hour 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 to Friday at 8:30 AM and 5 PM.

Parish Office Parish Administrator Marion Nechuta is in Tuesday (12 noon - 2:30 PM), Wednesday (1 PM - 3:30 PM) and Thursday (12 noon - 2:30 PM).

Fellowship Luncheon Thursday, August 14 from 12:30 to 2 pm in Witherington Hall. On the menu will be fresh sandwiches, salads, and ice cream treats for dessert. The speaker is parishioner Dwight Thonjorn, speaking on his experiences as a butler. Please call Susan Olszewski (908-757-9561) or Susan Nelson (908-397-3944) for questions or to volunteer help.

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

What you need to know for the future...

St John's Sandwich Sunday Saturday, August 16 at 10 AM, assemble food bags in Sherlock Hall. See email blast for items needed. Sunday, August 17 sandwiches will be made and delivered. At this point no canned goods or clothing are being collected. Volunteers should contact Marion Nechuta (marionnechuta@yahoo.com).

Summer Worship One Sunday Service at 9 AM through August 31. Round Up Sunday is on September 7 with one service at 10 AM.

Who to Contact During Sabbatical...

WARDENS

For any concerns, complaints, or questions pertaining to parish life and worship

Senior Warden Casey Woodruff (woodruff5073@gmail.com or 908-868-4915)

Junior Warden Thomas Kaercher (tkaercher7@gmail.com or 908-757-9561).

PARISH OFFICE MANAGER

To book a meeting venue, reserve the Trinity Zoom channel, or schedule a funeral; note, to include news in the email blast or bulletin, email Marion before 12 noon on Tuesday.

Marion Nechuta (trinitycranford@gmail.com or 908-451-4498).

TRINITY'S SABBATICAL PRESIDING PRIEST

For a family member in need of Last Rites

Fr. Jack Zamboni (jzamboni@juno.com or 732-403-4188)

STEPHEN MINISTERS

For someone to talk to and/or for spiritual support

Bonnie Gentesse (bgentesse@verizon.net / 908-377-4344)

Linda Kurdilla (jerseygirlcnj51@gmail.com / 908-230-4951)

Vicki Goralski (ikslarg@aol.com / 201-774-5024)

Terry Nechuta (tnechuta@verizon.net / 908-956-5848)

Thomas Kaercher (tkaercher7@gmail.com / 908-757-9561)

Susan Olszewski (solszewski1@gmail.com / 908-591-5370)

Follow Fr Andy's Sabbatical Progress...

Trip to Greece

With time in Athens, Patmos and Kos

Friday, April 11 — Tuesday, April 29

Trip to South Africa

With time in Johannesburg, Kwazulu-Natal and Cape Town

Tuesday, May 13 — Thursday, June 26

Total Archery Challenge

With time in Utah and Arches National Park

Wednesday, July 16 — Tuesday, July 22

Retreat at Holy Cross

With time for Spiritual Direction

Tuesday, July 29 — Sunday, August 3

Lectionary & Liturgy

Central to today's liturgy is the gospel call to live always in expectation of the Lord's return. That stance of waiting enables us to put all other aspects of our lives in the correct order. Material needs become not irrelevant, but secondary to our life in relationship to God in Christ. Jesus calls us to live as though he is at hand. The Eucharist is the repeated foretaste of the coming of the Lord to take us into the kingdom.

We will spend several Sundays reading through the concluding portion of Hebrews. This section deals with the call to faith that we have in Christ. Our forebearers in the faith, especially Abraham and Sarah, are presented as models of this faith, which is described as the assurance of things hoped for, the conviction of things unseen. It is in remembering that God was faithful to our ancestors in faith that we are equipped for our own time of waiting. The first reading relates God's promise to Abraham and Sarah, old and childless, to give them an heir and produce from them a new people. For the first time, the Scriptures express what will become central to the Gospel proclamation: righteousness depends on faith. As we gather to celebrate the Eucharist, we are upheld in our expectation of Jesus' promise to take us into his kingdom by the memory of our mothers and fathers in the faith whose hope was fulfilled by God.

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- † **Cover Art** – “The Light of the World” by Kaye Redman, a Brisbane, Australia-based artist known for her Bible-based artwork, who writes, “Jesus is not quietly knocking and gently inviting us to share a lovely meal with Him. He is pounding on our door, calling us with urgency to zealously and repentance. I pray it encourages and challenges you all at once. My passion is to paint the Word, to help you engage with it daily.” It was inspired by William Holman Hunt's famous painting based on Revelation 3:20.
- † **Prelude** – William Boyce (1711-79) was the son of a cabinet maker who became organist for St Paul's in London and under whose dome he is buried; this is the fugue from the Organ Voluntary in C Major. Like Beethoven later on, he became deaf but continued to compose. He knew Handel, Gluck, J.C. Bach, and a very young Mozart, all of whom respected his work.
- † **Gathering Hymn** – Words: Jeffrey William Rowthorn (1934-2025) was a Welsh Anglican bishop and hymnographer. His early career was spent in parish ministry in the Church of England. He then moved to the US where he worked at Union Theological Seminary and Berkeley Divinity School. Elected bishop in The Episcopal Church, he served as a suffragan bishop of the Episcopal Diocese of Connecticut from 1987 to 1994, and as Bishop in Charge of the Convocation of Episcopal Churches in Europe from 1994 to 2001. “During his seven years as our bishop, Jeffery gave us much of the structure that has guided the emergence and maturation of the Convocation as an authentic expression of the Episcopal Church in the context and cultures of Europe,” –[Bishop Mark Edington] “Bishop Rowthorn is remembered by many in Connecticut for his wisdom, humor, kindness, and grace. We are comforted in this time by the words of Bishop Rowthorn: ‘Lord, you bless with words assuring: ‘I am with you to the end.’ Faith and hope and love restoring, may we serve as you intend, and, amid the cares that claim us, hold in mind eternity.’” –[Diocese of Connecticut] He was certain that God spoke Welsh as a first language. –[© 1972 Hope Publishing Co.] Music: Cyril V. Taylor.
- † **Collect of the Day** – This collect is a succinct statement of the doctrine of grace: it is not only true that we cannot think or do the right or live according to God's will without His grace; we cannot even exist without the grace of God. There is an allusion, more apparent in the original, to Philippians 4:8-9. –[Notes on the American Prayer Book by Marion Hatchett]

- † **Proclaiming Hymn** – Words: Henry Alford (1810-1871). A friend of most of his eminent contemporaries, he was loved for his amiable character. Until his death, he lived an energetic and diverse lifestyle. The inscription on his tomb is *Diversorium Viatoris Hierosolymam Proficiscentis* (“the lodging place of a traveler on his way to Jerusalem”). He published several volumes of his own verse. As a hymn-writer he added little to his literary reputation. The rhythm of his hymns is musical, but the poetry is neither striking, nor the thought original. They are evangelical in their teaching, but somewhat cold and conventional. –[John Julian, *Dictionary of Hymnology*] Music:.. Gordon Slater (1896-1979) –[permission OUP]
- † *** 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.
- † **Prayers of the People** – It is important to notice that it is not the leader of those prayers who does the praying. That person – whether ordained or not – simply announces the theme, and all of us, the baptized royal priesthood, pray in the power of the Spirit to the Father.
- † **Offertory Hymn** – Words: Frederick Lucian Hosmer (1840-1929); written in 1891 for the Commencement of the Meadville Theological School and published in *The Thought of God*, 1894. “Amongst Unitarian hymn-writers of the last 20 years Mr. Hosmer is the most powerful and original known to us.” –[John Julian, *Dictionary of Hymnology*, 1907] Music: melody from *Day’s Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901).
- † **Proper Preface** – Nathan Nettleton is pastor to South Yarra Community Baptist Church, a small congregation located in an inner-city neighborhood of Melbourne, Australia; he also writes and teaches on Christian worship and Baptist identity. His website provides liturgical resources from which we have drawn this preface. –[© 2001 LaughingBird]
- † **First Communion Hymn** – Words: Johann Franck (1618-1677); “an exhortation to the soul to arise and draw near to partake of the Heavenly Food and to meditate on the wonders of Heavenly Love; ending with a prayer for final reception at the Eternal Feast.” –[John Julian, *A Dictionary of Hymnology* 1906] A significant poet, he wrote 110 hymns, many published by his friend Johann Crüger in various editions of the *Praxis Pietatis melica*. “He holds a high rank and is distinguished for unfeigned and firm faith, deep earnestness, finished form, and noble, pithy, simplicity of expression.” Music: melody composed for this text by Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906. The tune name is the incipit of the original German text. J.S. Bach used this tune in his Cantata 180; he and many other composers have written organ preludes on the melody.
- † **Second Communion Hymn** – Words: Greek, ca. 110; tr. Francis Bland Tucker (1895-1984); several members of the First Families of Virginia became priests including the 19th Presiding Bishop. He declined an offer to become one, preferring to be a simple parish priest in Savannah, GA (1945-1967); as “rector emeritus” he lived in the rectory for the rest of his life. During the Civil Rights era, he objected to white churches excluding people for fear of “kneel-ins” saying, “I would not presume to speculate as to why my own parishioners come to church, much less someone I do not know.” Theological advisor to the production of the 1979 BCP, he served on 2 commissions revising *Hymnal 1940* and *Hymnal 1982*, which includes 17 of his contributions. Music: melody and harmony att. Louis Bourgeois (1510-1561).
- † **Sending Hymn** – Written around 1680 by Joachim Neander; in 1899, translated into English Robert Seymour Bridges (1844-1930). Disappointed with the range of hymn tunes available, in 1930 he sent a request to English composer Herbert Howells (1892-1983). The hymn was apparently composed on the spot “while I was chewing bacon and sausage.” Howells’ son Michael had died in childhood the previous year, and in tribute Howells named it after him.

Transfiguration of Our Lord Jesus Christ

The Feast that celebrates Jesus' radical change of appearance while in the presence of Peter, James, and John, on a high mountain (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36). The Gospel of Matthew records that "he was transfigured before them, and his face shone like the sun, and his garments became white as light." At this moment Moses and Elijah appeared, and they were talking with Jesus. Peter, misunderstanding the meaning of this manifestation, offered to "make three booths" for Jesus, Moses, and Elijah. A bright cloud overshadowed them and a voice from the cloud stated, "This is my beloved Son, with whom I am well pleased; listen to him." The disciples fell on their faces in awe, but Jesus encouraged them to arise and "have no fear." They saw only Jesus. This event is alluded to in 2 Pt 1:16-18, which records that "we were eyewitnesses of his majesty" and "we were with him on the holy mountain." The Transfiguration revealed Christ's glory prior to the crucifixion, and it anticipated his resurrection and ascension. It may have given strength and comfort to his disciples in the difficult times that followed. It also prefigures the glorification of human nature in Christ.

Celebration of the Transfiguration began in the eastern church in the late fourth century. The feast was celebrated on August 6. This was the date of the dedication of the first church built on Mount Tabor, which is traditionally considered to be the "high mountain" of the Transfiguration. Others locate the Transfiguration on Mount Hermon or the Mount of Olives. Celebration of the feast was not common in the western church until the ninth century. It was declared a universal feast of the western church by Pope Callistus III in 1457. The feast was first included in the English Prayer Book as a black letter day in the 1561 revision of the calendar of the church year. It was included as a red letter day with proper collect and readings in the American Prayer Book of 1892. Its inclusion reflects the efforts of William Reed Huntington, who wrote the BCP collect for the Transfiguration. This collect prays, "O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the king in his beauty..." (BCP, p. 243). The Transfiguration is listed among the holy days of the church year as a Feast of our Lord. Other provinces of the Anglican Communion followed the lead of the Episcopal Church in celebrating the Transfiguration as a major feast. The Transfiguration gospel is used on the Last Sunday after the Epiphany in all three years of the BCP eucharistic lectionary. As an Epiphany story, the Transfiguration provides one of the most distinctive and dramatic showings of Jesus' divinity. The Hymnal 1982 provides several hymns for the Transfiguration, including "Christ upon the mountain peak" (Hymns 129-130) and "O wondrous type! O vision fair" (Hymns 136-137).

Glossary definitions provided courtesy of Church Publishing Incorporated, New York, NY, from "An Episcopal Dictionary of the Church, A User Friendly Reference for Episcopalians," Don S. Armentrout and Robert Boak Slocum, editors.



205 North Avenue, E, Cranford NJ 07016

Parish Phone: (908) 276-4047

Email: TrinityCranford@gmail.com

Website: TrinityCranford.org

Instagram: [@trinity_cranford_1872](https://www.instagram.com/trinity_cranford_1872)

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