

# Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



“Nicodemus Came to Jesus by Night” – Walter Rane

## *The Second Sunday in Lent*

Holy Eucharist - Rite II - March 1, 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**

*Prelude in G minor, BWV 929 – 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 218

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

*The People sit. Children PreK-3 through Grade 4, gather in the crossing for the blessing.*

**Blessing of the Sunday School Children and their Teachers**

Andrew Kruger

*Presider* May God bless those who teach and those who learn,

✱ in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

II. Proclaiming and Receiving the Word of God

**First Reading**

Genesis 12:1-4a

*Reader* A reading from the book of Genesis.

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.” So Abram went, as the LORD had told him.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

All sing the Antiphon and Psalm.



My help comes from the LORD, the mak - er of heav - en and earth.



TONE V.1

- 1 *I lift up my eyes to the hills; \**  
from whére is my hélp to come?
- 2 My help comes from the LÓRD, \*  
the máker of héaven and earth.
- 3 He will not let your fóot be moved \*  
and he who watches over you wíll not fáll asleep.
- 4 Behold, he who keeps watch over Ísrael \*  
shall neither slumber nór sleep;
- 5 The LORD himself watches óver you; \*  
the LORD is your sháde at your ríght hand.
- 6 So that the sun shall not strike yóu by day, \*  
—nór the móon by night.
- 7 The LORD shall preserve you from all évil; \*  
it is hé who shall kéeep you safe.
- 8 The LORD shall watch over your going out and your cóming in, \*  
from this time fúth for évermore. [Ant.]

## Second Reading

Romans 4:1-5, 13-17

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

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

The People stand.

1 The God of A - braham praise, who reigns en - throned a - bove;  
 2 He by him - self hath sworn: we on his oath de - pend;  
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
 4 The God who reigns on high the great arch - an - gels sing,  
 5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;  
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend;  
 3 tri - um - phant o'er the world and sin, the Prince of Peace;  
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!  
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed;  
 2 we shall be - hold his face, we shall his power a - dore,  
 3 on Zi - on's sa - cred height his king - dom he main - tains,  
 4 Who was, and is, the same, and ev - er - more shall be:  
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.  
 and sing the won - ders of his grace for ev - er - more.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

Holy Gospel

John 3:1-17

Presider

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

People

**Glory to you, Lord Christ.**

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.”

Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?”

Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?”

Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

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

### III. Responding to the Proclaimed Word of God

**Homily**

Andrew Kruger

**Affirmation of Baptismal Faith**

BCP 292 alt.

*The Presider moves to the font and the People stand.*

Friends in Christ, Baptism is not the rite of a moment but the commitment of a lifetime. In baptism, God calls us out of darkness into his marvelous light. To follow Christ means dying to sin and rising to new life with our Lord.

Therefore let us reaffirm our Baptismal Vows together with all those who celebrate the anniversary of their baptism this month.

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

**I do.**

Do you believe in God the Father?

**I believe in God, the Father almighty, creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit and born of the Virgin Mary.**

**He suffered under Pontius Pilate, was crucified, died, and was buried.**

**He descended to the dead. On the third day he rose again.**

**He ascended into heaven, and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints,  
the forgiveness of sins, the resurrection of the body, and the life everlasting.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

**I will, with God's help.**

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

**I will, with God's help.**

Will you proclaim by word and example the Good News of God in Christ?

**I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

**I will, with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of every human being?

**I will, with God's help.**

## **Blessing the Water**

Common Worship alt.

*Presider* Let us give thanks to the Lord:

*People* **God is worthy of all thanksgiving and praise.**

Blessèd are you, Sovereign God of all, to you be glory and praise for ever! You are our light and our salvation. From the deep waters of death you have raised your Son to life in triumph. Accept our sacrifice of praise, we pray, and sanctify these waters of your new creation, that we, with all who have been born anew by water and the Spirit, may be renewed in your image, walk by the light of faith, and serve you in newness of life; through your anointed Son, Jesus Christ, to whom with you and the Holy Spirit we lift our voices of praise, Father, Son and Holy Spirit.

*People* **Blessèd be God for ever.**

*The Presider sprinkles the People with the aspergillum.*

## Baptismal Chant

“We Shall Draw Water” – Paul Inwood

We shall draw wa - ter joy - fully, sing - ing joy - ful - ly, sing - ing joy - ful - ly;  
we shall draw wa - ter joy - ful - ly from the well - springs of sal - va - tion.

1. Truly God is our salvation; we trust, we shall not fear.  
For the Lord is our strength, the Lord is our song; he became our savior.
2. Give thanks, O give thanks to the Lord; give praise to his holy name!  
Make his mighty deeds known to all of the nations; proclaim his greatness.
3. Sing a psalm, sing a psalm to the Lord for he has done glorious deeds.  
Make known his works to all of the earth; people of Zion, sing for joy,  
for great in your midst is the Holy One of Israel.

## 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 peoples.

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**

“I Lift Up My Eyes” – Margaret Burk

- |  |   |
|--|---|
| 1 I lift up my eyes to the hills;<br>from where is my help to come?<br>My help comes from the Lord,<br>the maker of heav'n and earth.                        | 2 He will not let your foot be moved,<br>and he who watches over you<br>will not fall asleep.   |
| 3 The Lord himself watches over you;<br>the Lord is your shade at your right hand,<br>so that the sun shall not strike you by day,<br>nor the moon by night. | 4 The Lord shall preserve you from evil;<br>it is he who shall keep you safe.<br>The Lord shall watch over<br>your going out and your coming in,<br>from this time forth forevermore. |

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

1 For - ty days and for - ty nights thou wast fast - ing in the wild;  
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.  
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

**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.**

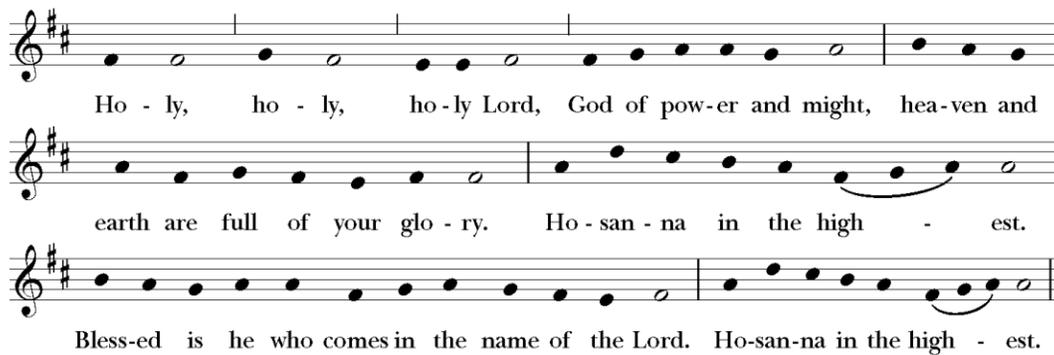
**Eucharistic Prayer for Lent**

Celebrating Sunday alt.

<p><i>Presider</i></p> <p>The Lord be with you.</p>	<p><i>People</i></p> <p>And al - so with you.</p>
<p><i>Presider</i></p> <p>Lift up your hearts.</p>	<p><i>People</i></p> <p>We lift them to the Lord.</p>
<p><i>Presider</i></p> <p>Let us give thanks to the Lord our God.</p>	
<p><i>People</i></p> <p>It is right to give our thanks and praise.</p>	

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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:



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.

Glory and thanksgiving are yours, most loving and gracious God, for Jesus Christ in whom the world is reconciled. He is the Lamb of God who takes away our sin and gathers us into the abundant new life of your forgiveness. Lifted on the Cross, his suffering and forgiveness spanned the gulf our sins had made.

Through Christ's dark struggle, death is swallowed up in victory. Christ the First-Born freely offered himself as the Passover Lamb for the sins of the whole world. By his loving sacrifice he inaugurates the reign of eternal light and abundant life.

**By his blood he reconciled us:  
 by his wounds we are healed.**

Before he was given up to suffering and death, at a meal recalling the night of Israel's Passover release, Jesus took bread and offered you thanks. He broke the bread, and gave it to his friends, saying: "Take, eat. This is my Body: it is broken for you. Do this to remember me."

After supper, he took the cup, again he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you and for all, that all sin may be forgiven. Do this to remember me."

We now obey your Son's command.

**We recall Christ's passion and death.  
 We celebrate Christ's resurrection.  
 We look for the coming of Christ's Kingdom.**

Made one with him, we offer you these gifts:

**With them we offer ourselves, a single, holy, living sacrifice.**

Hear us, most merciful Father, and send your Holy Spirit upon us and upon the bread and wine we offer, that, overshadowed by his life-giving power, they may be the Body and Blood of your Son.

By your grace, open our ears to hear you calling us home, arouse in our hearts the desire to return to you, and kindle within us the fire of your love that renews us for the service of Christ's Kingdom.

**Help us, to live and work to your praise and glory.  
 Make us grow together in unity and love  
 until at last your creation is renewed and restored.**

Then bring us with Mary the Mother of our Lord and all the hosts of heaven, to our true eternal home where we may praise you forever.

**Risen Lord, be known to us in the breaking of the Bread.**

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.

People

A - men.

The image shows a musical staff with a treble clef and a key signature of one sharp (F#). The melody consists of two measures: the first measure contains a half note on G4, and the second measure contains a half note on A4. The lyrics 'A - men.' are written below the staff.

**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.

The image shows four staves of musical notation for the Agnus Dei. The key signature is one sharp (F#) and the time signature is common time (C). The melody is written on a treble clef. The lyrics are: '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.

**Communion Hymn**

*Unde et memores*

Hymnal 337

1 And now, O Fa - ther, mind - ful of the love that  
 2 Look Fa - ther, look on his a - noint - ed face, and  
 \*3 And then for those, our dear - est and our best, by  
 \*4 And so we come; O draw us to thy feet, most  
 bought us, once for all, on Cal - vary's tree, and hav - ing with us  
 on - ly look on us as found in him; look not on our mis -  
 this pre - vail - ing pres - ence we ap - peal; O fold them clos - er  
 pa - tient Sa - vior, who canst love us still! And by this food, so  
 him that pleads a - bove, we here pre - sent, we here spread  
 us - ings of thy grace, our prayer so lan - guid, and our  
 to thy mer - cy's breast! O do thine ut - most for their  
 awe - some and so sweet, de - liv - er us from ev - ery  
 forth to thee, that on - ly of - fering per - fect in thine  
 faith so dim: for lo! be - tween our sins and their re -  
 soul's true weal! From taint - ing mis - chief keep them pure and  
 touch of ill: in thine own ser - vice make us glad and  
 eyes, the one true, pure, im - mor - tal sac - ri - fice.  
 ward, we set the pas - sion of thy Son our Lord.  
 clear, and crown thy gifts with strength to per - se - vere.  
 free, and grant us nev - er - more to part from thee.

## Communion Meditation

*O Lord hear my prayer*

Taizé Community



O Lord, hear my prayer, O Lord, hear my prayer:  
\*The Lord is my song, the Lord is my praise:  
when I call an - swer me. O Lord, hear my prayer, O  
all my hope comes from God. The Lord is my song, the  
Lord, hear my prayer. Come and lis - ten to me. O  
Lord is my praise: God, the well-spring of life. The

*Last time*

## Prayer over the People

CW

*Silence is kept; then the Presider says*

Bow down before the Lord.

*The people kneel; then Presider continues*

Keep your family in your steadfast love that,  
relying solely on your heavenly grace,  
they will remain firm in the faith;  
through Jesus Christ our Lord. **Amen.**

## Post-Communion Prayer

CW

*Presider* Let us 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

### Sending Hymn

*In Babilone*

Hymnal 495



1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -  
2 Pas - chal Lamb, by God ap - point - ed, all our sins on  
3 Je - sus, hail! en - throned in glo - ry, there for ev - er

le - an King! Thou didst suf - fer to re - lease us;  
thee were laid: by al - might - y love a - noint - ed,  
to a - bide; all the heaven - ly hosts a - dore thee,

thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal  
thou hast full a - tone - ment made. All thy peo - ple are for -  
seat - ed at thy Fa - ther's side. There for sin - ners thou art

Sa - vior, bear - er of our sin and shame! By thy mer - it  
giv - en through the vir - tue of thy blood: o - pened is the  
plead - ing: there thou dost our place pre - pare; ev - er for us

we find fa - vor: life is giv - en through thy Name  
gate of hea - ven, re - con - ciled are we with God.  
in - ter - ced - ing, till in glo - ry we ap - pear.

### Dismissal

BCP 366

*Presider*

Go in peace to love and serve the Lord.

*People*

**Thanks be to God.**

### Postlude

*Prelude in G minor, BWV 558 – 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.

## Baptismal Anniversaries

When we think about birthdays, we immediately recall the date we were born and took our first breath in this world. But if we take a moment to reflect, we will realize that we have another “birthday” of even greater significance: the day we became members of the body of Christ – our Baptismal birthday. Through the waters of baptism, the Holy Spirit anoints us and sets our inner compass, to walk in a path that is pleasing to God, to do all good works that God has planned for us, and to “seek God’s face” [Psalm 27:8]. This is the path that ultimately leads us into abundant life both in this earthly existence, and in the world to come. Whether baptized as a child or an adult, we prayerfully grow in our understanding and appreciation of our baptismal identity, as individuals and as a community. Usually, on the first Sunday of every month, we acknowledge those who have a baptismal “birthday” during the month in question and share in their renewal of baptismal vows. This monthly recognition of our “birth from above” [John 3:3] allows us to develop a deeper appreciation for the essence of our baptism. Parishioners celebrating their Baptismal Anniversaries in March:

Madlen Michael, March 3	Stephanie Michael, March 3	Paul Trader, March 27	Lisa Williams, March 15
Arwen Morgan Kelly, March 31	Lucy Lack, March 2	Sybil Milas, March 2	Vittoria Bain, March 2

## What you need to know today...

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

**Children’s Choir** There is no rehearsal today.

**Outreach Committee Meeting** Today at 11:30 AM in Witherington Hall.

**Confirmation Class** Today from 5 to 7 PM in Witherington Hall.

**Mardi Gras** \$568.80 was raised after expenses which will go towards the operating budget; thank you to Joyce Cieslak, Marion Nechuta, Justin Bain and the team for making the occasion such a resounding success.

**Seamen’s Church Institute** Today is the last day that Outreach is collecting for SCI’s annual “Christmas at Sea” program. Check this week’s email blast for items needed which can be placed in the box for Seamen’s in the conference room. Thank you.

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

## What you need to know this week...

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

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

**Handbell Choir** There is rehearsal this Wednesday, March 4 from 7 to 7:50 PM in the church.

**Adult Choir** Rehearsal is this Wednesday, March 4 from 8 to 9 PM in Witherington Hall.

**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).

**Trinity Men’s Group** This Saturday March 7 from 8 to 9 AM in Witherington Hall.

## What you need to know in the future...

**Trinity Women’s Group** Monday, March 9 from 7 to 8 PM online.

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

**Trinity Knitting Circle** Saturday, March 14, from 11 to 12 noon in Witherington Hall.

**Sandwich Sunday** Sunday, March 15; contact Marion Nechuta (marionnechuta@yahoo.com or 908-451-4498) for more information. There are several ways to participate in this ministry (links to sign up are in the email blast):

- Sign up to supply items needed for the bags and the sandwiches
- Saturday, March 14 from 10 AM to 11 AM – assemble food bags in Sherlock Hall
- Sunday, March 15 – assemble sandwiches between services and after 10 am service
- Sunday, March 15 after Fellowship Hour – transport the sandwiches and food packets to St John’s and help serve food

**Mission** April 14 to April 17; the annual Episcopal Global Mission Conference is in San Francisco this year. Find more information in this week’s email blast and contact Fr. Andy if interested in attending.

**Anti-Racism Commission** The Diocese of New Jersey offers training several times each year. The next session is this spring, from April 21 through June 16, on Tuesday mornings from 9 AM to 11 AM. If interested, see this week’s email blast.

## Trinity Senior Youth Mission Trip

This summer, Trinity is joining St. Andrew’s, New Providence, and other Episcopal Churches on a mission trip to McDowell County, West Virginia, one of the most impoverished regions of the United States. The trip is Saturday, June 20 through Friday, June 26. We will drive down on Saturday, and take a whitewater rafting trip on Sunday, before heading to our final destination on Monday. We will be working at Highland Educational Project, an outreach project of the Diocese of West Virginia, doing projects such as painting, light construction, and other things needed by that community. Night activities will include cookouts and – of course – s’mores. The trip is open to high schoolers, and those who will be entering 9<sup>th</sup> grade. (If your child is entering 8<sup>th</sup> grade and wants to attend, speak with Casey Woodruff.) An informational meeting will be held on Sunday, March 8, after the 10 AM service, in Witherington Hall. All interested youth and their parents are encouraged to attend to find out more about what promises to be a fun trip and a transformative experience.

## Prayer over the People in Lent

Ancient tradition omitted the *Blessing* at the end of the Eucharist in Lent and instead, the Presider prayed a *Prayer over the People*. *Celebrating Sunday* is a liturgical book used in the Anglican Church of Southern Africa; it provides a set of *Prayers over the People in Lent* as well as *Blessings* for Sundays in Lent. The origin of the *Prayer over the People* at the end of the Eucharist – *Oratio super populum* – is quite complex and hard to pin down. The use of this is ancient, found in both the Eastern liturgies of Syria and Egypt and in the West. Joseph A. Jungmann in *Mass of the Roman Rite: Its Origins and Development*, describes this prayer as an element in the “frontier” moment in the liturgy, when we stand at the threshold between sacred precinct of the church and the arena of the world we are about to re-enter. The *Prayer over the People* is meant to strengthen Christians as they prepare to move from the church and re-enter the world that they are charged both to shape and to endure. Unlike the *Postcommunion Prayer* in ordinary Sunday worship, the object of this prayer is not *us*, we praying for ourselves; instead, the Presider prays *for and over the people*. By the time of Pope Gregory the Great [±604] this *Prayer over the People* was only included during the Lenten season, probably because this period is perceived to be a time of greater spiritual combat requiring more spiritual support. *Celebrating Sunday* follows the growing practice that retains the *Prayer after Communion* [Prayer of Self-Dedication – *Father Almighty, we offer ourselves to you*] and replaces the Blessing with the *Prayer over the People*.

## 2026 Lenten Course: The Eight Passions of the Soul

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

## 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.

## Reconciliation of a Penitent (Confession)

God has shown great love for humanity by reconciling us to himself through the blood of Jesus Christ. During his earthly ministry our Lord called people to turn away from sin, believe in him and amend their lives. This ministry of reconciliation has been entrusted to the Church.

By our baptism we enter into the Church and become sharers in all the benefits of Christ's death and resurrection. But we are weak; we sin after baptism. Therefore we need to repent and be renewed in Christ. If we are to return to God in true penitence there must be a willingness to open our hearts, with all the darkness to be found there, to the light of the Holy Spirit.

We may receive God's forgiveness and be reconciled to the Lord in various ways, one of which is confession to God in the presence of a priest. Every priest in exercising this ministry of reconciliation is solemnly bound to observe secrecy concerning all those matters which are confessed. Please contact the parish office directly if you would like to participate in this sacramental rite. The liturgy, containing two forms, begins on page 447 of the Book of Common Prayer.

## Lectionary & Liturgy

Today's readings focus on the theme of journey. Whenever we travel, we undergo the pain of leaving behind familiar things and the uncertainty of a new future. In Lent, Christians remember that they are life-long "pilgrims in a strange land," people on a journey into the future that God has prepared for us.

The Old Testament reading tells of the story of Abraham's calling by God, and the beginning of his journey into the Promised Land. In this new and unknown place, God opened up new rivers of grace for Abraham and Sarah. In the second reading, Paul expounds on Abraham as the father of faith and as our ancestor in the faith. The journey begun by Abraham and Sarah is a journey that continues in our lives and a journey begun this Lent by all those among us who seek baptism at Easter.

Nicodemus is also interested in a journey—the journey into God's Kingdom. Here a leading rabbi comes to discuss God's Word with Jesus, whom he recognizes as a fellow rabbi. John tells us this was Passover season and it was accounted specially blessed for rabbis to discuss God's Word through the night during that season. Jesus reveals the way into God's Kingdom to be a new birth, a birth from heaven (the original text means both) through water and the Holy Spirit. We gather to support each other in our journey, to pray for those who will be baptized, and to be nourished by Christ in his Word and Sacraments—they are our food for the journey.

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** – Walter Rane (b. 1949) is an American painter and illustrator known for book illustrations and religious art. He began his career as a book and magazine illustrator in NYC. In the early 1990s, the Church of Jesus Christ of Latter-day Saints (LDS Church) asked him to begin creating works of art on religious themes.
- † **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 collect has links to an ancient collect for Good Friday; then it followed a bidding to pray for heretics and schismatics that they may be delivered from their errors and recalled to the catholic and apostolic church. In its new context as a Sunday collect it refers to those who have abandoned the practice of Christian faith. –[Notes on the American Prayer Book by Marion Hatchett]
- † **Epistle** – Authentic beyond measure, the longest and most systematic unfolding of the apostle'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: English paraphrase by Welsh Methodist Thomas Olivers (1725-1799) of "Yigdal Elohim Hai" by 14<sup>th</sup> century Italian Rabbi Daniel ben Judah. Music: Thomas Olivers heard a setting for this by Meyer Lyon performed in the Great Synagogue in London and that inspired his English paraphrase. "I have rendered it from the Hebrew, giving it, as far as I could, a Christian character, and I have called on Leoni [the cantor Lyon] who has given me a synagogue melody to suit it." This text is based on a Jewish doxology of thirteen articles formulated by Moses ben Maimon (Maimonides) in the latter part of the 12<sup>th</sup> century. A 14<sup>th</sup> century metrical version of that doxology, Yigdal Elohim ("magnify the Lord"), is variously attributed to Daniel ben Judah or to Immanuel ben Solomon, both of whom lived in Rome.
- † **Affirmation of Baptismal Faith** – Erasmus proposed a ritual in 1522 for adolescents to renew their baptismal vows; it was first recorded in the 1662 Book of Common Prayer as part of the confirmation rite. The ritual is conducted in both the Protestant and revised Catholic liturgies on similar lines. The presider faces the people, gives a short address and conducts a "dialogue" in the vernacular with the whole congregation.
- † **Celebrating Common Prayer** – Daily Office book for Anglicans, with Church of England texts, based on Common Worship.
- † **Baptismal Chant** – Words: Isaiah 12:2-6. Music © 1986, 1988 Paul Inwood (b. 1946), published by OCP Publications.
- † **Offertory Anthem** – Words: based on Psalm 121. Music: American composer Margaret Burk (b. 1990). –[© 2025 Selah Publishing Co.] She is currently the Director of Choral Activities at Carthage College in Kenosha, WI. Her "through-composed setting of Psalm 121 in the NRSV flows in a gentle narrative. She has a naturalness of expression that suits the Psalm text well." –[The AAM Journal, Nov. 2021]
- † **Offertory 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 Hymn** – Words: William Bright (1824-1901), English ecclesiastical historian and Anglican priest. Music: William Henry Monk (1823-1889); as organist and choirmaster at St. Matthias (Stoke Newington, 1852-1889), he began daily choral services with the choir leading the congregation in music chosen according to the church year, including psalms chanted to plainsong.
- † **Communion Meditation** – Words: Taizé Community. Music: Jacques Berthier (1923-1994). –[© 1981 Ateliers et Presses de Taizé, GIA]
- † **Sending Hymn** – Words: John Bakewell (1721-1819), a talented musician who made Christian music an important part of his ministry, and Martin Madan (1725-1790), but then completely altered by Augustus Montague Toplady (1740-1778), an upper-class Englishman who came to believe through an illiterate priest: "Strange that I, who had so long sat under the means of grace in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name. Surely this is the Lord's doing, and it is marvelous. The excellency of such power must be of God and cannot be of man." Music: traditional Dutch melody from *Oude en Nieuwe Hollandse Boerenlities en Contandanseu*, 1710.

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