

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



“The Veteran in a New Field” – Winslow Homer

Third Sunday after Pentecost



Holy Eucharist ~ Rite II ~ Proper 6

June 14, 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

*The Sanctuary Candle and Altar Flowers are given to the Glory of God
& in celebration of Nancy Ditzel's birthday from Wes Ditzel and family
& the 35th Wedding Anniversary of Susan Olszewski and Thomas Kaercher*

Prelude

Prelude in G Major – Johann Gottfried Walther

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

I. Gathering of God's People

Gathering Hymn

Westminster Abbey

Hymnal 518

1 Christ is made the sure foun - da - tion, Christ the head and
 2 All that ded - i - cat - ed ci - ty, dear - ly loved of
 3 To this tem - ple, where we call thee, come, O Lord of
 4 Here vouch - safe to all thy serv - ants what they ask of

cor - ner - stone, cho - sen of the Lord, and pre - cious,
 God on high, in ex - ult - ant ju - bi - la - tion
 Hosts, to - day; with thy wont - ed lov - ing - kind - ness
 thee to gain; what they gain from thee, for ev - er

bind - ing all the Church in one; ho - ly Zi - on's
 pours per - pet - ual mel - o - dy; God the One in
 hear thy serv - ants as they pray, and thy full - est
 with the bless - ed to re - tain, and here - af - ter

help for ev - er, and her con - fi - dence a - lone.
 Three a - dor - ing in glad hymns e - ter - nal - ly.
 ben - e - dic - tion shed with - in its walls al - way.
 in thy glo - ry ev - er - more with thee to reign.

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
 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 230

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for 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 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.

People **Amen.**

II. Proclaiming and Receiving the Word of God

First Reading

Genesis 18:1-15

Reader A reading from the book of Genesis.

The LORD appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on – since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The LORD said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the LORD? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

Reader The Word of the Lord.

People **Thanks be to God.**

All sing the Antiphon and Psalm.



I will lift up the cup of sal - va - tion, and call up - on the Name of the LORD, hal - le - lu - jah.



TONE VIII.1

- 1 I love the LORD, because he has heard the voice of my supplicátion, *
because he has inclined his ear to me whenever I / called upón him.
- 10 How shall I repay the LÓRD *
for all the good things / he has dóne for me?
- 11 I will lift up the cup of salvátion *
and call upon the / Name of thé LÓRD.
- 12 I will fulfill my vows to the LÓRD *
in the presence of / all his péople.
- 13 Precious in the sight of the LÓRD *
is the death / of his sérvants.
- 14 O LORD, I am your sérvant; *
I am your servant and the child of your handmaid;
you have / freed me fróm my bonds.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the / Name of thé LÓRD.
- 16 I will fulfill my vows to the LÓRD *
in the presence of / all his péople,
- 17 In the courts of the LÓRD's house, *
in the midst of you, O Jerusalem.
/ Hallelújah! [Ant.]

Second Reading

Romans 5:1-8

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

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person – though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

Reader The Word of the Lord.

People **Thanks be to God.**

The People stand.

1 Ye ser - vants of God, your Mas - ter pro - claim,
 2 God rul - eth on high, al - might - y to save;
 3 Sal - va - tion to God who sits on the throne!
 4 Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;
 and still he is nigh: his pres - ence we have.
 Let all cry a - loud, and hon - or the Son.
 All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:
 The great con - gre - ga - tion his tri - umph shall sing,
 The prais - es of Je - sus the an - gels pro - claim,
 and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.
 as - crib - ing sal - va - tion to Je - sus our King.
 fall down on their fa - ces, and wor - ship the Lamb.
 and thanks nev - er - ceas - ing and in - fi - nite love.

Holy Gospel

Matthew 9:35-10:23

Presider

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

People

Glory to you, Lord Christ.

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest." Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness.

These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

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

III. Responding to the Proclaimed Word of God

Homily

Andrew Kruger

Commissioning for Mission

The Book of Occasional Services alt.

These to be commissioned come to the crossing, then the Presider says.

Friends in Christ, we are all baptized by the one Spirit into one Body and given gifts for a variety of ministries for the common good. Our purpose is to commission these persons in the Name of God and of this congregation to a special ministry to which they are called.

The Wardens say

We present to you these persons to be ambassadors for Christ on behalf of this congregation. They have been preparing to go on a mission trip to McDowell County, West Virginia, to form friendships and to support the work of The Highland Educational Project in the Diocese of West Virginia.

The Presider addresses those to be commissioned

You have been called on behalf of your congregation to go out as witnesses to the Risen Christ, as the Lord's ambassadors, to uphold and seek to serve Christ in all persons and places. Through Christ and with Christ, you will share in a ministry of reconciliation and encouragement, to build up the body of Christ. Will you faithfully and reverently carry out this ministry to the honor of God and the benefit of this community and all whom you serve?

The candidates say

We will, with God's help.

Presider Let us pray.

Gracious God, look with favor upon those whom you have called: grant that they will be so filled with your Holy Spirit that they will minister with joy and steadfast devotion among the people to whom they are sent; through Jesus Christ our Lord. **Amen.**

The Presider anoints those being sent, then commissions them.

In the Name of God and of this congregation, I commission you, Sarah, Bobby, and Cheryl as ambassadors and missionaries of Trinity Church. Let your light so shine before others that they may see your good works and give glory to God. **Amen.**

Prayers of the People

Raymond Chapman alt.

The Presider says

Let us pray for the Church entrusted to the disciples and for the world into which they were sent.

The intercessor prays

As Jesus called the Twelve to be disciples, make all members of the Church faithful followers and reliable witnesses to the grace of God.

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

By the Holy Spirit, bring the radiance of your love into the hearts of all who do not know you; reveal the Gospel to all people.

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

Open our eyes to recognize the needs of others; fill us with compassion, empower us with authority, and send us out in vulnerability.

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

Relieve and comfort those who suffer from any kind of sickness, and strengthen those who care for people distressed in body or mind.

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

As the living receive your divine compassion in their suffering, grant mercy to those who have died and gather them into your eternal Kingdom.

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

The Presider concludes

Holy God, Lord of the harvest, you send laborers to spread your Gospel: call us to this work, equip us by your Spirit, and send us to proclaim your good news; 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

Psalms 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 Anthem

“Thou knowest, Lord, the Secrets of Our Hearts” – Henry Purcell
Text – Burial Service BCP

Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears unto our prayers;
but spare us, Lord most holy, O God most mighty,
O holy and most merciful Saviour, thou most worthy judge eternal,
suffer us not at our last hour, for any pains of death,
to fall from thee. Amen.

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

Unison or harmony

1 All peo - ple that on earth do dwell, sing to the Lord with
 2 Know that the Lord is God in - deed; with - out our aid he
 3 O en - ter then his gates with praise, ap - proach with joy his
 4 For why? the Lord our God is good, his mer - cy is for
 *5 To Fa - ther, Son, and Ho - ly Ghost, the God whom heaven and

1 cheer - ful voice: him serve with mirth, his praise forth
 2 did us make: we are his folk, he doth us
 3 courts un - to; praise, laud, and bless his Name al -
 4 ev - er sure; his truth at all times firm - ly
 5 earth a - dore, from men and from the an - gel

1 tell, come ye be - fore him and re - - jice.
 2 feed, and for his sheep he doth us take.
 3 ways, for it is seem - ly so to do.
 4 stood, and shall from age to age en - - dure.
 5 host be praise and glo - ry ev - er - - more.

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 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 love has been poured into our hearts through your Holy Spirit given to us.

Nothing is too wonderful for you, and with a word you brought all creation to birth. You revealed yourself to our forebears, Abraham and Sarah, sharing round the table with them and promising them the fruit of their withered dreams.

The fulfilment of all your promises came in your child, Jesus, who revealed your compassion for the people, proclaiming the good news of the Kingdom and healing the sick and the broken of all that afflicted them. In the fullness of love he gave his life for us, while we were yet lost in our sin, but you raised him from the dead and now through our faith in him, you justify us and welcome us to the table of grace.

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."

Therefore we proclaim the mystery of faith:

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

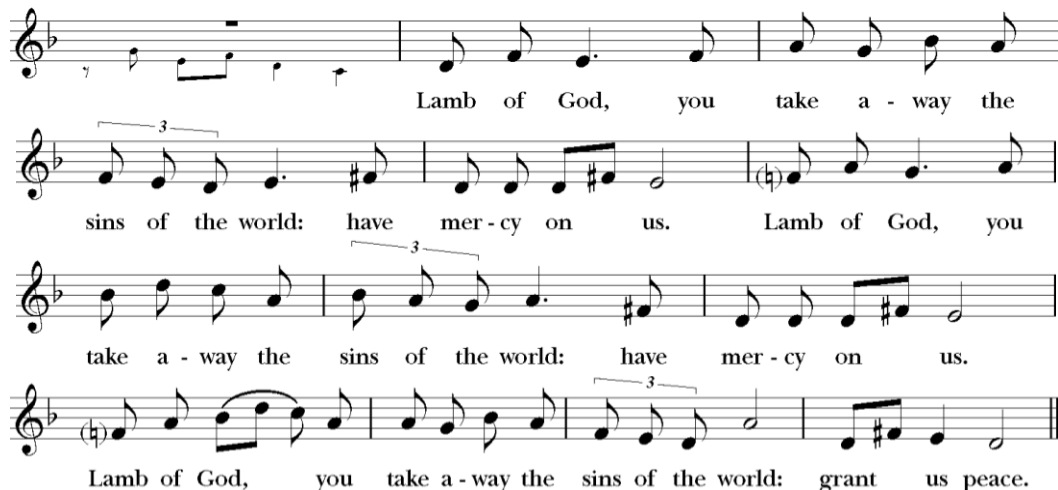
BCP 364

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

Agnus Dei

Robert Powell

Hymnal S 163



Invitation

BCP 364

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

The ushers guide the people to receive Holy Communion.

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

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

*Wine is offered by way of a sip from the common cup. You may choose to receive only the host.
Gluten-free wafers are available by request to the priest.*

First Communion Hymn

Rockingham

Hymnal 321

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.

1 For the bread which you have bro - ken, for the
 2 By this pledge, Lord, that you love us, by your
 3 As our bless - ed ones a - dore you, seat - ed
 4 In your ser - vice, Lord, de - fend us; in our

wine which you have poured, for the words which you have
 gift of peace re - stored, by your call to heaven a -
 at our Fa - ther's board, may the Church still wait - ing
 hearts keep watch and ward, in the world to which you

spo - ken, now we give you thanks, O Lord.
 bove us, hal - low all our lives, O Lord.
 for you keep love's tie un - bro - ken, Lord.
 send us let your king - dom come, O Lord.

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.

The Lord seeks willing laborers for the harvest:
 Proclaim the good news of the nearness of God;
 and call all who will hear to wholeness and holiness.

And may God pour love into your hearts;
 May Christ open the way of grace to you;
 And may the Holy Spirit work through all things
 to build you up in endurance, character and hope. **Amen.**

V. Going out as God's People

Sending Hymn

Aurelia

Hymnal 525

1 The Church's one foun - da - tion is Je - sus Christ her Lord;
 2 E - lect from ev - ery na - tion, yet one o'er all the earth,
 3 Though with a scorn - ful won - der men see her sore op - pressed,
 4 Mid toil and tri - bu - la - tion, and tu - mult of her war
 5 Yet she on earth hath un - ion with God, the Three in One,

1 she is his new cre - a - tion by wa - ter and the word:
 2 her char - ter of sal - va - tion, one Lord, one faith, one birth;
 3 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 4 she waits the con - sum - ma - tion of peace for ev - er - more;
 5 and mys - tic sweet com - mun - ion with those whose rest is won.

1 from heaven he came and sought her to be his ho - ly bride;
 2 one ho - ly Name she bless - es, par - takes one ho - ly food,
 3 yet saints their watch are keep - ing, their cry goes up, "How long?"
 4 till with the vi - sion glo - rious her long - ing eyes are blessed,
 5 O hap - py ones and ho - ly! Lord, give us grace that we

1 with his own blood he bought her, and for her life he died.
 2 and to one hope she press - es, with ev - ery grace en - dued.
 3 and soon the night of weep - ing shall be the morn of song.
 4 and the great Church vic - to - rious shall be the Church at rest.
 5 like them, the meek and low - ly, on high may dwell with thee.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

Improvisation on *Aurelia*

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...

Commissioning for Mission At the 10 AM service of those going on the mission trip to West Virginia.

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

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

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 Tuesday through Thursday from 12 noon to 3:30 PM.

Choir Rehearsal This Wednesday, June 17 from 8 to 9 PM in the church.

Trinity Fellowship Luncheon This Thursday, June 18 from 12:30 - 2 PM. The speaker is from the Funeral Consumers Alliance, who ensure consumers are treated fairly in dealing with funeral planning. Lunch is rotisserie chicken and sides. Call Susan Nelson (908-397-3944) or Susan Olszewski (908-757-9561) with questions or to offer to help.

Compline This Thursday at 8 PM online

Juneteenth Friday, June 19 at 12 noon, the church bell will be rung to commemorate the emancipation of enslaved African Americans.

What you need to know in the future...

Sandwich Sunday Next Sunday, June 21; 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
- This Saturday, June 20 from 10 to 11 AM – assemble food bags in Sherlock Hall
- Next Sunday, June 21 – assemble sandwiches between services and after 10 AM service
- Next Sunday, June 21 after Fellowship Hour – transport the sandwiches and food packets to St John's and help serve food

Trinity Episcopal Senior Youth (TESY) Sunday, June 28 at 12:30 PM. All confirmed youth ages 13-18 are welcome.

Summer Schedule Sunday, July 5 to Sunday, August 30, there is only one Sunday service at 9 AM.

Episcopal Church Women Book Scholarship High School Seniors can now apply for a book scholarship from Trinity's ECW. Scholarship applications with reference letters must be received by the parish office by Tuesday, July 21. Application is on email blast.

Sight and Sound: "Joshua" Saturday, October 3 at 3 PM in Lancaster PA. Tickets are \$90; see Bonnie Gentese (908-377-4344).

Altar Flowers and Sanctuary Candle Both are individually available for personal attribution, to remember loved ones, to honor others, to celebrate lives. Anyone can make a request; there is no fee. Email the office by 4 PM Wednesday each week; multiple attributions are allowed. Altar flowers cost the parish \$150 per week, and are a line item in the church budget. Donations towards that are gratefully appreciated and may be made anonymously via the collection plate or through the office.

Mission Trip to McDowell County, West Virginia

This week, we ask your prayers for three members of Trinity who will be participating in a mission trip to McDowell County, West Virginia: Sarah Burnett, Bobby Barone, and Cheryl Pantina.

Joining youth and adult leaders from St. Andrew's, New Providence, and other Episcopal churches, they will spend the week serving with the Highland Educational Project, an outreach ministry of the Diocese of West Virginia. Their work will include painting, light construction, and other projects that support the local community in one of the most economically challenged regions of our country.

Mission trips are opportunities not only to serve but also to learn, grow, and encounter Christ in new ways through relationships, shared work, and worship. We give thanks for Sarah, Bobby, and Cheryl's willingness to represent Trinity in this ministry and ask the parish to remember them in your prayers throughout the week:

Gracious and loving God, whose Son came not to be served but to serve, watch over Sarah, Bobby, and Cheryl as they travel to West Virginia. Grant them travelling mercies, strengthen them in their work, and open their hearts to recognize Christ in all whom they meet. Grant that their presence may be a blessing to the community they serve, and that they may return home renewed in faith, hope, and love; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Spiritual Reflection: Our Journey Through Scripture

One of the gifts of Episcopal worship is that we pray and read Scripture in communion with Christians throughout the world. Most Episcopal parishes follow the Revised Common Lectionary (RCL), a three-year cycle of readings that guides us through the breadth of the Bible. The cycle is organized into Years A, B, and C. Each year places special emphasis on one of the Synoptic Gospels: Year A focuses on Matthew, Year B on Mark (with portions of John), and Year C on Luke. The Gospel of John is woven throughout all three years, particularly during the high holy days of the core seasons.

We're currently in Year A, where Matthew's Gospel serves as our primary guide. As we move through the season after Pentecost – the long green season devoted to growth in faith and discipleship – the lectionary offers an interesting choice for the 'Old Testament' reading. Congregations may follow either the *thematic* (sometimes called complementary) track or the *continuous* track.

In the thematic track, the Old Testament lesson is selected to echo or illuminate the Gospel reading for the day. This approach highlights connections between the Testaments and helps listeners see recurring biblical themes. The continuous track, by contrast, follows a semi-continuous journey through major portions of the Hebrew Scriptures. Rather than selecting readings because they correspond to the Gospel, this approach allows us to hear larger biblical narratives unfold over time. Stories, covenants, prophets, and poems are encountered within their own literary and historical contexts, enabling us to appreciate the witness of Israel on its own terms.

At Trinity, we choose the continuous track. We do so because it offers a richer engagement with the Hebrew Scriptures as sacred texts in their own right. Week by week, we hear the story of God's relationship with Israel develop organically rather than only through passages chosen to reinforce a Christian theme. This approach helps us appreciate the depth, complexity, and enduring theological significance of these texts while also allowing us to discover unexpected connections between the readings ourselves.

Lectionary & Liturgy

The three readings today provide us with insight into who we are as the people of God. The Gospel reading is the account of the calling and commissioning of the twelve apostles. They are sent forth with the message of God's kingdom. Later Jesus will send larger groups to proclaim the good news and after his resurrection, he sends all of us into the world to bear the message.

The first reading continues the story of Abraham and Sarah. Many years have passed; still God's promise to give them a son has not been fulfilled and Sarah is now too old. However, God comes to them and renews the promise. Sarah laughed at the idea but in the twenty-first chapter, we learn the son was born. He was called Isaac, which is Hebrew for "a laughing matter." Today's reading from Romans tells us something else about our identity. We are a people who have been reconciled with God through Jesus' death. As Paul states in the chapter that follows, we have been incorporated into that death by baptism and thus our reconciliation with God is complete.

As a people called to proclaim good news, to live lives reconciled to God, and to be the holy priesthood of the new covenant, we gather to celebrate the mysteries of that covenant. The Eucharistic meal also reveals us as a people, like Abraham and Sarah who meet God in holy meals and find ourselves called by God into community with God.

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

- † **Copyrighted Music** – Reprinted and streamed with permission under ONE LICENSE #A-727521. All rights reserved.
- † **Cover Art** – "The Veteran in a New Field" by Winslow Homer (1836-1910). Completed in 1865, following the surrender of Confederate General Robert E. Lee and the assassination of President Abraham Lincoln, this symbolic painting embodies the tension between grief and hope after the Civil War. A discarded Union Army jacket and canteen in the lower right corner identify the farmer as a veteran, and the "new field" of the title reminds us of his old one, the battlefield. This return to peaceful pursuits echoes the biblical passage from Isaiah 2:4, "They shall beat their swords into plowshares." While the bountiful harvest signifies renewal and recovery, the single-bladed scythe evokes the Grim Reaper. When *The Veteran in a New Field* was first exhibited in 1865, it received generally negative reviews. It was said to be painted quickly and sloppily, particularly in the field and in the suggested trees. Critics also objected to the way that the veteran harvests the grain. To harvest grain correctly, a scythe and a cradle is needed, but only a scythe is pictured in the painting. Perhaps Homer's austere individualism is best captured in his admonition to artists: "Look at nature, work independently, and solve your own problems." On view at the Metropolitan Museum of Art, NYC.
- † **Prelude** – Johann Gottfried Walther (1684-1748) was a German music theorist, organist, composer, and lexicographer of the Baroque era. Not only was his life almost exactly contemporaneous to that of J.S. Bach, he was the famous composer's cousin.
- † **Gathering Hymn** – Words: John Mason Neale (1818-1866) translated it in 1851 from the second part of the 6th or 7th century Latin monastic hymn, *Urbs beata Jerusalem*. Music: This hymn now is commonly sung to the tune by Henry Purcell (1659-1695).
- † **Gloria** – Words: Anonymous, 15th cent. medieval. Music: Robert Powell (b. 1932,) an American composer and organist "whose 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 is new, but the preamble includes quotations from the collects for the fifth Sunday after the Epiphany, the second Sunday after Trinity, and the twenty-second Sunday after Trinity in earlier Prayer Books. The prayer was drafted by the Rev. Dr. Massey H. Shepherd, Jr. It portrays the church’s mission to the world—a ministry of proclamation of the gospel and of social concern and action. In order that we may fulfill this mission we pray that the church might be kept in God’s steadfast faith and love. –[*Notes on the American Prayer Book* by Marion Hatchett]
- † **Plainsong Psalter** – Editor/choral director James Litton was on the Standing Commission on Church Music, publishing the *Hymnal 1982*, and a Fellow of the Royal School of Church Music, one of only 7 Americans to receive this honor. –[© 1988 Church Pension Fund]
- † **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: Charles Wesley (1707-1788) from the Methodist pamphlet *Hymns for Times of Trouble and Persecution* (1744). “An 18th century cry of the soul against oppression and persecution not unlike the 20th century outcry against injustice in the African American freedom song, ‘We Shall Overcome.’ It is a call to courage, to stand and be counted, in a time of adversity” –[Wesley scholar S.T. Kimbrough, 1996] Music: melody from *Catolisch-Paderbornisches Gesang-buch*, 1765; harmony Sydney Hugo Nicholson (1875-1947) an English choir director, composer and organist at Westminster Abbey (1919–1927) who was so concerned at the sad state of choral music in the churches throughout the country that he left his post in 1927 to found the School of English Church Music (now the RSCM), in the hope of rectifying the problem.
- † **Prayers of the People** – According to the rubrics of the Book of Common Prayer (1979), there is a great deal of flexibility with respect to the Prayers of the People. The single set form in Rite I and the six Forms in Rite II are available, but celebrants and liturgy planners are not limited to them. The only requirement is that the categories enumerated on page 359 are covered.
- † **Offertory Anthem** – Choral settings composed by Henry Purcell (1659-1695); the text is one of the Anglican funeral sentences from the Book of Common Prayer. Early versions began possibly in 1672 and were revised twice before 1680. Purcell composed his last version, in a different style, for the 1695 *Music for the Funeral of Queen Mary*.
- † **Offertory Hymn** – Words: William Kethe (d. 1608?); paraphrase of Psalm 100. Although both the time and place of Kethe’s birth and death are unknown, scholars think he was a Scotsman. A Protestant, he fled to the continent during Queen Mary’s persecution in the late 1550s. He lived in Geneva for some time but traveled to Basel and Strasbourg to maintain contact with other English refugees. Kethe is thought to be one of the scholars who translated and published the English-language Geneva Bible (1560), a version favored over the King James Bible by the Pilgrim fathers. Music: from *Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate*, 1708. It is “one of the noblest and most loved tunes in all of Christendom.” –[*Psalter Hymnal Handbook*]. This Genevan psalm tune is often attributed to Louis Bourgeois, who edited the original *Genevan Psalter*. Most hymnals contain this tune.
- † **Sanctus** – Became part of the Roman Eucharistic Prayer around 450 AD, fairly late as by then the text of the Roman Canon was fixed and regarded as possessing great authority. It appears in the 1549 BCP in its current form. The 1552 Book of Common Prayer omitted it and, though it is now permitted, “the choice whether or not to use the Benedictus is still for some a matter of Eucharistic theology and churchmanship.” –[Paul Thomas, *Using the Book of Common Prayer*] The first part is based on Isaiah’s song of the seraphim – [Isaiah 6:1-3; cf., Revelation 4:8]. The second part is taken from Matthew 21:9, describing Jesus’ entry into Jerusalem on Palm Sunday, which is based on the first half of Psalm 118:26. In its present liturgical context it points to the expected presence of the Lord in the eucharistic gifts.

- † **The Lord's Prayer** – The BCP provides both Traditional and Contemporary versions; the parish alternates depending on the liturgical season. John Dominica Crossan writes “What if the Lord's Prayer is neither a Jewish prayer for Jews nor yet a Christian prayer for Christians? What if it is instead a prayer from the heart of Judaism on the lips of Christianity for the conscience of the world? What if it is instead a radical manifesto and a hymn of hope for all humanity in language addressed to all the earth?”
- † **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).
- † **First 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.
- † **Second Communion Hymn** – Words: Louis Benson (1855-1930); “As a hymn writer Dr. Benson is not widely known, mainly through the recent publication of his verse. His hymns deserve attention, and will, no doubt, gain the public ear in due time; whilst his hymnological researches and publications are thorough and praiseworthy.” –[John Julian, *Dictionary of Hymnology, New Supplement* (1907)] Music: melody David Gregor Corner (1585-1648), German Benedictine abbot, hymn writer and theologian best known for his influential *Gross Catholisches Gesängbuch*. He initially considered leaving out “all hymns found in heretical collections” but a colleague reminded him that hymns of Martin Luther and other Protestants were derived from earlier Catholic melodies, and “it was in no way desirable to leave out such good old hymns simply because they have been used by the enemies of the true faith and falsely ascribed to them.” Harmony, William S. Rockstro (1823-1895).
- † **Sending Hymn** – Words: Samuel John Stone (1839-1900) from *Lyra Fidelium; 12 Hymns on the 12 Articles of the Apostles' Creed*. In the mid-19th century, the Anglican Bishop of Natal, John Colenso expressed critical views of Scripture and the Christian faith. Rev. Andy Kruger suggests: “Stone is painted as a champion of orthodoxy, and Bishop Colenso as a heretic. While that was how many viewed it at the time, Colenso was, in my opinion, an incredible visionary who was ahead of his time. He was the first bishop of the Diocese in which I was ordained, and so my perspective is certainly not unbiased. However, it was Colenso who understood that converting the isiZulu people did not mean forcing them to dress as Europeans, or compelling them to give up their name for God. To this day, the isiZulu name for God (*Unkulunkulu*, the highest god and creator of humanity in Zulu culture) is used in the Zulu BCP thanks to the depth of Colenso's theology. His ‘heretical’ views of scripture included reading the creation stories in Genesis as poetry rather than history, which has become the consensus position among biblical scholars. In my view, and in the view of most South Africans, Colenso is a hero of the faith and not a heretic.” Music: Samuel Sebastian Wesley (1810-1876); though opinions vary (Henry J. Gauntlett deemed it ‘inartistic, secular twaddle’), it has been firmly associated with this text since they first appeared together in the 1868 edition of *Hymns Ancient and Modern*. –[Laura de Jong, Hymnary.org]



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)

Facebook: Trinity Episcopal Church, Cranford



[Donate](#) to Trinity Church online via our website

[Connect](#) to Daily Office Services and Meetings on Zoom

[Connect](#) to Sunday 10 AM Eucharists and High Holy Day Services on Trinity's YouTube

Scan the QR code for instructions to log on to Zoom and stream YouTube services