

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"The Second Coming of Jesus" – unknown artist, c. 1300

The Twenty-second Sunday after Pentecost

Holy Eucharist ~ Rite II

Proper 27 ~ November 9, 2025 at 10 AM



The Reverend Andrew David Kruger ~ Rector & Presider

Anthony J. Rafaniello ~ Director of Music & Organist

Casey Woodruff ~ Senior Warden & Thomas Kaercher ~ Junior Warden

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

I. Gathering of God's People

Gathering Hymn

Leoni

Hymnal 401

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.

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.

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

Presider Let us pray.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, 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

Haggai 1:15b—2:9

Reader A reading from the book of the prophet Haggai.

In the second year of King Darius, in the seventh month, on the twenty-first day of the month, the word of the Lord came by the prophet Haggai, saying: Speak now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest, and to the remnant of the people, and say, Who is left among you that saw this house in its former glory? How does it look to you now? Is it not in your sight as nothing? Yet now take courage, O Zerubbabel, says the LORD; take courage, O Joshua, son of Jehozadak, the high priest; take courage, all you people of the land, says the LORD; work, for I am with you, says the LORD of hosts, according to the promise that I made you when you came out of Egypt. My spirit abides among you; do not fear. For thus says the LORD of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all the nations, so that the treasure of all nations shall come, and I will fill this house with splendor, says the LORD of hosts. The silver is mine, and the gold is mine, says the LORD of hosts. The latter splendor of this house shall be greater than the former, says the LORD of hosts; and in this place I will give prosperity, says the LORD of hosts.

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

Psalm 145:1-5, 18-22

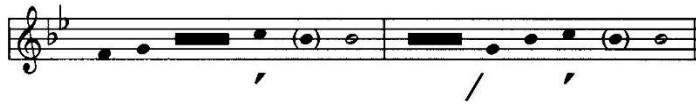
Exaltabo te, Deus

Plainsong Psalter

All sing the Antiphon and Psalm.



Your king - dom, O LORD, is an ev - er - last - ing king - dom.



TONE VIII.2

- 1 *I will* exalt you, O Gód my King, *
and bless your Name for ev/er and éver.
- 2 Every day will I bléss you *
and praise your Name for ev/er and éver.
- 3 Great is the LORD and greatly to be práised; *
there is no end / to his gréatness.
- 4 One generation shall praise your works to anóther *
and shall de/clare your pówer.
- 5 I will ponder the glorious splendor of your májesty *
and / all your márvelous works.
- 18 The LORD is righteous in áll his ways *
and lov/ing in áll his works.
- 19 The LORD is near to those who call upón him, *
to all who call up/on him fáithfully.
- 20 He fulfills the desire of those who féar him; *
he hears their / cry and hélp[s] them.
- 21 The LORD preserves all those who lóve him, *
but he destroys / all the wícked.
- 22 My mouth shall speak the praise of the LÓRD; *
let all flesh bless his holy Name for ev/er and éver. [Ant.]

Second Reading

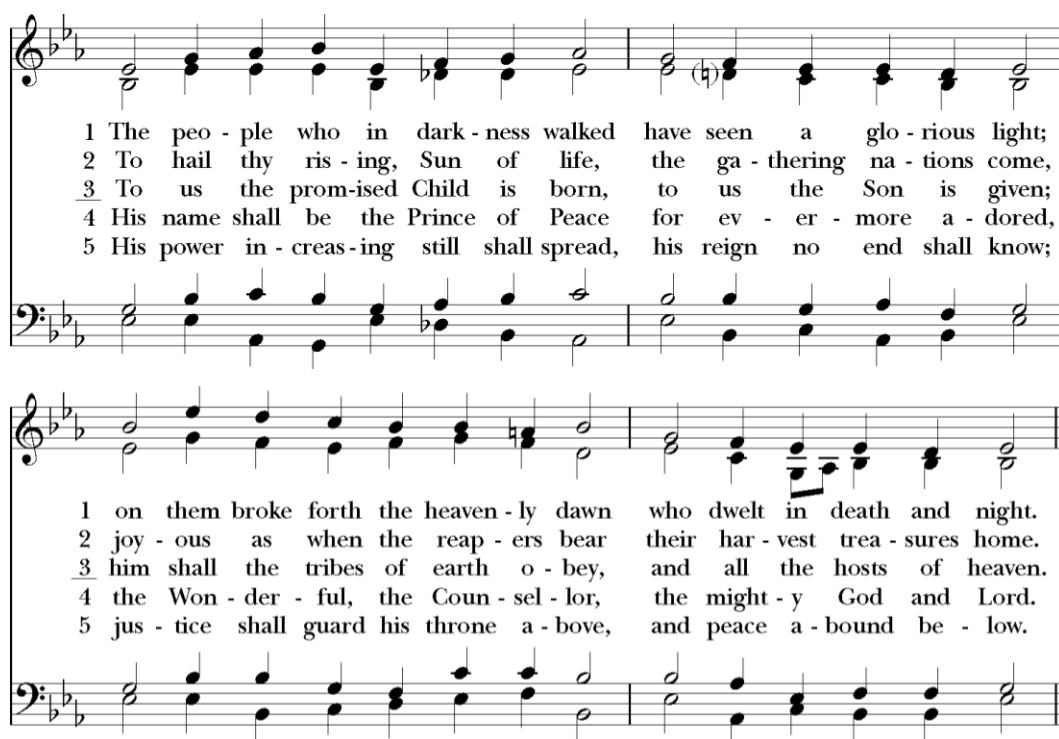
2 Thessalonians 2:1-5, 13-17

Reader A reading from Paul's second letter to the Thessalonians.

As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction. He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. Do you not remember that I told you these things when I was still with you? But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth. For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ. So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter. Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, comfort your hearts and strengthen them in every good work and word.

Reader The Word of the Lord.

People **Thanks be to God.**



1 The peo - ple who in dark - ness walked have seen a glo - rious light;
 2 To hail thy ris - ing, Sun of life, the ga - thering na - tions come,
 3 To us the prom-ised Child is born, to us the Son is given;
 4 His name shall be the Prince of Peace for ev - er - more a - dored,
 5 His power in - creas - ing still shall spread, his reign no end shall know;

1 on them broke forth the heaven - ly dawn who dwelt in death and night.
 2 joy - ous as when the reap - ers bear their har - vest trea - sures home.
 3 him shall the tribes of earth o - bey, and all the hosts of heaven.
 4 the Won - der - ful, the Coun - sel - lor, the might - y God and Lord.
 5 jus - tice shall guard his throne a - bove, and peace a - bound be - low.

Holy Gospel

Luke 20:27-38

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

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

Some Sadducees, those who say there is no resurrection, came to Jesus and asked him a question, “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother.

“Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had married her.”

Jesus said to them, “Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection.

“And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive.”

Presider The Gospel of the Lord.

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

III. Responding to the Proclaimed Word of God

Homily

Andrew Kruger

Silence is kept after the homily. Then the People stand for the Creed.

Nicene Creed

Enriching Our Worship 53

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and
is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father, *
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Prayers of the People

Common Worship; Times and Seasons

The Presider says

United in the company of all the faithful and looking for the coming of the kingdom,
let us offer our prayers to God, the source of all life and holiness.

The Intercessor prays

Empower us by the gift of your holy and life-giving Spirit, so that we will be transformed into the likeness of Christ from glory to glory.

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

Perfect the gifts of Sally, our bishop, and all ministers of your Church, so that the sacraments will be administered with beauty and your Word proclaimed with faithfulness.

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

Give wisdom to Donald, our president, and to all the world's leaders so that your just peace and abundant life will prevail in all the nations.

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

Hold in your embrace all who witness to your love in the service of the poor and needy; all who minister to the sick and dying; and all who bring light to those in darkness.

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

Touch and heal all those whose lives are scarred by sin or disfigured by pain, that, raised from death to life in Christ, their sorrow may be turned to eternal joy.

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

Remember in your mercy all those gone before us; preserve in your faith your servants on earth, and guide us to seek and serve your kingdom.

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

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

God of time and eternity, you are the Lord of the living and the dead: quicken our hearts and minds to receive and rejoice in the just and gentle rule of your kingdom; through Jesus Christ our Lord, who was, and is, and is to come. **Amen.**

Peace

BCP 360

Presider The peace of the Lord be always with you.
People **And also with you.**

Announcements

Andrew Kruger

Ministry Minute

Casey Woodruff

IV. Celebrating at the Lord's Table

Offertory Sentence

Psalm 96:8

Presider Ascribe to the Lord the honor due his Name; bring offerings and come into his courts.

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

“Thee We Adore” – T. Frederick H. Candlyn
Text – translated from St. Thomas Aquinas

- | | |
|--|---|
| 1 Thee we adore, O hidden Savior, Thee,
who in Thy sacrament art pleased to be;
both flesh and spirit in Thy presence fail,
yet here Thy presence we devoutly hail. | 2 Fountain of goodness, Jesu, Lord and God,
cleanse us, unclean, with Thy most cleansing flood;
increase our faith and love, that we may know
the hope and peace which from Thy presence flow. |
| 3 O blest memorial of our dying Lord,
who living bread to all doth here afford!
O may our souls forever feed on Thee,
and Thou, O Christ, forever precious be! | 4 O Christ, whom now beneath a veil we see,
may what we thirst for soon our portion be,
to gaze on Thee unveiled, and see Thy face,
the vision of Thy glory and Thy grace. |

Offertory Hymn

Old 100th

Hymnal 380 alt.

The People stand and 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
3 O en - ter then his gates with praise, ap - proach with joy his

1 cheer - ful voice: him serve with mirth, his praise forth
3 courts un - to; praise, laud, and bless his Name al -

1 tell, come ye be - fore him and re - - jice.
3 ways, for it is seem - ly so to do.

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 you chose us as the first fruits for salvation to share in the glory of our Lord Jesus Christ.

In the first of your wonderful deeds you created the heavens and earth, sea and land, and every age proclaims your love and justice. When your people faced ruin and discouragement, your prophets spoke your word of promise and the splendor of your worship was revived.

Through your Son and our Lord, Jesus Christ, your good news was proclaimed and we were called from death to life. When he was killed by those who oppose you, you raised him to new life and through him, you are making us children of the resurrection and sanctifying us by your Spirit so that when he comes again we might all be gathered together to him, never to die again.

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.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us.

He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you. This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Presider Therefore we proclaim the mystery of faith:

People **Christ has died.**

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.

Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

Great Amen

McNeil Robinson

Hymnal S 147



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

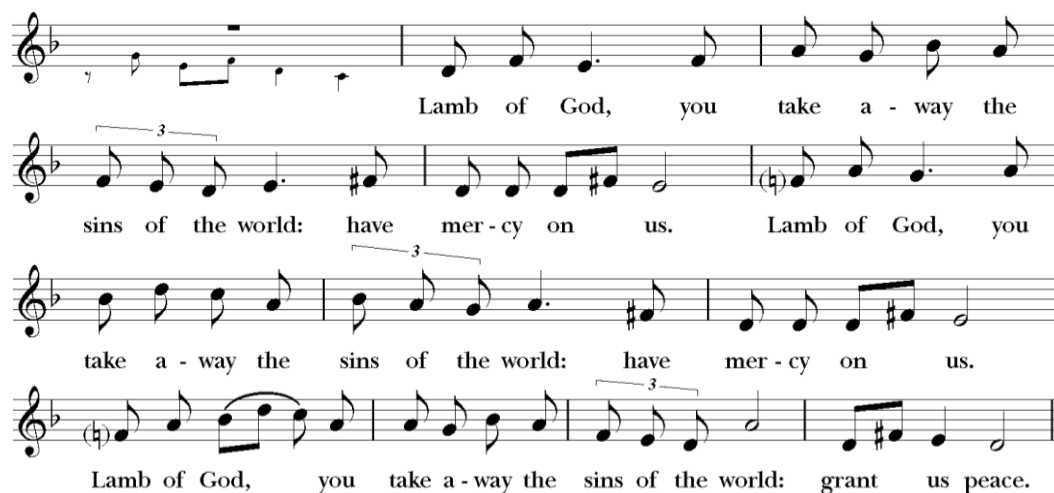
**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power,
and the glory are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

Agnus Dei

Robert Powell

Hymnal S 163

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



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

First Communion Hymn

Melita

Hymnal 608

1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the
 2 O Christ, whose voice the wa - ters heard and hushed their ra - ging
 3 Most Ho - ly Spi - rit, who didst brood up - on the cha - os
 4 O Trin - i - ty of love and power, thy chil - dren shield in
 rest - less wave, who bidd'st the might - y o - cean deep its
 at thy word, who walk - edst on the foam - ing deep, and
 dark and rude, and bid its an - gry tu - mult cease, and
 dan - ger's hour; from rock and tem - pest, fire and foe, pro -
 own ap - point - ed lim - its keep: O hear us when we
 calm a - mid its rage didst sleep: O hear us when we
 give, for wild con - fu - sion, peace; O hear us when we
 tect them where - so - e'er they go; thus ev - er - more shall
 cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 rise to thee glad hymns of praise from land and sea.

Second Communion Hymn

King

Hymnal 395

Introduction/Interlude

cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 rise to thee glad hymns of praise from land and sea.

1 Cre - at - ing God, your fin - gers trace the bold de - signs of
 2 Sus - tain - ing God, your hands up - hold earth's mys - teries known or
 3 Re - deem - ing God, your arms em - brace all now de - spised for
 4 In - dwell - ing God, your gos - pel claims one fam - ily with a
 farth - est space; let sun and moon and stars and light and
 yet un - told; let wa - ter's fra - gile blend with air, en -
 creed or race; let peace, de - scend - ing like a dove, make
 bil - lion names; let ev - ery life be touched by grace un -
 what lies hid - den praise your might.
 a - bling life, pro - claim your care.
 known on earth your heal - ing love.
 til we praise you face to face.

Communion Meditation

Notré âme

Taizé Community

Our soul is wait - ing for God. Our
 Notre âme at - tend le Sei - gneur. En
 hearts find joy in the Lord.
 lui find la joie de in the Lord.
 O O D.C.
 D.C.

1. My soul is waiting for the Lord; I count on God's word.
2. I trust in the goodness of God forever and ever.
3. Keep me, O God, I take refuge in you.
4. O my strength, it is you to whom I turn.
5. As for me I will sing of your strength and each morning acclaim your love.
6. I trust in your merciful love. My heart rejoices in you.
7. The Lord is my strength, my song, my salvation: in God I trust, I'm not afraid.
8. Give thanks to the Lord, proclaim God's deeds. Cry out for joy and gladness.

Post Communion Prayer

New Patterns for Worship

The People stand.

Presider Let us pray.

**Generous God, you have fed us at your heavenly table.
Set us on fire with your Spirit that,
when our Lord comes again,
we will shine like lights before Christ's face,
who with you and
the Spirit lives for ever.
Amen.**

Blessing

New Patterns for Worship

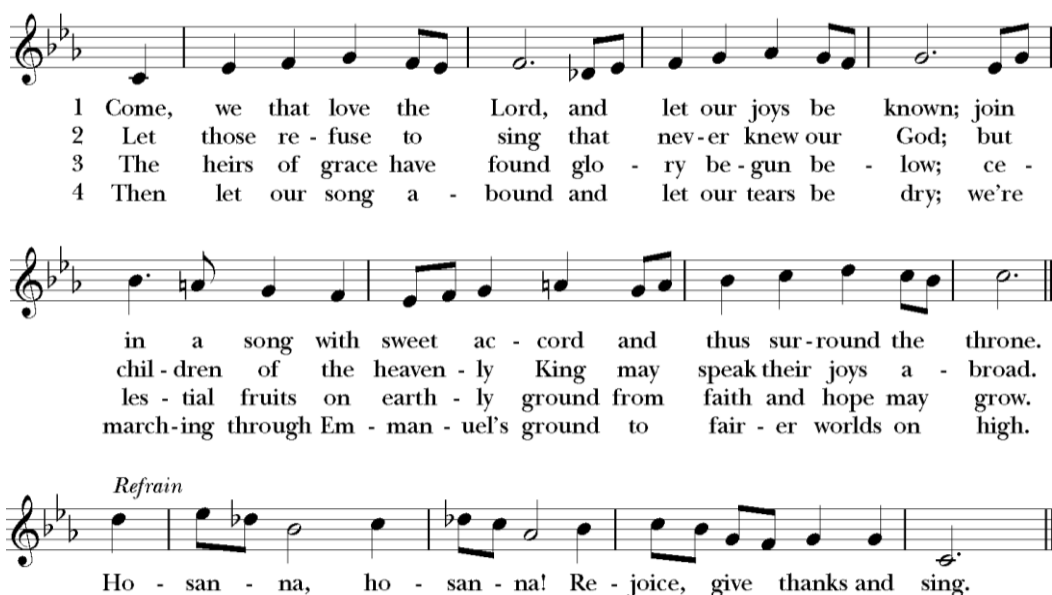
And now, may the God of peace, make you perfect and holy, and keep you safe and blameless, in spirit, soul and body, for the coming of our Lord Jesus Christ; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be with you and remain with you always. **Amen.**

V. Going out as God's People

Sending Hymn

Vineyard Haven

Hymnal 392



1 Come, we that love the Lord, and let our joys be known; join
2 Let those re - fuse to sing that nev - er knew our God; but
3 The heirs of grace have found glo - ry be - gun be - low; ce -
4 Then let our song a - bound and let our tears be dry; we're

in a song with sweet ac - cord and thus sur - round the throne.
chil - dren of the heav - en - ly King may speak their joys a - broad.
les - tial fruits on earth - ly ground from faith and hope may grow.
march - ing through Em - man - uel's ground to fair - er worlds on high.

Refrain

Ho - san - na, ho - san - na! Re - joice, give thanks and sing.

Dismissal

BCP 366

Presider Go in peace to love and serve the Lord.
People **Thanks be to God.**

Postlude

“Postlude in f minor” – Luise Adolpha Le Beau, arr. Charles Callahan

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...

2026 Parish Lenten Retreat The third annual Parish Retreat will take place at Holy Cross Monastery in West Park, New York, February 20-22, 2026. This is a guided retreat, led by well-known author and theologian Rev. Martin Smith. The theme of the retreat is "Playfulness and the Divine Life." Space is extremely limited and filling up quickly. If interested, contact Senior Warden Casey Woodruff (woodruff5073@gmail.com). Cost is \$415.

Sunday School Children (PreK-3 through Grade 4) gather in the church at the beginning of the service. Children and teachers receive a blessing after the collect of the day, depart for class, then return in time for Holy Communion. Younger children, supervised by their parents, are welcome in the nursery section of the narthex.

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

Children's Choir Today from 11:30 AM to 12 noon in the church.

What you need to know this week...

The Daily Offices Morning Prayer and Evening Prayer are offered online from Monday to Friday at 8:30 AM and 5 PM.

Parish Office Parish Administrator Marion Nechuta is in Tuesday (12 noon-2:30 PM), Wednesday (1 PM-3:30 PM) and Thursday (12 noon-2:30 PM). Father Andy's sabbath day is Friday.

Trinity Women's Group Monday, November 10 at 7 PM online.

Handbells and Choir Rehearsals Wednesday, November 12; rehearsal for Handbells is 7 to 7:50 PM and Adult Choir is 8-9 PM.

Jean Mary Lucas, R.I.P. Thursday, November 3 at 11 AM, funeral in the church. Please keep her son, Simon Lack, and the family in your prayers.

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

What you need to know in the future...

St. John's Sandwich Sunday November 16; people are needed to make sandwiches after the services and deliver them to St. John's in Elizabeth. Sandwich donation items needed are listed in this week's email blast. Food bags will be made on Saturday, November 15 in Sherlock Hall from 10 to 11 AM. Only sandwich bags are being accepted at this time, no additional food items or clothing. To help, please contact Marion Nechuta (marionnechuta@yahoo.com) or Helen Shteynberg (hshteynberg@gmail.com).

Restorative Justice Sunday November 16 during both the 8 AM and 10 AM services.

Discussion on use of icons in worship Sunday, November 16 at 11:30 AM in the church; Father Andy will facilitate. Details on preparing for the discussion will be found in this week's email blast.

Lector/LEM Dinner Friday, November 21 at 6 PM in Sherlock Hall.

242nd Diocesan Convention of the Episcopal Diocese of New Jersey November 21–22 at Christ Church in Toms River.

Christmas Pageant Rehearsals Sunday, November 23 is the first rehearsal; children will receive the blessing as usual during the 10 AM service, and then move to Sherlock Hall.

Taizé Service Sunday, December 7 at 7:30 PM in the church. Please email Fr Andy to assist with set up and take down.

Scholastic Pajama Program TEDS is once again participating in this program where for every pair of pajamas donated, Scholastic Books will donate a book to go with them. They will be donated to families in need right here in Union County. Needed: Brand new pajamas (all sizes from newborn to adult) must be complete sets – a top and bottom. All donations may be dropped off at the school or see Nancy Ditzel with your donations. The final day for donations is Monday, December 1.

Cranford Family Care Thanksgiving Baskets Collection until November 23. Drop off items needed (see email blast) in the narthex.

Fellowship Luncheon Thursday, November 20 from 12:30 to 2 PM in Witherington Hall. In celebration of upcoming Thanksgiving, and has become the tradition, the program is an opportunity to share individual thanks for the last year. Call Susan Olszewski (908-757-9561) or Susan Nelson (908-397-3944) for questions or to volunteer.

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 \$75 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.

Disaster Relief in Jamaica Outreach is collecting until November 30. Money will be given to Episcopal Relief and Development. There will be a basket at coffee hour. Checks should be made out to "Trinity Church" with "disaster relief" in the memo line so funds can be directed properly.

A Message from Trinity's Nominating Committee

The nominating committee of Trinity would like to hear from any parishioner who may be interested in running for the positions of Senior Warden, Vestry Member, delegate to Diocesan Convention or delegate to Northern Convocation in 2026. A brief overview of the responsibilities of each position is listed below. To learn more about these positions, please contact Casey Woodruff (Senior Warden and Chair of this year's Nominating Committee).

Junior Warden A lay leader of the parish who, together with the Rector and Senior Warden, form the Executive Leadership team and should be visible to the parish. The Junior Warden is responsible for the day to day functioning of the campus and takes primary responsibility for the maintenance of the property.

Vestry Member There is typically one vestry meeting monthly, on the fourth Sunday, after the 10 AM Eucharist. Vestry members will be expected to take on leadership roles for the various goals and objectives that the Vestry sets at an annual overnight retreat. The Vestry members are the financial stewards of the parish and need to review the financial reports provided by the Treasurer and ensure the parish's resources are used wisely.

Delegates to Diocesan Convention The Diocesan Convention is a day-long meeting where Deputies represent their parishes by voting on amendments to the Diocesan Constitution and Canon Law, Diocesan resolutions, and for delegates to represent the diocese at the General Convention of the Episcopal Church of America. Prior to the convention, the diocesan staff hold several preview meetings

throughout the diocese, and online, to review the proposed amendments to the canons and proposed resolutions that will be voted on at the convention.

Delegates to Northern Convocation The Northern Convocation typically meets once or twice a year. The meetings vary in length but are typically no longer than 2 hours and include presentations from the Bishop and diocesan staff who share information about diocesan programs and initiatives. Delegates may be asked to vote for Northern Convocation officers in the years when elections are held. Delegates will be invited to share the information about diocesan programs with our parishioners.

Restorative Justice

In some Episcopal Dioceses the third Sunday of November is set aside as “Restorative Justice Sunday.” In Anglican Churches around the world, this Sunday is also observed as “Restorative Justice Sunday” or “Prisoner’s Sunday.” This year we will observe Restorative Justice Sunday in the context of the Twenty-Third Sunday after Pentecost on November 16. Restorative justice is a way of thinking about crime that puts more emphasis on repairing the harm done by the offender to the victim and community than on punishing the offender.

Our current criminal justice system is based on the premise that the state, the government, has been wronged. The offender knows they broke into someone’s house, but then they go to court before a judge whom they have never met and are told that they face a substantial prison sentence. They are provided a lawyer who tells them not to say anything that might incriminate them. The victim, meanwhile, may never come to court unless the prosecutor needs their testimony to get a conviction. The victim and offender never talk to each other.

A restorative intervention could not be more different. Rather than being punished for breaking an abstract code, the offender is confronted with the harm they caused to a real-life victim. Restorative programs invite the victim and the offender to meet in the presence of a trained facilitator. The victim may bring family and friends with them if they wish. The offender must be willing to admit guilt and make amends. The victim explains how the offender’s actions have hurt them. The offender apologizes and tries to answer any questions the victim has.

As we prepare to think more theologically about the idea of restorative justice, please join in praying the Prayer ‘For Prisons and Correctional Institutions,’ “Lord Jesus, for our sake you were condemned as a criminal: Visit our jails and prisons with your pity and judgment. Remember all prisoners, and bring the guilty to repentance and amendment of life according to your will, and give them hope for their future. When any are held unjustly, bring them release; forgive us, and teach us to improve our justice. Remember those who work in these institutions; keep them humane and compassionate; and save them from becoming brutal or callous. And since what we do for those in prison, O Lord, we do for you, constrain us to improve their lot. All this we ask for your mercy’s sake. Amen.”

Lectioary & Liturgy

The final Sundays in the church year always direct us toward the end of time and the end of human life. So today’s gospel reading is a confrontation between Jesus and the Sadducees, a group within Judaism who did not believe in resurrection, as did Jesus and the Pharisees. They try to ridicule the doctrine of resurrection by giving a theoretical application of the Old Testament law that if a man died childless his brother must marry the widow and produce a child to carry on the dead man’s name. Jesus responds that the concern of the law to perpetuate the human race is only for this life. The resurrection life never ends, thus procreation is not needed in that life. Jesus emphasizes that all people are alive in God, thus undercutting the exclusivity of many of his contemporaries.

Haggai was a sixth-century B.C. prophet who led the way in the rebuilding of the temple in Jerusalem after the Babylonian captivity was ended. Here we see that the promise made through the earlier prophets was fulfilled; a remnant of the people was saved and they were restored to their land.

The second reading today is from II Thessalonians. This church had repeated difficulties due to some members’ expectation that Jesus’ return was due at any moment. Both letters to this church deal primarily with the need for Christians to live at all times as though the Lord is at hand, regardless of when he will actually return.

We gather in the Eucharist as people already in the resurrection life because of our baptism. We gather to share and celebrate a foretaste of the life to come, which will never end. We rejoice that God is God of the living and that our union with God can never end.

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** – “The Second Coming of Jesus” by, detached fresco by unknown artist, c. 1300, originally from the Clarissan monastery of Santa Maria inter Angelos, near Spoleto, Italy. Now Glencairn Museum number 08.FS.06. Photograph by Edwin Herder.
- † **Prelude** – Gordon Young (1919–1998) was born in McPherson, Kansas and educated at Southwestern College (Winfield, Kansas) and the Curtis Institute (Philadelphia, Pennsylvania) where he was a student of Alexander McCurdy. After serving churches in Philadelphia and Kansas (where he also worked as a radio organist and newspaper critic), Young became the music director (for fifteen years) at First Presbyterian Church in Detroit, where he was a visible and important presence in the American church music scene. He also taught organ on the faculty of Wayne State University. Young published voluminously, and his organ and choral works were in the catalogs of most major American publishers. Numerous works of his were also issued in the Netherlands, where his music has remained very popular. Young is best known for his organ work “Prelude in Classic Style” (from *Nine Pieces for Organ*, Sacred Music Press, 1966), which has entered the worldwide standard organ repertoire.
- † **Gathering Hymn** – In 1772, Thomas Olivers (1725-1799) was attending The Great Synagogue in London and heard Cantor Myer Lyon (1751-1791) singing in Hebrew; he then paraphrased and translated it into English, giving it a more Christian focus and naming it after the stage name of its composer, who combined a life in the synagogue with fame on the stage. “I was at a very fine concert, and heard Leoni, who pleased me more than anything I have heard these 100 years. There is a melancholy melody in his falsetto, that nothing but a natural voice almost ever compasses. Then he sang songs of Handel in a genuine simple style, and did not put one in pain.”
- † **Gloria** – Words: Anonymous, 15th century medieval. Music: Robert Powell (b. 1932), American composer and organist who spent his career serving churches across the Southern and Eastern United States, and currently serves as organist at Trinity Methodist Church in Greenville, SC. “I write tunes and play hymns. And I would have it no other way!” His “output bridges denominational boundaries and serves the larger Church. He has made ecumenical sharing a reality – and always with a genteel touch.” –[GIA] His conservative, neo-Romantic style stems from his approach to composition. “I write for choirs of 25 because that’s what most are. Most are not of cathedral ability or size. My pieces are practical and useful for specific occasions.” –[© Church Publishing]
- † **Collect of the Day** – This collect was composed for the 1662 revision for use on the sixth Sunday after the Epiphany which, prior to that time, had no proper of its own. Bishop John Cosin is believed to be the author. The prayer has for its scriptural base the Epistle provided for the Sunday, 1 John 3:1-9. The present revision places the collect on the third Sunday before Advent when the lections begin to focus our attention on the second advent, the time of Christ’s coming again with power and glory.
- † **Plainsong Psalter** – Plainsong dates from the earliest centuries of Christianity. It has one melody traditionally sung without musical accompaniment, and based on the psalms. Editor James Litton (an American musician) directed the American Boychoir from 1985 to 2001 and is one of the leading choral conductors. He was a member of the Standing Commission on Church Music, publishing *Hymnal 1982*, and is Fellow of Royal School of Church Music, one of 7 Americans to receive the honor. –[©1988 Church Pension Fund]
- † **Proclaiming Hymn** – Words: John Morison (1749-1798); para. Isaiah 9:2-7. Music: first appeared in the 1615 edition of the Scottish Psalter; the harmonization was published in Thomas Ravenscroft’s *Whole Booke of Psalmes* (1621). The tune’s name comes from the city of Dundee, known as the “Scottish Geneva.”
- † *** Nicene Creed** – Designed to contain “all the expansive language texts currently authorized.” It is almost identical to the version in the BCP. The omission of the words ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition was implemented only in the Western Church without approval of General Council.
- † **Offertory Anthem** – Words: translated from St. Thomas Aquinas. Music based upon the plainsong *Adoro te devote* by Thomas Frederick Handel Candlyn (1892-1964), English-born organist, composer and choirmaster who spent most of his professional career at two Episcopal Church congregations, St Paul’s, Albany for 28 years, then at St Thomas, NYC for eleven years until his retirement.
- † **Offertory Hymn** – Words: William Kethe (?-1608). Music: According to the *Handbook to the Baptist Hymnal* (1992), this first appeared in the Genevan Psalter, and “the first half of the tune contains phrases which may have existed in plainsong and folk

song for centuries. The latter part of the tune and its overall form is the work of Louis Bourgeois, John Calvin's musical collaborator in the formation of the Genevan Psalter."

- † **Proper Preface** – Nathan Nettleton is pastor to South Yarra Community Baptist Church, located in an inner-city neighborhood of Melbourne, Australia; he also writes and teaches on Christian worship and Baptist identity. His website provides liturgical resources. –[© 2001 LaughingBird]
- † **The Lord's Prayer** – 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?"
- † **First Communion Hymn** – Words: William Whiting (1825-1878), an Anglican priest, who felt his life spared by God when a violent storm nearly claimed the ship he was on and wrote the hymn to "anchor his faith." Inspired by Psalm 107, and traditionally associated with seafarers, it has a long tradition in civilian maritime contexts as well, being regularly invoked by ship's chaplains and sung during services on ocean crossings. Music: John Bacchus Dykes (1823-1876).
- † **Second Communion Hymn** – Words: Jeffrey Rowthorn (1934-2025), a native of Wales and bishop suffragan in the Episcopal Church in the United States, wrote this text based on Psalm 148 in 1974, the year he first started writing hymn texts. One of two winners in the Hymn Society of America's contest for "New Psalms for Today," the text was published in *The Hymn* of April 1979. In Psalm 148 both heavenly and earthly creatures bring praise to God. Rowthorn uses the psalm as the backdrop for a text that is not so much a paraphrase in the traditional sense of that term but a new text that affirms four great tenets of the Christian faith: the God we worship created the entire cosmos (st. 1), sustains the ecology of life (st. 2), redeems his people from oppression and death (st. 3), and dwells by his Spirit in his people, the church (st. 4). The beginning of each stanza contains the themes of this text: creation, providence, redemption, and incarnation; in the light of these, the hymn has many possible uses in Christian worship. –[© 1979 Hymn Society of America] Music: David Hurd (b. 1960).
- † **Communion Meditation** – Words and Music: Taizé Community –[© 1998, Les Presses de Taizé, GIA Publications, Inc., agent]. In 1955, Jacques Berthier (1923-1994), a French composer of liturgical music, was asked to compose music for the nascent community of 20 brothers at Taizé Community. In 1975, he returned and for the next 20 years built up a body of church music that is widely used in North American church music in both Roman Catholic and Protestant traditions. Until his death he served for 33 years as organist at St. Ignace Church, Paris; he requested that none of his own music be used in his funeral at Saint-Sulpice.
- † **Sending Hymn** – Words: Isaac Watts (1674-1748); "as Watts sees it, religion does not take pleasure away for Christians but simply diverts it from the things of the world to the things of God." –[David W. Music] "Happy will be that reader whose mind is disposed, by his verses or his prose, to imitate him in all but his non-conformity, to copy his benevolence to men, and his reverence to God." – [Memorials of Westminster Abbey] Music: Richard Wayne Dirksen (1921-2003), American musician and composer, organist and choirmaster of the Washington National Cathedral, 1977-1988. "Widely acclaimed as one of the finest hymn tunes of our day" – [the editors of *Hymnology*] © 1974 Harold Flammer.
- † **Postlude** – American composer and organist Charles Callahan (1951–2023) published hundreds of compositions for organ and choir that are widely performed throughout the world. He studied with the Belgian organist-composer Flor Peeters. As a recitalist, Callahan was a specialist in romantic music and improvisation. He wrote two reference books on American organ building and was very active as an organ consultant for many major projects. –[Published by MorningStar Music Publishers]. Luise Adolpha Le Beau (1850-1927) was a German composer of classical music. Like many other 19th century female composers, Le Beau began her career in music as a pianist, and later earned her living teaching, critiquing, and performing music.

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