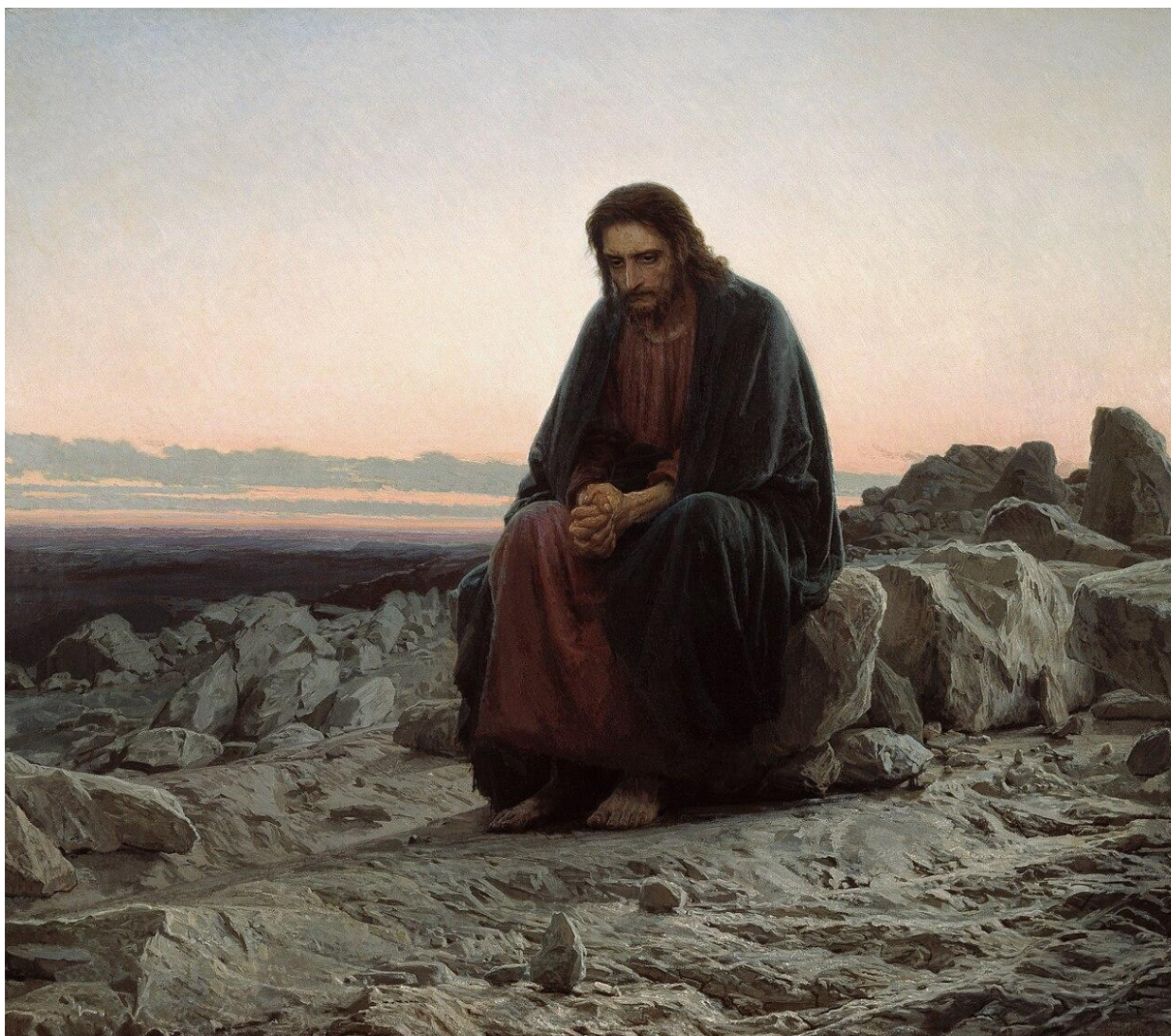


# Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Christ in the Desert" – Ivan Kramskoi

## *The First Sunday in Lent*

Holy Eucharist - Rite II - February 22, 2026 at 10 AM



The Reverend Andrew David Kruger - Rector & Presider

Mary Beth McFall - Guest Organist

Anthony J. Rafaniello - Director of Music

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

## Welcome

Andrew Kruger

## Prelude

“Be Still, My Soul” – Jean Sibelius

Arranged by Chris Rice

## I. Gathering of God’s People

### Litany

Bruce Jenneker

*The bells are rung and the People kneel as they are able.*

Jesus Christ, God in human form:

**We cry to you.**

God, Loving Creator of all life:

**We cry to you.**

God, Impartial Liberator of all life:

**We cry to you.**

God, Life-Giving Sanctifier of all life:

**We cry to you.**

Holy Trinity, one God:

**In mercy hear us as we cry to you.**

God, Source of all life;

we bear the fingerprints of the love in which you create us:

**We lament our stubborn refusal to live fully in your love.**

God, Savior of the world;

we are living signs of the diversity you establish in creation:

**We grieve our unwillingness to celebrate our variety.**

God, Consecrator of every living thing;

your caressing breath draws us into your hallowing embrace:

**We mourn our reluctance to surrender to your drawing near.**

God of time and eternity;

our history is a tragic saga of slavery, racism, sexism, oppression and discrimination:

**Deliver us.**

Jesus Christ,

Hope of the world; we have spurned hope and lost our way:

**Renew us.**

Holy Spirit,  
Fire of passion; kindle in us the ardor for justice:

**Equip us.**

Sovereign Lord, Head of the Church, judge our denial of your purposes, condemn our resistance to your truth, denounce our institutional collaboration with injustice and evil:

**Forgive us.**

God of Grace and Glory, we pray for our Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Only-begotten, our Savior and Liberator. **Amen.**

## **Acclamation**

Book of Common Prayer 351

*Presider* ✠ Bless the Lord who forgives all our sins.

*People* **God's mercy endures for ever.**

## **Lenten Bidding**

Celebrating Sunday

*The Presider says*

Dear People of God, in the name of the Church, as we give thanks to God for our redemption through our Lord Jesus Christ, I urge you to keep a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. Therefore, with penitent hearts, and as a mark of our mortal nature, let us confess our sin to God.

## **Confession**

BCP 352

*Silence is kept; then Presider and People pray together.*

**Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

## **Absolution**

BCP 353

✠ Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

*The People stand and all sing.*

Lord, have mer - cy.

Lord, have mer - cy. Christ, have mer - cy. Christ, have

mer - cy. Lord, have mer - cy. Lord, have mer - cy.

**Collect of the Day**

BCP 218

*Presider* The Lord be with you.

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

*Presider* Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

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

Andrew Kruger

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

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

II. Proclaiming and Receiving the Word of God

**First Reading**

Genesis 2:15-17; 3:1-7

*Reader* A reading from the book of Genesis.

The LORD God took the man and put him in the garden of Eden to till it and keep it. And the LORD God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

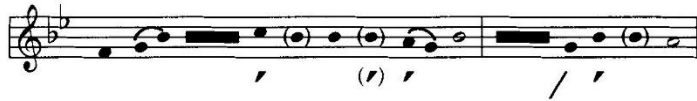
*Reader* The Word of the Lord.

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

All sing the Antiphon and Psalm.



Hap - py are they to whom the LORD im - putes no guilt.



TONE III.4

- 1 *Happy* are they whose transgressions are forgiven, \*  
and whose sin / is put away!
- 2 Happy are they to whom the LÓRD imputes nō guilt, \*  
and in whose spirit there / is nō guile!
- 3 While I held my tongue, my bones wíthered áway, \*  
because of my groan/ing áll day long.
- 4 For your hand was heavy upón me dáy änd night; \*  
my moisture was dried up as in the heat / of súmmer.
- 5 Then I acknówledged my sín tō you, \*  
and did not / conceál my guilt.
- 6 I said, "I will confess my transgressions to thë LORD." \*  
Then you forgave me the guilt / of mý sin.
- 7 Therefore all the faithful will make their prayers to you in  
time of tröuble; \*  
when the great waters overflow, they shall / not réach them.
- 8 You are my hiding-place;  
you presérve me from tröuble; \*  
you surround me with shouts of / delíverance.
- 9 "I will instruct you and teach you in the wáy that you shóuld go; \*  
I will guide / you wíth my eye.
- 10 Do not be like horse or mule, which háve no underständing; \*  
who must be fitted with bit and bridle,  
or else they will / not stáy near you."
- 11 Great are the tribulations óf the wícked; \*  
but mercy embraces those who trust / in thé LORD.
- 12 Be glad, you righteous, and rejoyce in thë LORD; \*  
shout for joy, all who / are trúe of heart. [Ant.]

## Second Reading

Romans 5:12-19

Reader

A reading from Paul's letter to the Romans.

Just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Reader

The Word of the Lord.

People

**Thanks be to God.**

## Proclaiming Hymn

*Aus der Tiefe rufe ich*

Hymnal 150

*The People stand and face the Cross and Gospel book.*

1 For - ty days and for - ty nights thou wast fast - ing in the wild;  
2 Should not we thy sor - row share and from world - ly joys ab - stain,  
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!  
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;  
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.  
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?  
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!  
4 round us, too, shall an - gels shine, such as min - is - tered to thee.  
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

## Holy Gospel

Matthew 4:1-11

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

After Jesus was baptized, he was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

'One does not live by bread alone,  
but by every word that comes from the mouth of God.'

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,'  
and 'On their hands they will bear you up,  
so that you will not dash your foot against a stone.'

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! For it is written,

'Worship the Lord your God, and serve only him.'

Then the devil left him, and suddenly angels came and waited on him.

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

## III. Responding to the Proclaimed Word of God

### Homily

Andrew Kruger

### Nicene Creed

Enriching Our Worship 1 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

*Presider* With confidence and trust, let us pray to the Father.

*The Intercessor prays*

For the one holy catholic and apostolic Church, for Sally our Bishop, Andrew our Priest, and for all lay leaders, let us pray to the Father.

Lord of compassion: **Grow in us your holiness.**

For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth, let us pray to the Father.

Lord of compassion: **Grow in us your holiness.**

For those preparing for baptism and confirmation, and for their teachers and sponsors, let us pray to the Father.

Lord of compassion: **Grow in us your holiness.**

For peace in the world, that a spirit of respect and reconciliation may grow among nations and peoples, let us pray to the Father.

Lord of compassion: **Grow in us your holiness.**

For the poor, the persecuted, the sick, and all who suffer, for refugees, prisoners, and all in danger; that they may be relieved and protected, let us pray to the Father.

Lord of compassion: **Grow in us your holiness.**

For those whom we have injured or offended, and for grace to amend our lives and to further the reign of God, let us pray to the Father.

Lord of compassion: **Grow in us your holiness.**



In communion with the saints, apostles, martyrs, and all those who have walked in the way of holiness, let us pray to the Father.

Lord of compassion: **Grow in us your holiness.**

*The Presider prays*

God our Father, in your love and goodness you have taught us to come close to you in penitence with prayer, fasting and generosity; accept our Lenten discipline, and when we fall by our weakness, raise us up by your unfailing mercy; through Jesus Christ our Lord. **Amen.**

## **The Peace**

BCP 360

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

*People*      **And also with you.**

*The People greet one another in the Name of the Lord.*

## **Announcements**

Andrew Kruger

# **IV. Celebrating at the Lord's Table**

## **Offertory Sentence**

Matthew 5:23-24

*Presider*      So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift..

*Representatives of the congregation bring the people's offering of bread and wine to the Holy Table.*



*The Ushers pass the collection plates among the people.  
Another option is to give to Trinity online –  
scan the QR code and go directly to our Breeze link.*

## **Offertory Anthem**

“Be Still” – Mary McDonald

Be still and know that I am God.  
Be still and know that I am with you.  
Be still and know that I will comfort you  
when you come to me in your hour of need.

Come unto me, my child, be still,  
And know that I will give you rest,  
I am present in your pain  
and I always will remain your Comforter and Friend.

Be still and know that I am God.  
Be still and know that I am here for you;  
And I will wipe your tears; you will be renewed.

Peace I leave with you; my peace,  
I give unto you.  
Peace. Be still and know that I am God.  
Be still.

*The ushers bring the collection plates and the gifts for St. John's to the ministers and the People stand.*

1 Lord, who through-out these for - ty days for us didst fast and pray,  
2 As thou with Sa - tan didst con-tend, and didst the vic-tory win,  
1 teach us with thee to mourn our sins, and close by thee to stay.  
2 O give us strength in thee to fight, in thee to con-quer sin.

## St John's Offertory Prayer

*Presider* Let us pray.

**Generous God, we present these gifts for St John's, a symbol of the work you have given us to do; use them, and use us, in the service of your world to the glory of your name. Amen.**

## Presentation of Gifts

An Anglican Prayer Book 1989

*Presider* Source of all life, everything in heaven and on earth is yours:

*People* **All things come from you, and of your own do we give you. Amen.**

## Eucharistic Prayer for Lent

Celebrating Sunday alt.

*Presider* The Lord be with you. *People* And al - so 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.

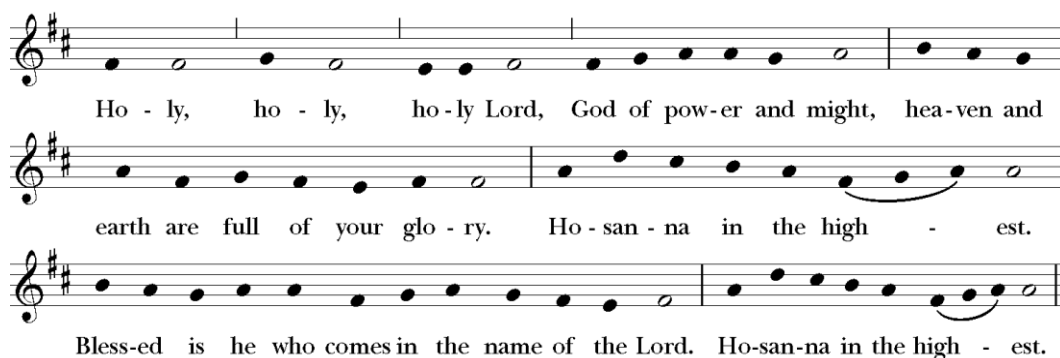
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### **Sanctus**

*David Hurd*

Hymnal S 124



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

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

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

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

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

We now obey your Son's command.

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

Made one with him, we offer you these gifts:

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

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

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

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

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

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

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



## **Lord's Prayer**

BCP 364

*Presider* And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses,  
as we forgive those who trespass against us.**

**And lead us not into temptation,  
but deliver us from evil.**

**For thine is the kingdom,  
and the power,  
and the glory,  
for ever and ever.**

**Amen.**

## **Breaking of the Bread**

BCP 364

*The Presider breaks the consecrated Bread and a period of silence is kept.*

Lamb of God, you take a - way the sins of the world:  
have mer - cy on us. Lamb of God, you take a - way the  
sins of the world: have mer - cy on us. Lamb of God,  
you take a - way the sins of the world: grant us peace.

**Invitation**

BCP 364

*Presider*

The Gifts of God:

*People*

**for the People of God.**

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

*All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. Wine is offered by way of a sip from the common cup. You may choose to receive only the host. Gluten-free wafers are available by request to the priest.*

**First Communion Hymn**

Bourbon

Hymnal 147

1 Now let us all with one ac - cord, in  
2 The cov - e - nant, so long re - vealed to  
3 Your love, O Lord, our sin - ful race has  
4 Re - mem - ber, Lord, though frail we be, in  
5 There - fore, we pray you, Lord, for - give; so  
1 com - pa - ny with a - ges past, keep vi - gil with our  
2 those of faith in for - mer time, Christ by his own ex -  
3 not re - turned, but fal - si - fied; au - thor of mer - cy,  
4 your own i - mage were we made; help us, lest in anx -  
5 when our wan - derings here shall cease, we may with you for  
1 heaven - ly Lord in his temp - ta - tion and his fast.  
2 am - ple sealed, the Lord of love, in love sub - lime.  
3 turn your face and grant re - pent - ance for our pride.  
4 i - e - ty, we cause your Name to be be - trayed.  
5 ev - er live, in love and u - ni - ty and peace.

## Second Communion Hymn

*Deus tuorum militum*

Hymnal 448



1 O love, how deep, how broad, how high, how pass - ing  
 2 For us bap - tized, for us he bore his ho - ly  
 3 For us he prayed; for us he taught; for us his  
 4 For us to wick - ed hands be - trayed, scourged, mocked, in  
 5 For us he rose from death a - gain; for us he  
 6 All glo - ry to our Lord and God for love so


1 thought and fan - ta - sy, that God, the Son of  
 2 fast and hun - gered sore; for us temp - ta - tions  
 3 dai - ly works he wrought; by words and signs and  
 4 pur - ple robe ar - rayed, he bore the shame - ful  
 5 went on high to reign; for us he sent his  
 6 deep, so high, so broad; the Trin - i - ty whom

1 God, should take our mor - tal form for mor - tals' sake.  
 2 sharp he knew; for us the tempt - er ov - er - threw.  
 3 ac - tions, thus still seek - ing not him - self, but us.  
 4 cross and death; for us gave up his dy - ing breath.  
 5 Spi - rit here to guide, to strength - en, and to cheer.  
 6 we a - dore for ev - er and for ev - er - more.

## Communion Meditation

*Il Signore ti ristora*

Taizé Community



Il Si - gno - re ti ri - sto - ra. Di - o non al - lon - ta - na. Il Si -  
 El Se - ñor es quien res - tau - ra. Dios nun - ca te a - par - ta. El Se -

gno - re vie - ne ad in - con - trar - ti. Vie - ne ad in - con - trar - ti. Il Si -  
 ñor que vie - ne a en - con - trar - te, vie - ne a en - con - trar - te. El Se -

*Última vez / Last time*

Translation:

## Prayer over the People

CW

*Silence is kept; then the Presider says*

Bow down before the Lord.

*The people kneel; then Presider continues*

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving care; through Jesus Christ our Lord. **Amen.**

## Post-Communion Prayer

CW

*Presider* Let us pray.

**God of our pilgrimage, you have fed us with the bread of heaven. Refresh and sustain us as we go forward on our journey, in the name of Jesus Christ our Lord. Amen.**

## V. Going out as God's People

### Sending Hymn

*Llangloffan*

Take Up the Song

1 Bless now, O God, the jour - ney that all your peo - ple make,  
2 Bless so - journ - ers and pil - grims who share this wind - ing way;  
3 Di - vine e - ter - nal lov - er, you meet us on the road.

the path through noise and si - lence, the way of give and take.  
your hope burns through the ter - rors, your love sus - tains the day.  
We wait for lands of prom - ise where milk and hon - ey flow,

The trail is found in des - ert and winds the moun - tain round,  
We yearn for ho - ly free - dom while of - ten we are bound;  
but wait - ing not for plac - es, you meet us all a - round.

then leads be - side still wa - ters, the road where faith is found.  
to - geth - er we are seek - ing the road where faith is found.  
Our cov - e - nant is writ - ten on roads, as faith is found.

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

**Postlude**

“O World, I now must leave thee” – Johann Gottfried Walther

## For Friends, Visitors and Newcomers

Welcome to Trinity Episcopal Church in Cranford, New Jersey. Thank you for joining us in worship. The bulletin is designed to make you feel at home; and includes everything you need for the service (liturgy, hymns, rubrics, etc.). Please connect with us; introduce yourself to the ushers so they can make you feel more comfortable. Father Andy is in the narthex (entrance) at the end of the service; it is an opportunity to connect on a more personal level.

All are invited to Fellowship Hour in Sherlock Hall, immediately after the service. Every Thursday by 2 PM, an email blast is sent with hyperlinks to sign-up sheets, methods to contribute to the parish or other charitable organizations, ways to contact individuals or receive information on events, etc. Please contact the parish office to receive it or alternative methods of communication.

## What you need to know today...

**St. John's Sandwich Sunday** Today, 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. To help, please contact Marion Nechuta (marionnechuta@yahoo.com) or Helen Shteynberg (hshteynberg@gmail.com).

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

**Children's Choir** There is no rehearsal today or next Sunday, March 1.

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

**Seamen's Church Institute** Today through next Sunday, March 1, Outreach is collecting for SCI's annual "Christmas at Sea" program. Check this week's email blast for items needed which can be placed in the box for Seamen's in the conference room. Thank you.

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

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

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

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

**Handbell Choir** There is no rehearsal this Wednesday, February 25; it is normally 7 to 7:50 PM in the church.

**Adult Choir** Rehearsal is this Wednesday, February 25 from 8 to 9 PM in Witherington Hall.

**Compline** There is no Compline for the next five weeks due to the Lenten Course (see details below).

**Evensong** This Thursday at 7:30 PM as part of the Lenten Course (see details below).



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

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

**Confirmation Class** Next Sunday March 1, from 5 to 7 PM in Witherington Hall.

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

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

**Trinity Knitting Circle** Saturday, March 14, from 10 to 11 AM in Witherington Hall.

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

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

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

This Lent and Holy Week, the congregation will explore the 8 passions of the soul as they were taught by St John Cassian, who died around 435 AD. He was a disciple of St. John Chrysostom and in his writing and teaching he shared much of the spiritual wisdom of the Christian East with his Western brothers and sisters. The focus is on his treatise to Bishop Kastor, titled 'On the Eight Vices' taken from *The Institutes, Books V-XII*. Cassian's writing teaches us how to develop our self-knowledge and awareness, so that we can relate to the world without selfish illusions. The course begins this Thursday, February 26 at 7:30 PM and continues every Thursday in Lent and includes services on the Monday, Tuesday, and Wednesday of Holy Week; 8 sessions in all. Each session (listed below) will begin in the church with evensong and conclude in Witherington Hall with a simple soup supper and an opportunity for further discussion. An excellent book to read in conjunction with taking the course is Rowan William's "Passions of the Soul." NB: Please sign up to volunteer to read at evensong; assist with setup and takedown; offer to make soup; and indicate the intention to attend so that it can be catered appropriately. Either scan the QR code or click on the link on the weekly email blast. Here are the session dates and themes:



- |                                   |                                  |
|-----------------------------------|----------------------------------|
| • Thursday, February 26: Gluttony | • Thursday, March 26: Dejection  |
| • Thursday, March 5: Unchastity   | • Monday, March 30: Listlessness |
| • Thursday, March 12: Avarice     | • Tuesday, March 31: Self-esteem |
| • Thursday, March 19: Anger       | • Wednesday, April 1: Pride      |

## Ash Wednesday Message from Bishop Sally French

Every year, in the forty days leading up to Easter, God's people are invited into a time of preparation. We are asked to set aside this time to make ourselves ready to celebrate the resurrection of Jesus Christ. We are asked to set aside those things that prevent us from deeper connection, the distractions, the temptations, and the brokenness that comes between us and God. We do this as individuals and as the Church, and we repent and pray, remembering both those things we have done and left undone in our own lives, and the ways we participate in a broken and sinful world. Our Prayerbook reminds us that the practices of Lent are simple: self-examination and repentance, prayer, fasting, and self-denial, and reading and meditating on God's holy Word. (BCP, page 265). They are simple practices, and they are powerful. In setting aside time for God, in reflecting and repenting, and in making good and holy choices, we are renewed. We live in challenging times, and there are many reasons for us to repent and pray, to fast, and to reflect. We do this together as the people of God. Lent changes each of us; when we walk this Lenten journey together, we can make a difference, for ourselves, for our communities, and for our world.

May God bless you this Lent and always. The Rt. Rev. Sally French, Bishop of the Diocese of New Jersey

## Prayer over the People in Lent

Ancient tradition omitted the *Blessing* at the end of the Eucharist in Lent and instead, the Presider prayed a *Prayer over the People*. *Celebrating Sunday* is a liturgical book used in the Anglican Church of Southern Africa; it provides a set of *Prayers over the People in Lent* as well as *Blessings* for Sundays in Lent. The origin of the *Prayer over the People* at the end of the Eucharist – *Oratio super populum* – is quite complex and hard to pin down. The use of this is ancient, found in both the Eastern liturgies of Syria and Egypt and in the West.

Joseph A. Jungmann in *Mass of the Roman Rite: Its Origins and Development*, describes this prayer as an element in the “frontier” moment in the liturgy, when we stand at the threshold between sacred precinct of the church and the arena of the world we are about to re-enter. The *Prayer over the People* is meant to strengthen Christians as they prepare to move from the church and re-enter the world that they are charged both to shape and to endure. Unlike the *Postcommunion Prayer* in ordinary Sunday worship, the object of this prayer is not *us*, we praying for ourselves; instead, the Presider prays *for and over the people*.

By the time of Pope Gregory the Great [±604] this *Prayer over the People* was only included during the Lenten season, probably because this period is perceived to be a time of greater spiritual combat requiring more spiritual support. *Celebrating Sunday* follows the growing practice that retains the *Prayer after Communion* [Prayer of Self-Dedication – *Father Almighty, we offer ourselves to you*] and replaces the Blessing with the *Prayer over the People*.

## Lectionary & Liturgy

On this first Lenten Sunday, the Old Testament reading is the account of the creation of the human race and its fall, through disobedience, from communion with God. Our choices determine who we are and our relationship to God and to others. As the first humans chose to be independent from God, Jesus in his temptations chose faithfulness. The story of the Temptation is the story of Jesus beginning to turn humanity around from disobedience to faithfulness. Each of the temptations was one that the Israelites failed during their Exodus journey.

The passage from Romans expands on this. Jesus is the new humanity. Through his death and resurrection, he has opened the way for us, in baptism, to be made part of that new humanity rather than remaining in the state of the old. In some congregations, those who have been called by God to baptism at Easter will be enrolled as baptismal candidates today. In those congregations, the candidates will be the center of parish life during Lent. However, even in parishes with no baptismal candidates, our focus on each of these Lenten Sundays is still baptism and our preparation to renew our own baptism at Easter.

From *The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year*. ©2007 Michael W. Merriman. Church Publishing, NYC

- † **Copyrighted Music** – Reprinted and streamed with permission under ONE LICENSE #A-727521. All rights reserved.
- † **Cover art** – Ivan Kramskoi’s *Christ in the Desert* (1872) portrays Jesus in the wilderness, seated in quiet anguish and resolve. Painted in Russia, the work captures the solitude and temptation preceding our Lord’s public ministry. The cover art this week, on the First Sunday in Lent, invites us into holy stillness – trusting that in our Lenten Pilgrimage, Christ will meet us, strengthen us, and lead us toward faithful obedience and hope, as we prepare for the Paschal Vigil.
- † **Prelude** – In 1899 Finnish composer Jean Sibelius (1865-1957) wrote a musical score for six historical tableaux in a pageant that celebrated and supported the Finnish press against Russian oppression. In 1900 Sibelius revised the music from the final tableau into FINLANDIA, a tone poem for orchestra. Arranged by Chris Rice –[© 2001 Clumsy Fly Music (adm. By Word Music, Inc.) Used by permission of Christian Copyright Solutions]
- † **Litany for Justice** – Prepared for the Archbishops’ Commission by The Very Reverend Bruce W B Jenneker, Emeritus Senior Priest, Diocese of Saldanha Bay in the Church of South Africa. Final prayer from words written by Harry Emerson Fosdick, adapted for the dedication of Riverside Church in New York City in 1930 and used in subsequent Books of Common Prayer within the Anglican Communion.
- † **Service Music** – Words: Public Domain. Music: Dr. David Hurd, Organist and Music Director, St. Mary the Virgin (“Smokey Mary’s”), NYC, is widely recognized as one of the foremost church musicians and concert organists in the country, with a long list of awards, prizes, honors and achievements. From 1976 to 2016, he taught at General Theological Seminary, NYC. –[© 1979, GIA Publications]
- † **Collect of the Day** – A revised version from William Bright’s *Ancient Collects*, relating to the Gospel for all 3 years and is fitting as we enter this season of penitence in preparation for baptism or for renewal of baptismal vows. –[*Notes on the American Prayer Book* by Marion Hatchett]
- † **Plainsong Psalter** – Plainsong dates from the earliest centuries of Christianity. It has one melody, traditionally sung without musical accompaniment. In the *Plainsong Psalter* –[© 1988 The Church Pension Fund], the 150 psalms of David are set to plainsong tones along with antiphons selected and compiled by Howard E. Galley, Jr. Editor James Litton, an American musician who directed the American Boychoir from 1985 to 2001, was on the Standing Commission on Church Music, and participated in the preparation and publication of the Hymnal 1982.

- † **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: George Hunt Smyttan (1822-1870). First published in the *Penny Post*, 1856, in 9 stanzas of 4 lines, headed “Poetry for Lent; As sorrowful, yet always rejoicing,” and signed “G. H. S.” He died suddenly; “the following pathetic details respecting the death and burial-place of Mr. Smyttan: He was buried, not in Frankfort great Cemetery, but in a newer one on the other side of the river Main. Having died suddenly, and being entirely unknown here, no relatives being with him, and there being no possibility of communicating with them, he was entered simply as Smyttan, England, and buried amongst the poor in an unpurchased grave. I stood before the spot to-day, but all record of him has disappeared. Another cross covers it to the memory of one who died about 25 years afterwards, and who is buried above Mr. Smyttan. I was informed that in (I think) 60 years hence, all traces of the various occupants will be entirely cleared away. My informant knew nothing about the cross, if any, which covered Mr. Smyttan’s remains. He thought that if there were one it would have been utilized for someone else.” –[John Julian, *Dictionary of Hymnology*] Music: melody Martin Herbst (1654-1681); harm. William Henry Monk (1823-1889).
- † **\* Nicene Creed** – Almost identical to the version in the BCP, this is designed to contain “all the expansive language texts currently authorized.” The omission of ‘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 a development implemented only in the Western Church and without approval of a General Council.
- † **Offertory Anthem** – Words: Herb Frombach, based on Psalm 46:10. Music: Mary McDonald (b. 1956), American composer, arranger, and currently organist for Central Baptist Church in Knoxville TN; written and commissioned for a pastor & family after sudden loss of their daughter. “To give God glory for the songs He allows me to compose. He alone is the true Creator behind my pen.”
- † **Offertory Hymn** – Words: Claudia Frances Hernaman (1838-1898). The daughter of an Anglican minister, she married a minister. Like so many other women hymn writers of the 19<sup>th</sup> century, she was devoted to the religious education of children. Toward this end, she wrote 150 hymns in several collections, some original, some translated. Music: melody *Day’s Psalter*, 1562; adapt. & harm. Richard Redhead (1820-1901).
- † **First Communion Hymn** – Words: att. Gregory the Great (540-604). His acts of piety and generosity are well-known and documented. Not so, his reputation as a hymnwriter. A half-dozen hymns are attributed to him, seemingly ignoring the research. “We have been unable to discover any grounds which justified editors in printing hymns as by Gregory. Modern scholars agree in denying him a place among hymnwriters. Gregory contributed nothing at all to the sacred music and poetry of the Roman Church.” –[Rev. James Meams, M.A.] Music: folk tune from the southern US with melody att. Freeman Lewis (1780-1859), surveyor, schoolteacher and church organist who composed hymns and music.
- † **Second Communion Hymn** – Words: Latin, 15<sup>th</sup> cent. Though this text has been attributed to Thomas à Kempis due to similarities with his famous devotional book, *The Imitation of Christ*, it is likely an anonymous text. Music: from *Antiphoner*, 1753. adapt. *The English Hymnal*, 1906.
- † **Communion Meditation** – Words: Taizé Community; translation: “The Lord restores you. God does not push you away. The Lord comes to meet you.” Music: Jacques Berthier (1923-1994). –[© 1981 Ateliers et Presses de Taizé, GIA]
- † **Sending Hymn** – “Bless Now the Journey” with words by Sylvia Dunstan –[© 1991 GIA Publications]. Music: Welsh hymn melody from *Hymnau a Thonau er Gwasanaeth yr Eglwys yng Nghymru*, 1865; harm. *The English Hymnal*, 1906.
- † **Postlude** – “O World, I now must leave thee (German: *O Welt, ich muss dich lassen*)” is a 16<sup>th</sup> century German Lutheran chorale associated with Johann Gottfried Walther (1684–1748), a contemporary of Bach, who wrote organ settings based on the tune. The hymn is a famous meditation on death and leaving the world, often utilized in Lutheran organ literature. It is a foundational piece in Lutheran hymnology, reflecting on the Christian’s departure from earthly life.

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# Presiding Bishop Sean Rowe's Letter to The Church

Ash Wednesday 2026

Dear people of God in The Episcopal Church:

When God told Moses to lead the ancient Israelites out of slavery in the land of Egypt, Pharaoh stood in his way. Pharaoh wanted power and control over God's people, and Exodus tells us that the more serious the situation got, the more hardened his heart became. Despite locusts and frogs and all manner of chaos in the land of Egypt, Pharaoh remained trapped by his view of the world, which had himself and his power at the center. He could not see that God's imagination was far bigger and more expansive than his. He could not imagine liberation for God's people – or for himself.

Today, in the opening collect of our Ash Wednesday service, we ask God to “create and make in us new and contrite hearts.” I think of Pharaoh's hard heart, and sometimes my own, when I say that prayer, and never more so than this year.

These days, it can seem as if we are living in a wasteland of Pharaoh's imagination. We see the principalities and powers promulgating violence, dehumanization, and injustice on our streets, and it seems nearly impossible not to react along the lines of the divisions and polarization that our political leaders have championed. It is easy to have a hardened heart. It is tempting to get angry and be governed by outrage, or to grow cold and indifferent.

If we turn from Pharaoh's imagination toward God's imagination, however, we find a different path. Jesus tells us to love our neighbor as ourselves. With that great commandment, he is teaching us that we are all one, all part of God's chosen people, and when we hate and revile each other, we are actually destroying ourselves. Theologian Howard Thurman, whose thinking helped shape the Civil Rights movement, put it like this in “Jesus and the Disinherited”: “The logic of the development of hatred is death to the spirit and disintegration of ethical and moral values.”

It is not easy to leave behind Pharaoh's imagination and its toxic drip of polarization that hardens our hearts and minds. The liberation we seek requires the conversion – the turning – of our hearts. We can begin that process anytime, but Lent gives us an opportunity to undertake the work together.

In the old 1928 Book of Common Prayer Ash Wednesday service, we called on the book of Lamentations: “Turn thou us unto thee, O Lord, and we shall be turned.” I believe that as we Episcopalians turn, as we fast and pray for the conversion of our hearts, we can make a great witness to a world that has been brought to its knees by the power of hatred and division.

On Monday of Holy Week, a number of my bishop colleagues will hold public liturgies or prayer services to lament the violence and hatred that has come to define our common life and to witness to our conviction that Christians must come together across our unholy divisions. I hope that if you can attend a service nearby, you will.

I will also host a service on Zoom on Palm Sunday, March 29, at 8 PM Eastern so that we can pray together for God's blessing on our witness. Look for more information coming soon.

Like the apostle Paul, the conversion of the heart that we must undertake may start with a blinding light, but the ongoing change it requires is the work of a lifetime, and may require everything we have. This Lent, I pray that God might create and make in us new and contrite hearts that will sustain us as we make our witness to the world.

Faithfully,

The Most Rev. Sean W. Rowe  
Presiding Bishop