

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Christ shows himself to Thomas" – Irene LeCompte & Rowan LeCompte

The Second Sunday of Easter

Holy Eucharist - Rite II - April 7, 2024 at 10 AM



The Reverend Andrew David Kruger - Presider
Anthony J. Rafaniello - Director of Music & Organist
Casey Woodruff - Senior Warden & Thomas Kaercher - Junior Warden

*The Easter flowers are given to the glory of God
and in loving memory of all those we love but see no longer*

Prelude

“Prelude on *Richmond*” – Healey Willan

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

I. Gathering of God’s People

Gathering Hymn

Richmond

Hymnal 212



1 A - wake, a - rise, lift up your voice, let
 2 Oh, with what glad - ness and sur - prise the
 3 those hands of lib - eral love in - deed in
 4 His en - e - mies had sealed the stone as
 5 O Dead a - rise! O Friend - less stand by

1 Eas - ter mu - sic swell; re - jice in Christ, a -
 2 saints their Sa - vior greet; nor will they trust their
 3 in - fi - nite de - gree, those feet still free to
 4 Pi - late gave them leave, lest dead and friend - less
 5 ser - a - phim a - dored! O Sol - i - tude a -

1 gain re - jice and on his prais - es dwell.
 2 ears and eyes but by his hands and feet,
 3 move and bleed for mil - lions and for me.
 4 and a - lone he should their skill de - ceive.
 5 gain com - mand your host from heaven re - stored!

Gathering Sentences

Book of Common Prayer 299

Presider Alleluia. Christ is risen.
 People **The Lord is risen indeed. Alleluia.**

Presider There is one Body and one Spirit;
 People **There is one hope in God’s call to us;**

Presider One Lord, one Faith, one Baptism;
 People **One God and Father of all.**

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.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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

Acts 4:32-35

Reader A reading from the Acts of the Apostles.

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 133

Ecce, quam bonum!

Plainsong Psalter

All are invited to sing the Antiphon and Psalm.



Oh, how good and pleas - ant it is, when breth - ren live to - geth - er in un - i - ty! †



TONE VI

- 2 † It is like fine oil / upon the head *
 that runs / down upon the beard,
- 3 Upon the beard / of Aáron, *
 and runs down upon the col/lar öf his robe.
- 4 It is like the dew / of Hérmón *
 that falls upon the / hills öf Zíon.
- 5 For there the LORD has ordained / the bléssing: *
 —/life för évermore. [Ant.]

Second Reading

1 John 1:1 – 2:2

Reader A reading from the first letter of John.

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life – this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us – we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

Reader The Word of the Lord.

People **Thanks be to God.**

Alleluia 7

Taizé Community

The People stand.

Al-le - lu - ia, al-le - lu - ia, al-le - l *[Ant.]* . ia. Al-le -

lu - ia, al-le - lu - ia, al-le - lu - ia! (hum)

Last time

Last time

Cantor Blessed are those who have not seen, and yet have believed.

Holy Gospel

John 20:19-31

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

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

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

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

III. Responding to the Proclaimed Word

Homily

Andrew Kruger

Affirmation of Baptismal Faith

BCP 292 alt.

The Presider moves to the font and the People stand.

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

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

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

I do.

Do you believe in God the Father?

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

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

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

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

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

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

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

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

Do you believe in God the Holy Spirit?

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

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

Blessing the Water

Common Worship alt.

Presider Let us give thanks to the Lord:

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

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

People **Blessèd be God for ever.**

The Presider sprinkles the People with the aspergillum.

Baptismal Chant

“We Shall Draw Water” – Paul Inwood



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

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

Prayers of the People

CW

The Presider says

Jesus Christ, our exalted Lord, has been given all authority.
Let us seek his intercession that our prayers may be perfected by his prayer.

The Intercessor continues

Jesus Christ, great high priest, living for ever to intercede for us,
pray for the Church, your broken body in the world. *Silence is kept.*

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

Jesus Christ, King of righteousness, enthroned at the right hand of the majesty on high,
pray for the world, and make it subject to your gentle rule. *Silence is kept.*

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

Jesus Christ, Son of Man, drawing humanity into the life of God,
pray for your sisters and brothers in need, distress, or sorrow. *Silence is kept.*

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

Jesus Christ, pioneer of our salvation, bringing us to glory through your death and resurrection,
surround with your saints and angels, those who have died trusting your promises. *Silence is kept.*

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

Jesus Christ, Lord over all things, ascended far above the heavens and filling the universe,
pray for us who receive the gifts you give us for work in your service. *Silence is kept.*

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 mission, you raised Jesus Christ as the first born of the dead: by your Holy Spirit, empower us
to witness to Christ so that those who have not yet seen may come to believe in the One who was and is
and is to come. **Amen.**

Peace

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, then sit for the announcements.

Announcements

Andrew Kruger

IV. Celebrating at the Lord's Table

Offertory Sentence

1 Chronicles 29:11

The Presider says

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything
in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all.

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

“Festival Canticle” – Richard Hillert

Refrain This is the feast of victory for our God. Alleluia, Alleluia, Alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.
Power, riches, wisdom and strength, and honor, blessing and glory are His.
Sing with all the people of God, and join in the hymn of all creation,
“Blessing, honor, glory and might be to God and the Lamb forever. Amen.”
For the Lamb who was slain has begun His reign. Alleluia.

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

Offertory Hymn

St. Botolph

Hymnal 209

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

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

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

Eucharistic Prayer for Pascha

Celebrating Sunday

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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; but chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

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

William Matthias

Hymnal S 128

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven 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.

Praise and thanksgiving be to you, Lord of all, for by the Cross we gain eternal life and death is swallowed up in victory. In the first light of Easter, glory broke from the tomb and changed the women's sorrow into joy. From the garden the mystery dawned that he whom they had loved and lost is with us now in every place for ever.

The Risen Lord was recognized in the breaking of the bread, the fearful disciples received a blessing of peace, and the weary fishermen found a ready welcome on the lakeshore. To them all Christ renewed the pledge of his presence and the promise of new birth in the Spirit.

Before he was given up to suffering and death, recalling the night of Israel's release when slaves walked free, at supper with his disciples, Jesus took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, 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 sins may be forgiven. Do this to remember me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

Send your Holy Spirit upon us and upon these gifts of bread and wine, that they may be to us the Body and the Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

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

Mathias/Kruger



Lord's Prayer

BCP 364

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

People and Presider

**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.

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

Je - sus, Lamb of God: Have mer - cy
 on us. Je - sus, bear - er of our sins: Have mer - cy
 on us. Je - sus, re - deem - er of the world: Give us your 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 persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. You may choose to receive only the host at this time. Wine is offered by way of a sip from the common cup. Gluten-free wafers are available by request to the priest.

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

Communion Hymn

O filii et filiae

Hymnal 206

Antiphon (at the beginning)

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

1 O sons and daught - ers, let us sing!
 2 That night the a - pos - tles met in fear;
 3 When Thom - as first the tid - ings heard,
 4 "My pierc - ed side, O Thom - as, see;
 5 No long - er Thom - as then de - nied,
 6 How blest are they who have not seen,



1 The King of heaven, the glo - rious King,
 2 a - midst them came their Lord most dear,
 3 how they had seen the ris - en Lord,
 4 my hands, my feet, I show to thee;
 5 he saw the feet, the hands, the side;
 6 and yet whose faith has con - stant been,



1 o'er death and hell rose tri - umph - ing. Al - le - lu - ia!
 2 and said, "My peace be on all here." Al - le - lu - ia!
 3 he doubt - ed the dis - ci - ples' word. Al - le - lu - ia!
 4 not faith - less, but be - liev - ing be." Al - le - lu - ia!
 5 "Thou art my Lord and God," he cried. Al - le - lu - ia!
 6 for they e - ter - nal life shall win. Al - le - lu - ia! [Ant.]



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Communion Meditation

"Recitative and Duet" from *Messiah*
 Samantha Kaplan & Brandon Frumolt

Words: 1 Corinthians 15:55-56 Music: G.F. Handel

Then shall be brought to pass the saying that is written,
 death is swallow'd up in victory.

O Death, where is thy sting?
 O Grave, where is thy victory?
 The sting of death is sin,
 And the strength of sin is the law.

Post Communion Prayer

CW

Presider Let us pray.

The People stand.

Lord God our Father, through our Savior Jesus Christ you have assured your children of eternal life and in baptism have made us one with him: deliver us from the death of sin and raise us to new life in your love, in the fellowship of the Holy Spirit, by the grace of our Lord Jesus Christ. Amen.

Blessing

CW

The Presider blesses the people

The God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the eternal covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God almighty, ✠ the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Refrain

Hail thee, fes - ti - val day! blest day that art hal - lowed for -
 ev - er, day where - on Christ a - rose, break - ing the
First time only | 2
 king - dom of death. death.

1 Lo, the fair beau - ty of earth, from the death of the
 3 Dai - ly the love - li - ness grows, a - dorned with the
 win - ter a - ris - ing! Ev - ery good
 glo - ry of blos - som; hea - ven her

Repeat Refrain

gift of the year now with its Mas - ter re - turns:
 gates un - bars, fling - ing her in - crease of light:

2 He who was nailed to the cross is Lord and the
 4 Rise from the grave now, O Lord, who art au - thor of
 ru - ler of na - ture; all things cre - a - ted on
 life and cre - a - tion. Tread - ing the path - way of

Repeat Refrain

earth sing to the glo - ry of God:
 death, life thou be - stow - est on all:

Dismissal

BCP 366

Presider

Alleluia. Alleluia. Go in peace to love and serve the Lord.

People

Thanks be to God. Alleluia. Alleluia.

Postlude

“Trumpet Tune in D Major” – David N. Johnson

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.

Every Thursday by 2 PM, an email blast is sent with hyperlinks to sign-up sheets, methods to contribute or donate to the parish or other charitable organizations, ways to contact individuals or receive more information on events, etc. Please contact the parish office to receive it or alternative methods of communication.

Baptismal Anniversaries

When we think about birthdays, we immediately recall the date we were born and took our first breath in this world. But if we take a moment to reflect, we will realize that we have another “birthday” of even greater significance: the day we became members of the body of Christ – our Baptismal birthday. Through the waters of baptism, the Holy Spirit anoints us and sets our inner compass, to walk in a path that is pleasing to God, to do all good works that God has planned for us, and to “seek God’s face” [Psalm 27:8]. This is the path that ultimately leads us into abundant life both in this earthly existence, and in the world to come. Whether baptized as a child or an adult, we prayerfully grow in our understanding and appreciation of our baptismal identity, as individuals and as a community.

Usually, on the first Sunday of every month, we acknowledge those who have a baptismal “birthday” during the month in question and share in their renewal of baptismal vows. This monthly recognition of our “birth from above” [John 3:3] allows us to develop a deeper appreciation for the essence of our baptism. Parishioners celebrating their Baptismal Anniversaries in April:

Elizabeth Broccoli	April 24	Richard Gregory	April 25	Jennifer Gardner	April 6
Sarah Burnett	April 19	Andrew Kowalski	April 20	William Gardner	April 24
Mary Dowling	April 16	Henry DeVelde	April 11	Aurora Isiolas	April 25
Kate Florio	April 10	Dave Roberts	April 4	Celeste Isiolas	April 17
Mary Lack	April	Anna Lack	April	Savannah Williams	April 26
		Kathleen Murray	April 22		

What you need to know today...

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

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.

Holy Communion Preparation Class Starts today, Sunday, April 7. After the blessing of the Sunday School, students should follow the teachers, Joyce Cielsak and Marion Nechuta. Depending on the day’s lesson, students may return for communion or finish up in class.

Trinity Children’s Choir Rehearsal today at 11:30 AM in the church.

Confirmation Class Cancelled today, Sunday, April 7; it will resume next month in May.

Altar Flowers and Sanctuary Candle Both are individually available for personal attribution, to remember loved ones, to honor others, to celebrate lives. At the end of today’s service, the congregation is invited to leave with the beautiful flowers that have adorned the sanctuary for the last week.

What you need to know this week...

Parish Office Hours Office Manager Marion Nechuta is available Tuesday (12 noon–2:30 PM), Wednesday (1 PM–3:30 PM) and Thursday (12 noon–2:30 PM). Please call before arriving; at other times she may still be contacted via parish email or phone.

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

Trinity Women's Group would NORMALLY meet tomorrow, April 8 from 7 PM to 8 PM online, which is the second Monday of the month, but this month's meeting is cancelled due to Carol Beier being out of town.

TEDS Chapel Wednesday mornings from 10 AM to 10:30 AM in the church.

Trinity's Music Ministry This Wednesday, April 10 there is rehearsal for Handbell Choir (6:45–7:45 PM) and the Adult Choir (8–9 PM) in the church. Contact Music Director Anthony Rafaniello (anthonyrafaniello@gmail.com).

Women's Bible Study This Thursday from 10 AM to 11 AM online. Nancy Miller – 1988 magna cum laude graduate of the Theological School of Drew University – has been leading this dedicated group of women since the year 2000.

Thursday Compline This Thursday at 8 PM online.

12 Step Programs Trinity is host to 3 recovery groups: Alcoholics Anonymous (AA) Open Speaker Meeting every Tuesday night at 7 PM (since 1956); DAA (Drug Addicts Anonymous), Thursday nights at 8 PM; & AA Women's Open Step Meeting, Fridays at 12 noon.

What you need to know in the future...

April Fellowship Luncheon Thursday, April 18 from 12:30 to 2 PM in Witherington Hall. All parishioners are encouraged to attend; an \$8 donation is requested. Contact Susan Olszewski (908-757-9561) for questions or to sign up to bring food.

Bowl for Scholarships Thursday, April 18 from 6 PM to 8 PM at Jersey Lanes for \$20. Proceeds to benefit the Rev. Servio R. Moscoso Foundation which is dedicated to raising funds to help Hispanic high school seniors continue their education.. Contact the office manager, Marion Nechuta, to sign up and for more information.

Intergenerational Eucharist April 21 is the third Sunday of the month, and at the 10 AM service the younger baptized members of our parish remain in church rather than going to Sunday school and exercise their gifts by participating in various lay roles in the liturgy.

Sandwich Sunday In two weeks, April 21; contact Marion Nechuta (marionnechuta@yahoo.com or 908-451-4498) for more information. There are several ways to participate in this ministry (links to sign up are in the email blast):

- Sign up to supply food items for St. John's food pantry (please deliver to the parish by Saturday, April 20)
- Sign up to supply items needed for the bags and the sandwiches
- Saturday, April 20 from 10 AM to 11:30 AM – assemble food bags in Sherlock Hall
- Sunday, April 21 between services (9 AM-10 AM) and after the 10 AM service – assemble sandwiches
- Sunday, April 21 after Fellowship Hour – Transport the sandwiches and food packets to St John's

United Together Sunday, April 21 is the final day that Outreach is collecting for this organization which helps the people of Ukraine with humanitarian needs. The weekly email blast has the link to the list of items needed. Contact the parish office for more details.

Eucharistic Minister Training Sunday, April 21 after the 8 AM and 10 AM services for all current and aspirant LEM's.

Baptism on Pentecost Sunday, May 19 Baptismal candidates will be enrolled on Sunday, April 14. Contact the office for applications.

“Hymn Sing” ~ from the Music Director

For quite a while I wanted to host a hymn festival. I have enjoyed attending hymn festivals and hymn sings over the years and have experienced the joy in singing our favorite hymns together. Our hymnal is full of beautiful poetic texts and tunes in praise of and in prayer to God, and our Episcopal tradition prides itself on its rich tradition and treasury of hymnody. The Hymnal 1982 contains works that span the past two millennia and range from introspective and devotional, to vigorous and regal. This is an opportunity to explore them together in an Easter Hymn Festival on May 19 at 4 PM.

This is a fun musical event for everyone to participate in singing some of our favorite hymns and enjoy making music together. This is a fundraiser which benefits both Trinity Episcopal Church and the James Lenney Memorial Choral Scholarship, which is awarded to a Cranford High School senior each year. A beloved resident of Cranford, Jim Lenney was Trinity's Choirmaster and Organist for 30 years, as well as the Choral Director at Cranford High School.

There are two ways to participate in the Easter Hymn Festival and donate:

- Beforehand, an entire hymn can be sponsored for the Easter Hymn Festival. Any hymn from the Hymnal 1982 can be requested at the cost of its hymn number. For example, hymn #460 (*Hyfrydol*) can be sponsored for \$460 and all verses will be sung, with a short improvisation at the introduction or conclusion. (Please choose only hymns from #174 onward, as this is an Easter Hymn Festival. It is far too early for Christmas Carols.) It is simple to sponsor an entire hymn, whether as an individual, a family, or a group of parishioners joining together. Please email the church office at trinitycranford@gmail.com. These sponsored selections will be due by Sunday, May 5.
- Admission to the Easter Hymn Festival is a suggested donation of \$15 and tickets will go on sale beginning Sunday, April 21. Each ticket will include a slip to request a hymn from the Hymnal 1982. These hymns will be pulled at random during the hymn festival. Whatever hymn is listed on the slip that is drawn will be sung. However, only the first and last verses of these hymns will be sung, so that we can get to as many of the hymns as time will allow.

A light reception will follow the hymn festival. This is going to be an enjoyable event for those who enjoy hymn singing, so invite your friends to join us. Again, to sponsor an entire hymn, please email the parish office. Contact me with questions or to assist with the hymn festival. I hope you will join the whole parish on May 19 at 4 PM, as we raise our voices together in song.

Anthony J. Rafaniello, Music Director

Lectioary & Liturgy

On this Sunday of Easter, we always have as the central reading the account of Jesus' appearance to the Apostles on Easter Day and on the following Sunday. In that second appearance, Thomas, who had not been with them the first time, comes to believe in the Lord's resurrection and acclaims Jesus as Lord and God.

The first reading on every Sunday in Eastertide is from the Acts of the Apostles. This book about the life of the early Church as it lived in the joy of the Lord's resurrection tells us of the character of the early Christians' corporate life.

This year the second reading comes from the First Epistle of John. This brief epistle is thought to have been written in the last decade of the first century in the author's old age. In it he reminds his people of the primary characteristic of our Lord, his self-giving love. Our life in the risen Christ is to live out that love for one another. John reminds us that our salvation came by means of Jesus' death and our baptism into his death.

Each Sunday of the Great Fifty Days is a time to explore the life we share in Jesus Christ dying and rising, a life which begins for each of us at our baptism and which is renewed in us each time we celebrate the Eucharist.

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

- † **Cover art** – “Christ shows himself to Thomas” by Irene LeCompte (1915-1970) & Rowan LeCompte (1925-2014), located in the Resurrection Chapel of the Washington National Cathedral. Inspired at age 13 by the poetry and radiance of stained glass, he went on to design and install more than 45 windows for that church. Rowan mastered and then advanced techniques that date back to the 12th century. From “Art in the Christian Tradition” – a project of the Vanderbilt Divinity Library, Nashville, TN.
- † **Gathering Hymn** – Words: Christopher Smart (1722-1771), an English poet and high church Anglican; his father-in-law locked him away in a mental asylum over Smart's supposed religious "mania". Even after Smart's eventual release, a negative reputation continued to pursue him as he was known for incurring more debt than he could repay; this ultimately led to his confinement in debtors' prison until his death. Music: melody Thomas Haweis (1734-1820); adapt. Samuel Webbe (1740-1816).
- † **Service Music** – William Mathias (1934-1992) © 1976 Oxford University Press. “Music was an ever-present force for my father. I was aware from a very early age that the creative process was something always present for him – even when he was doing something else – and that it was a force which he could turn in any desired direction or channel at a given time. Hence his ability to compose a wide variety of orchestral, choral, instrumental or chamber music, as well as music for the church and for young people.” –[daughter Rhiannon Mathias]
- † **Common Worship** – A family of volumes which, together with the Book of Common Prayer, make up the official liturgical resource of the Church of England. It represents the most recent stage of development of the Liturgical Movement within the Church
- † **Collect of the Day** – This collect, new to this Book, is also appointed for use after the seventh lesson in the Great Vigil of Easter and as the collect of the day on the second Sunday of Easter. It dates to the Gregorian sacramentary. The translation is a revision of that by William Bright in *Ancient Collects*. –[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 and based on the psalms. Editor James Litton is widely recognized as one of the leading American choral conductors, a member of the Standing Commission on Church Music who participated in the preparation and publication of the Hymnal 1982, directed the American Boychoir (1985-2001), and a Fellow of the Royal School of Church Music (one of 7 Americans to receive this honor).
- † **Gospel** – The Christian gospel, for Augustine, wasn't just the answer to an intellectual question (though it was that); it was more like a shelter in a storm, a port for a wayward soul, nourishment for a prodigal who was hungering, whose own heart had become, he said, “a famished land.” It was, he said, like someone had finally shown him his home country, even though he had never been there before.
- † **Affirmation of Baptismal Vows** – Erasmus proposed a ritual in 1522 for adolescents to renew their baptismal vows; his suggestion was censored, and his book placed on the Index in 1559. As a liturgical rite, the Renewal emerged from the Reformation – it was first recorded in the 1662 *Book of Common Prayer* as part of the confirmation rite. The ritual is conducted in both the Protestant and revised Catholic liturgies on similar lines. The Bishop or priest faces the people, conducts a “dialogue” in the vernacular with the whole congregation.
- † **Celebrating Common Prayer** – Daily Office book for Anglicans, with Church of England texts, based on *Common Worship*.
- † **Baptismal Chant** – Words: Isaiah 12:2-6. Music © 1986, 1988 Paul Inwood (b. 1946), published by OCP Publications.
- † **Prayers of the People** – It is important to notice that it is not the leader of those prayers who does the praying. That person—whether ordained or not—simply announces the theme, and all of us, the baptized royal priesthood, pray in the power of the Spirit to the Father.
- † **Offertory Anthem** – Richard Hillert (1923–2010) had a distinguished career as a composer and teacher of composition that spanned over four decades. This was written for the *Lutheran Book of Worship* (1978), is now published in over 20 worship resources from many denominations.
- † **Offertory Hymn** – Words: The Most Rev. Henry Alford (1810-1871), Dean of Canterbury Cathedral. Three of his hymns were printed in the 1940 hymnal; this hymn is new to the 1982 version. Roughly based on the appearance of Jesus to Thomas. Music: Gordon Slater (1896-1979), named for St. Botolph's Parish Church in England, where Slater was organist from 1919 to 1927, following his service in the British army in France during World War I. That church honors St. Botolph, the seventh-century abbot of an influential monastery destroyed during the Danish invasions. He taught at various British colleges and universities and was an organ recitalist for the BBC. By permission of Oxford University Press.
- † **Communion Hymn** – “This hymn is for the Second Sunday of Easter and St. Thomas' Day.” Words: attributed to 15th cent. French Franciscan monk Jean Tisserand, who founded an order for penitent women. Translated by John Mason Neale (1818-1866) who wrote, “It is scarcely possible for anyone, not acquainted with the melody, to imagine the jubilant effect of the triumphant Alleluia attached to apparently less important circumstances of the Resurrection. It seems to speak of the majesty of that event, the smallest portions of which are worthy to be so chronicled.” Music: may have originated as a chant tune or as a French folk melody, but there is no scholarly consensus on the issue.
- † **Communion Meditation** – *Messiah* is an English-language oratorio composed in 1741 by George Frideric Handel, with scriptural text from the King James Bible, and Coverdale Psalter (the version in the BCP 1662). First performed in Dublin in 1742 and London 1743 to a modest public reception, it gained in popularity, eventually becoming one of the best-known and most frequently performed choral works in Western music.
- † **Sending Hymn** – Words: Venantius Honorius Fortunatus (540-600); one of the most prominent poets of his time, he filled a great social desire for Latin poetry and used it to promote political ideas he supported, and to pass on personal thoughts and communications. He was a master wordsmith and because of his promotion of the church, as well as the Roman tendencies of the Frankish royalty, he remained in favor with most of his acquaintances throughout his lifetime. Music: Ralph Vaughan Williams (1872-1958) composed this as a setting for the text; the title comes from the opening words of the text and was published in *The English Hymnal* of 1906. Words and music by permission of Oxford University Press.
- † **Postlude** – A 1962 publication from Augsburg Fortress was used at Tricia Nixon's wedding at the White House in 1971 and is the theme music for “With Heart and Voice” (a weekly radio program of sacred choral and organ music). David Nathaniel Johnson (1922-1987) was a composer, organist, and college lecturer, holding positions at Syracuse University, St. Olaf College, and Arizona State University. He is also known for his hymn tune *Earth and All Stars*, hymn #412 in *The Hymnal 1982*.

Easter 2024 ~ Presiding Bishop Michael Curry

Hello to my beloved family in Christ. I want to take this opportunity, first of all, on behalf of my wife, Sharon, and our family, to thank you. To thank you for your prayers, to thank you for your well wishes, your expressions of support and kindness. We are equally thankful for the blessing of remarkable medical care and pastoral support. As you may know, I've been working a bit from home—at a reduced level, to be sure, but I'm gradually increasing that.

Prayer matters, and it makes a difference. Over the last several months, I have not known how this would all work out. But I've been very aware, and in some particular moments, consciously aware of being upheld in prayer by you. Without consciously deciding to do it, I actually found myself praying some words from Psalm 31, which says, "Into your hands, I commend my spirit." These words are part of a prayer that is Psalm 31 in the Hebrew scriptures. The late-night service of Compline uses that psalm as a prayer before going to sleep at night.

Luke's Gospel records Jesus praying these very words, that psalm, on the cross, when he had a sense of what lay before him, but could not know the outcome. He didn't know with any certainty if and how God would act. He didn't know, as the old preachers used to say, Good Friday's always happened, but Sunday's always coming. He didn't know with any certainty that resurrection would become real and not a mere metaphor.

But as he died into the unknown, he did one thing: He threw himself completely into the hands of God. "Father, into thy hands, I commend my spirit." And in that moment, after saying that, Luke's Gospel says, he breathed his last. And though he died, death did not have the last word, though he did die. He died into the hands of God and slipped out of the grip of death. And as we now know, on the third day he rose again, and he lives. As William Cowper said in a poem that later became a hymn, "God moves in mysterious ways, his wonders to perform, he plants his footstep in the sea and rides upon the storm."

So God love you. God bless you. May the God who rides upon our storms and raised Jesus of Nazareth from the dead hold us all, the entire human family and all of God's grand and glorious creation in those almighty hands of love. Have a blessed Easter.

The Season of Easter

'Easter' is an ambiguous and unfortunate term. The ambiguity resides in the double meaning: Firstly, the season of eight Sundays comprising 50 days; secondly, the opening day of this period. I suspect it is partly because we are exhausted after Lent and Holy Week that we gravitate toward the second meaning which allows us to collapse and have a 'low' week after the first Sunday of Easter.

The celebration of the Easter victory of Jesus continues for a day longer than a week of weeks – 7 x 7 days + 1 more day, to indicate just how beyond imagining is this great, extravagant and lavish gift. To paraphrase a verse of the beloved hymn by George Herbert:

*Seven whole 'weeks,' not one in seven, I will praise thee; in my heart, though not in heav'n, I can raise thee.
Small it is, in this poor sort to enroll thee: e'en eternity's too short to extol thee.*

We have kept the Lenten fast, hailed the One who comes in the name of the Lord, entered the silence of contemplation, shared in a dedication to servanthood, observed the loving sacrifice that costs no less than everything, and heard the Risen Savior call us each by name. The Resurrection of our Lord is far too explosive to be contained within the celebration of one day. We would do well to embrace the fuller 50-day celebration. Let the celebration begin! All Fifty Great Days of it!

*May the Wisdom of God, the Love of God and the Grace of God
strengthen you to be Christ's hands and heart in this world,
in the name of the Holy Trinity. Amen.*

– Andrew Kruger

Easter 2024 ~ Archbishop Justin Welby

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep." (John 21.15-17)

The confusion and hurt of Peter contrast strikingly with the plain instruction of Jesus. In almost his last appearance in the flesh, before his ascension, Jesus shares a moment of intimate friendship and a meal with some of his disciples by the Sea of Galilee. This seemingly simple occasion is laden with symbolism, as if basic, material things – the fish, the fire, the bread – and ordinary actions have themselves become parables of the care the disciples are to exercise for those who love and follow Jesus. Feed my sheep! So the master commanded, and so the Church has, in his footsteps, tried to do these last two millennia, and so it will continue to do.

But how complicated, incomplete, and unsatisfactory that pastoral witness and care of the Church has often proved to be! We have, time and again, turned bread into stones, wine into bitter gall, fire into torture and death. We have, over the centuries, turned on each other. We have neglected, ignored and persecuted in the name of love.

How bitter this last year seems to have been! In the heart of the Holy Land, slaughter and chaos have reigned. I was in Jerusalem in October, trying to support our Anglican communities there, and other Christian traditions, and to learn about the suffering of the people of Gaza and elsewhere. I was in Armenia in early October, after the mass exodus of Armenian families from Nagorno-Karabakh. I was in Ukraine again just two months ago, witnessing the desperate effects of war. For all the people caught up in these conflicts, just as for anyone injured and traumatised by violence, it must seem as if there can be no end to it all, no resurrection.

But still, even in the midst of all of this, there is hope, because we know that God is there before us, in Jesus Christ, that great shepherd of the sheep. Christians live the realism of knowing that human ambitions, time and again, run into sand, and yet at the same time they also share profoundly the vision of hope Christ's triumph over death brings to all people. So we cannot allow despair to poison our outlook on the world. It is a time of terrible conflict and danger, but our faith is in Christ the peacemaker and reconciler. This Easter, I pray that you will be strengthened in your faith, and blessed in your ministry, and that together we may learn this coming year what it means to feed Christ's sheep.

+Justin Cantuar

The Most Reverend and Right Honourable Justin Welby
Archbishop of Canterbury

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