ST. ANN & THE HOLY TRINITY CHURCH
PRO-CATHEDRAL of the Episcopal Diocese of Long Island
CLINTON & MONTAGUE STREETS | BROOKLYN HEIGHTS

Christ and Samaritan woman, by Henryk Siemiradzki, 1890

HOLY EUCHARIST
Third Sunday in Lent
March 12, 2023
11:15 AM
Welcome

to St. Ann & the Holy Trinity Church
Pro-Cathedral of the Episcopal Diocese of Long Island

St. Ann & the Holy Trinity Episcopal Church is a house of worship and community commons in Brooklyn Heights. We are a friendly and welcoming church that is deeply committed to sharing God’s love, caring for creation, and serving our neighbors in need. We remain steadfast in our prayers for the safety of all God’s people in our community, our nation and the world. We are so glad you have joined us for worship!

While the Covid-19 pandemic persists, we remain committed to protecting ourselves and the members of our community at St. Ann & the Holy Trinity. In light of the current public health guidance, we have instituted a mask-optional policy for parishioners and visitors and we encourage the following while on church grounds:

- Please continue to wear a mask if you feel that is best for you and others. (Masks are available for individuals who need them.)
- If you choose not to wear a mask, kindly honor those who do by maintaining a safe social distance.
- Those who have recently tested positive for Covid-19, have Covid-like symptoms, or have been in contact with someone who does, are asked not to attend in-person worship.

We will continue to monitor public health recommendations and inform our community of any updates to our masking policy. Thank you for your cooperation!

Celebrant The Rev. Canon John E. Denaro
Preacher Jane Ehlke
Gospeller The Rev. Canon Marie A. Tatro
Assisting Priest The Rev. Elise A. Hanley
Lay Eucharistic Minister Carol Francescani
Crucifer Benjamin Graham
First Reader Suzan Frazier
Second Reader Jacqueline de Weever
Intercessor Philton Lewis-Thomas
Ushers Anthony Holmes, Christina Rouner
Director of Music Gregory D’Agostino
Cantor Richard Holmes
Altar Guild Carol Francescani, Winifred Murdaugh, Nancy Nicolette
Livestream Director Carlos Ponce
PRELUDE \hspace{1cm} Chant funèbre \hspace{1cm} Hedwige Chrétien

THE LITURGY OF THE WORD

The people stand and sing.

PROCESSIONAL HYMN

The Hymnal 1982, #686

1. Come, thou fount of every blessing, tune my heart to sing thy grace!
   Streams of mercy never ceasing, call for songs of loudest praise.

2. Here I find my greatest treasure; hither, by thy help, I've come;
   Streams of mercy never ceasing, call for songs of loudest praise.

3. Oh, to grace how great a debt or daily pleasure, safely to arrive at home.
   Fetter, bind my wandering heart to thee:

Teach me some melodious sonnet, sung by Jesus sought me when a stranger wandering
prone to wander, Lord, I feel it, prone to

flaming tongues above. Praise the mount! Oh, fix me from the fold of God; he, to rescue me from
leave the God I love; here's my heart, oh, take and

on it, mount of God's unchanging love. Danger, interposed his precious blood.
seal it, seal it for thy courts above.
OPENING ACCLAMATION

Celebrant  Bless the Lord who forgives all our sins;
People    His mercy endures for ever.
Celebrant  If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

CONFESSION OF SIN

Celebrant  Let us confess our sins against God and our neighbor.
All        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.

Celebrant  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.

KYRIE ELEISON

The Hymnal 1982, #S-95

Cantor or Choir

Lord, have mercy. Lord, have mercy. Christ, have mercy.

All

Cantor or Choir

All

Cantor or Choir

All

Christ, have mercy. Lord, have mercy. Lord, have mercy.
COLLECT OF THE DAY

Celebrant  God be with you.
People    And also with you.
Celebrant  Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People    Amen.

The people are seated.

THE FIRST LESSON  

Exodus 17:1–7

Reader A Reading from the Book of Exodus.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the Lord?” But the people thirsted there for water; and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?” So Moses cried out to the Lord, “What shall I do with this people? They are almost ready to stone me.” The Lord said to Moses, “Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, “Is the Lord among us or not?”

Reader  Hear what the Spirit is saying to the Church.
People  Thanks be to God.
Come, let us sing to the Lord; *  
let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving *  
and raise a loud shout to him with psalms.

For the Lord is a great God, *  
and a great King above all gods.

In his hand are the caverns of the earth, *  
and the heights of the hills are his also.

Refrain

The sea is his, for he made it, *  
and his hands have molded the dry land.

Come, let us bow down, and bend the knee, *  
and kneel before the Lord our Maker.

For he is our God,  
and we are the people of his pasture and the sheep of his hand. *  
Oh, that today you would hearken to his voice!

Harden not your hearts,  
as your forebears did in the wilderness, *  
at Meribah, and on that day at Massah,  
when they tempted me.

Refrain

They put me to the test, *  
though they had seen my works.

Forty years long I detested that generation and said, *  
“This people are wayward in their hearts;  
they do not know my ways.”

So I swore in my wrath, *  
“They shall not enter into my rest.”

Refrain
THE SECOND LESSON

Reader       A Reading from the Letter of Paul to the Romans.

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Reader       Hear what the Spirit is saying to the Church.
People        Thanks be to God.

The people stand.

SEQUENCE HYMN

The Hymnal 1982, #685

1 Rock of ages, cleft for me, let me hide myself in thee;
2 Should my tears for ever flow, should my zeal no languor know,
3 While I draw this fleeting breath, when mine eyelids close in death,

(Continued on next page)
Let the water and the blood from thy wounded side that flowed,
al for sin could not atone: thou must save, and thou alone;
when I rise to worlds unknown and behold thee on thy throne,
be of sin the double cure, cleanse me from its guilt and power.
in my hand no price I bring, simply to thy cross I cling.
Rock of ages, cleft for me, let me hide myself in thee.

THE HOLY GOSPEL

Gospeller  The Holy Gospel of our Lord Jesus Christ according to John.
People    Glory to you, Lord Christ.

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.” Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no
husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him. Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.” Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

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

The preacher invites the people to be seated.
The people stand.

NICENE CREED

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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

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 and the Son.
With the Father and the Son he is worshiped and glorified.
He 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  

During the silence after each bidding, the People offer their own prayers, either silently or aloud.

Intercessor  
I ask your prayers for God's people throughout the world; for our Bishops, Lawrence, William, Geralyn and Daniel; for this gathering; and for all ministers and people. Pray for the Church. Silence.

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace. Silence.

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble. Silence.

I ask your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found by God. Silence.

I ask your prayers for the people of this church and community. Silence.

I ask your prayers for the departed. Pray for those who have died. Silence.

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day. Silence.

Celebrant  
Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.

THE PEACE

Celebrant  
The peace of Christ be always with you.

People  
And also with you.
WORD OF WELCOME
OFFERTORY SENTENCE
MUSIC MEDITATION
OFFERTORY HYMN

1 Eternal Lord of love, behold your Church
2 So daily dying to the way of self,
3 If dead in you, so in you we arise,

walk ing once more the pilgrim way of Lent,
so daily living to your way of love,
you the first born of all the faithful dead;

led by your cloud by day, by night your fire,
we walk the road, Lord Jesus, that you trod,
and as through stony ground the green shoots break,
moved by your love and toward your presence bent:
knowing ourselves baptized into your death:
glorious in spring-time dress of leaf and flower,

far off yet here—the goal of all desire.
so we are dead and live with you in God.
so in the Father's glory shall we wake.
THE HOLY COMMUNION

THE GREAT THANKSGIVING

Enriching Our Worship, Prayer 2

Celebrant The Lord be with you.
People And also with you.
Celebrant Lift up your hearts.
People We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give our thanks and praise.

The Celebrant proceeds

Celebrant We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

SANCTUS & BENEDICTUS

The Hymnal 1982, #S-125

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest. Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest. Hosanna in the highest.
Then the Celebrant continues.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: “Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Mary the Godbearer, St. Ann and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

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. AMEN.
THE LORD’S PRAYER

Barry McLeod

Celebrant  As our Savior Christ has taught us, we now sing,

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen. Amen.

BREAKING OF THE BREAD

Celebrant  Christ our Passover is sacrificed for us;

People  Therefore let us keep the feast.

INVITATION TO COMMUNION

Celebrant  The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

MUSIC MEDITATION
All are welcome to receive Holy Communion. At St. Ann & the Holy Trinity Church, our common practice is to receive the bread in outstretched hands and drink from the cup. Intinction (dipping the bread into the cup) is not permitted. Please indicate to the Celebrant if you would like gluten-free communion bread. If you do not wish to receive Communion, you are invited to come forward and cross your arms over your chest and a priest will offer a blessing. When a priest is available, prayers for healing will also be offered.

POST-COMMUNION PRAYER

Celebrant  Let us pray.
People  Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, O God, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

SOLEMN PRAYER

Celebrant  Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord.
People  Amen.

BLESSING & DISMISSAL

Celebrant  The blessing of God, Creator, Redeemer and Sustainer, be with you this day and remain with you always.
People  Amen.
Celebrant  Let us bless the Lord.
People  Thanks be to God.
RECESSIONAL HYMN

1 Singing songs of expectation, onward
2 One the light of God’s own presence, o’er his
3 One the strain the lips of thousands lift as

goes the pilgrim band, through the night of
ransomed people shed, chasing far the
from the heart of one; one the conflict,

doubt and sorrow, marching to the promised land.
gloom and terror, brightening all the path we tread:
one the peril, one the march in God begun:

Clear before us through the darkness gleams and
one the object of our journey, one the
one the gladness of rejoicing on the

burns the guiding light: trusting God we
faith which never tires, one the earnest
far external shore, where the one al-

march together stepping fearless through the night.
looking forward, one the hope our God inspires.
mighty Father reigns in love for ever-more.

POSTLUDE    O Welt, ich muß dich lassen   Johannes Brahms
Opus 122/11

All are invited to the Parish Hall for coffee hour and fellowship.
NOTE FROM THE DIRECTOR OF MUSIC
Our contemplative Lenten mood continues with another prelude by the French composer, Hedwige Chrétien (1859-1944), in continued celebration of Women’s History Month. Today’s prelude - Chant funèbre - is found in a collection entitled “Harmonies Religieuses.” You may recall from last week’s notes that Chrétien was a star pupil at the famed Paris Conservatoire and was later appointed professor at that same institution. Very little is known of her life - her name and music are virtually unknown in the United States, despite having composed a great deal of music. I have become familiar with a number of her short form keyboard works and they display an inventive and nuanced harmonic sense.

Today’s postlude by Brahms is the last (No. 11) of his organ chorale preludes, Opus 122. It is interesting that Brahms (1833-1897), who had composed some noteworthy organ music forty years earlier, turned again to the organ toward the end of his life; in fact, the organ chorales Opus 122 is his last opus, and “O Welt, ich muß dich lassen” is the very last music he would ever compose. The reasons are understandable from the chorale tune itself: “O world, I now must leave thee.” This ravishing music features fading echo passages and concludes with a sweet melancholy in the closing bars, all in Brahms’ unmistakably rich harmonic language. He indicated neither registrations nor tempi, but did indicate manual changes. The rich foundation stops of our Skinner organ, Op. 524 allow for a perfect realization of this masterpiece of organ literature.

—Gregory D’Agostino, DMA