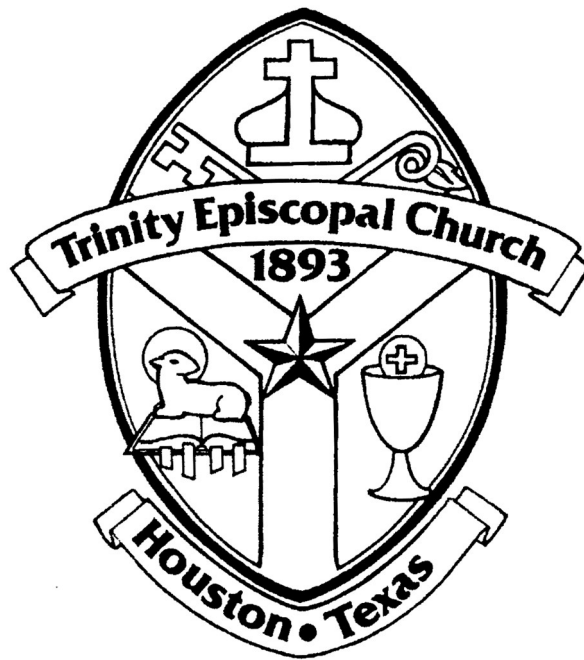


ASH WEDNESDAY

FEBRUARY 14, 2024

7:00 a.m.



The Reverend Hannah E. Atkins Romero, Rector
The Reverend Luz Cabrera Montes, Associate Rector
The Reverend Dale Klitzke, Priest Associate

Alex Jones, Organist and Choirmaster
April Sloan-Hubert, Co-Director of the Trinity Jazz Ensemble
Pelayo Parlade, Co-Director of the Trinity Jazz Ensemble

***Making God's Presence Real
By Sharing Christ's Life-Changing Love***

WELCOME TO TRINITY CHURCH

Welcome to Trinity Episcopal Church! We're glad you chose to worship with us this morning. We follow the 1979 Book of Common Prayer (BCP) to guide our worship. In this leaflet, you'll find everything you need to follow along printed.

Whether you've been attending Trinity your whole life or this is your first time here, we invite you to participate in the service as fully as you feel comfortable doing.

If you're looking for a new church home, know that the Trinity family welcomes you. We would also appreciate your filling out a virtual visitors card, which can be accessed at this link:

<https://www.trinitymidtown.org/contact-card-page/>

For more information, please visit our website:

www.trinitymidtown.org

For questions about how to connect with us, please email
connections@trinitymidtown.org



A SPECIAL WELCOME TO THOSE WITH YOUNG CHILDREN

- Your children are welcome here at Trinity! First, please relax and enjoy your time here. We know that children tend to wiggle and squawk a bit, so please don't feel embarrassed by it.
- To make things easier for your family, dare to sit closer to the front where your child can see what's going on at the altar. Guide them in the liturgy and be models for them. Help them sing the hymns and encourage them to stand/sit when appropriate, say "Amen" and "Thanks be to God," and generally help them be a part of the service. The liturgy belongs to them too.
- If you have to leave, hurry back! Jesus wants the children here, and we do too. If you need help, just ask. There are many here who are willing to lend you a hand.
- Children's activity and worship bulletins are available for download from our website under the "Worship—Bulletins" tab, or following this link:

<https://www.trinitymidtown.org/childrens-bulletins/>

VESTRY

Andy Durham, *Senior Warden*

Eric Beam, *Junior Warden*

Brent Chambers

Tony Huffman

Pam Lawson

Mary Matteucci

John Merullo

Samantha Rainman

Jeanne Sommerfeld

Andréa Shiloh

Gladys Vallés

David Villarreal

Teddy Adams, *Chancellor*

Dana Gannon, *Assistant Chancellor*

Larry Laubach, *Treasurer*

Steve Lee, *Assistant Treasurer*

Ben Blanding, *Clerk of the Vestry*

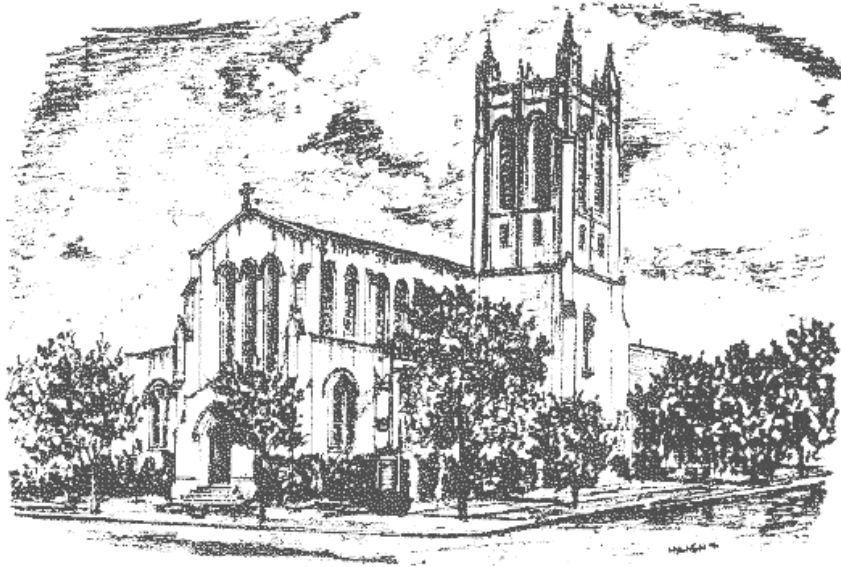
Samantha Rainman, *Assistant Clerk of the Vestry*

SERVING TODAY

Reader: Samantha Rainman

Acolyte: Joanne Starbuck

Altar Guild: Linda Davenport, Joanne Starbuck, Mark Goza



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IMPOSITION OF ASHES AND HOLY EUCHARIST

40 Bell Tolls

The altar party enters in silence. Please stand as able.

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Almighty and Everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever.

People **Amen.**

Please be seated.

FIRST READING

Joel 2: 1-2, 12-17

A Reading from Joel.

Blow the trumpet in Zion; sound the alarm on my holy mountain!

Let all the inhabitants of the land tremble, for the day of the LORD is coming, it is near-- a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come.

Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD, your God?

Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged;

gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy.

Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, "Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, `Where is their God?'"

Reader The Word of the Lord.

People Thanks be to God.

Please stand as able.

PSALM 103

Benedic, anima mea

7:00 a.m. - spoken

- 1 Bless the LORD, O my soul,
and all that is within me, bless his holy Name.
- 2 Bless the LORD, O my soul,
and forget not all his benefits.
- 3 He forgives all your sins
and heals all your infirmities;
- 4 He redeems your life from the grave
and crowns you with mercy and loving-kindness;
- 5 He satisfies you with good things,
and your youth is renewed like an eagle's.
- 6 The LORD executes righteousness
and judgment for all who are oppressed.
- 7 He made his ways known to Moses
And his works to the children of Israel.
- 8 The LORD is full of compassion and mercy,
slow to anger and of great kindness.
- 9 He will not always accuse us,
nor will he keep his anger for ever.
- 10 He has not dealt with us according to our sins,
nor rewarded us according to our wickedness.
- 11 For as the heavens are high above the earth,
so is his mercy great upon those who fear him.
- 12 As far as the east is from the west,
so far has he removed our sins from us.
- 13 As a father cares for his children,
so does the LORD care for those who fear him.
- 14 For he himself knows whereof we are made;
he remembers that we are but dust.
- 15 Our days are like the grass;
we flourish like a flower of the field.
- 16 When the wind goes over it, it is gone,
and its place shall know it no more.
- 17 But the merciful goodness of the LORD endures for ever
on those who fear him,
and his righteousness on children's children.

(Continued on page 6)

- 18 On those who keep his covenant
and remember his commandments and do them.
- 19 The LORD has set his throne in heaven,
and his kingship has dominion over all.
- 20 Bless the LORD, you angels of his, you mighty ones who do his bidding,
and hearken to the voice of his word.
- 21 Bless the LORD, all you his hosts,
you ministers of his who do his will.
- 22 Bless the LORD, all you works of his, in all places of his dominion,
bless the LORD, O my soul.

SECOND READING

2 Corinthians 5: 20b-6: 10

A Reading from Second Corinthians.

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you."

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see-- we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Reader The Word of the Lord.

People **Thanks be to God.**

HOLY GOSPEL

Matthew 6: 1-6, 16-21

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

People **Glory be to thee, O Lord.**

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand

is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others.

Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

Officiant The Gospel of the Lord.
People **Praise be to thee, O Christ.**

Please be seated.

HOMILY The Reverend Luz Cabrera Montes, Associate Rector

INVITATION TO THE OBSERVANCE OF A HOLY LENT

Please stand as able.

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church.

Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

BLESSING AND IMPOSITION OF ASHES

The Celebrant then says,

Almighty God, thou hast created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by thy gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

Those people desiring may then come forward to receive the imposition of ashes.

The ashes are imposed with the following words:

Remember that thou art dust, and unto dust thou shalt return.

PSALM 51: 1-17

B.C.P. 656

Spoken by congregation during imposition of ashes

1. Have mercy on me, O God, according to your loving-kindness;
in your great compassion blot out my offenses.
2. Wash me through and through from my wickedness
and cleanse me from my sin.
3. For I know my transgressions,
and my sin is ever before me.
4. Against you only have I sinned
and done what is evil in your sight.
5. And so you are justified when you speak
and upright in your judgment.
6. Indeed, I have been wicked from my birth,
a sinner from my mother's womb.
7. For behold, you look for truth deep within me,
and will make me understand wisdom secretly.
8. Purge me from my sin, and I shall be pure;
wash me, and I shall be clean indeed.
9. Make me hear of joy and gladness,
that the body you have broken may rejoice.
10. Hide your face from my sins
and blot out all my iniquities.
11. Create in me a clean heart, O God,
and renew a right spirit within me.
12. Cast me not away from your presence
and take not your holy Spirit from me.
13. Give me the joy of your saving help again
and sustain me with your bountiful Spirit.

14. I shall teach your ways to the wicked,
and sinners shall return to you.
15. Deliver me from death, O God,
and my tongue shall sing of your righteousness, O God of
my salvation.
16. Open my lips, O Lord,
and my mouth shall proclaim your praise.
17. Had you desired it, I would have offered sacrifice,
but you take no delight in burnt-offerings.

LITANY OF PENITENCE

The People kneel as able.

Celebrant and People

**Most holy and merciful Father:
We confess to thee and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.**

The Celebrant continues

We have not loved thee with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

People Have mercy on us, Lord.

Celebrant We have been deaf to thy call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved thy Holy Spirit.

People Have mercy on us, Lord.

Celebrant We confess to thee, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

People We confess to thee, Lord.

Celebrant Our self-indulgent appetites and ways, and our exploitation of other people,

People We confess to thee, Lord.

Celebrant Our anger at our own frustration, and our envy of those more fortunate than ourselves,

People We confess to thee, Lord.

Celebrant Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

People We confess to thee, Lord.

<i>Celebrant</i>	Our negligence in prayer and worship, and our failure to commend the faith that is in us,
People	We confess to thee, Lord.
<i>Celebrant</i>	Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,
People	Accept our repentance, Lord.
<i>Celebrant</i>	For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,
People	Accept our repentance, Lord.
<i>Celebrant</i>	For our waste and pollution of thy creation, and our lack of concern for those who come after us,
People	Accept our repentance, Lord.
<i>Celebrant</i>	Restore us, good Lord, and let thy anger depart from us;
People	Favorably hear us, for thy mercy is great.
<i>Celebrant</i>	Accomplish in us the work of thy salvation,
People	That we may show forth thy glory in the world.
<i>Celebrant</i>	By the cross and passion of thy Son our Lord,
People	Bring us with all thy saints to the joy of his resurrection.

The Celebrant stands and says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

THE PEACE

Please stand as able.

<i>Celebrant</i>	The peace of the Lord be always with you.
People	And with thy spirit.

The Peace is exchanged.

THE HOLY COMMUNION

Please be seated

OFFERTORY SENTENCE

Offer to God a sacrifice of thanksgiving and
make good thy vows unto the Most High.

- Psalm 50:14

OFFERING

Online Giving is available through AccessACS.

Go to www.trinitymidtown.org and click the "Give" button on the top right, or click:
<https://secure.accessacs.com/access/oglogin.aspx?sn=156477>

Texting. Send the message **heartofmidtown** to **73256**. Be sure to type heartofmidtown with no spaces, or autocorrect may insert information about a different church. The prompt will ask for a credit card number which can be kept on file for future contributions.



THE GREAT THANKSGIVING: Eucharistic Prayer II

BCP, page 340

Please stand as able.

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Lift up your hearts.

People **We lift them up unto the Lord.**

Celebrant Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

The Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times,
and in all places, give thanks unto thee, O Lord, holy Father, almighty,
everlasting God.

Through Jesus Christ our Lord, who was in every way tempted as we are, yet
did not sin; by whose grace we are able to triumph over every evil, and to
live no longer unto ourselves, but unto him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven,
we laud and magnify thy glorious Name; evermore praising thee,
and saying,

Celebrant and People

**Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy Glory.
Glory be to thee, O Lord Most High.**

**Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.**

Please kneel or stand as able.

The Celebrant continues

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through

the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

Amen.

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

Celebrant and People

**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

Celebrant Christ our Passover is sacrificed for us;

***People* Therefore let us keep the feast.**

INVITATION TO HOLY COMMUNION

Celebrant The Gifts of God for the People of God.

AGNUS DEI

Celebrant and People

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
grant us thy peace.**

INSTRUCTIONS FOR HOLY COMMUNION

Please come forward to receive communion from a priest in front of the altar. If you wish to partake of the chalice, you may do so by intinction. Intinction is done by dipping a host into the wine, and is completely optional. If you prefer, it is perfectly fine to continue receiving the host only. If you are unable to come forward for communion, it will be brought to you in your pew.



We offer a gluten-free bread option for those with dietary restrictions who wish to receive communion. To receive a gluten free wafer, please clasp your hands with palms facing each other when the priest administering the bread approaches you.

Celebrant Let us pray.

Celebrant and People

**Almighty and ever living God,
we most heartily thank thee for that thou dost feed us,
in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of thy Son our Savior Jesus Christ;
and dost assure us thereby of thy favor and goodness towards us;
and that we are very members incorporate
in the mystical body of thy Son,
the blessed company of all faithful people;
and are also heirs, through hope, of thy everlasting kingdom.
And we humbly beseech thee, O heavenly Father,
so to assist us with thy grace, that we may continue in that holy fellowship,
and do all such good works as thou hast prepared for us to walk in;
through Jesus Christ our Lord, to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.**

SOLEMN PRAYER

Celebrant

Grant, most merciful Lord, to thy faithful people pardon and peace,
that they may be cleansed from all their sins,
and serve thee with a quiet mind; through Christ our Lord.

Amen.

THE BLESSING

Grant, Almighty God, that thy people may recognize their weakness and put their whole trust in thy strength, so that they may rejoice for ever in the protection of thy loving providence; through Jesus Christ our Lord. And may the blessing of God our Creator, Redeemer and Giver of life be with you always. **Amen.**

The altar party leaves in silence. Please stand as able.

DISMISSAL

Officiant

Go in peace to love and serve the Lord.

People

Thanks be to God.

The congregation is requested to leave the Church in silence.

THE SEASON OF LENT

Early Christians observed “a season of penitence and fasting” in preparation for the Paschal feast, or Pascha (BCP, pp. 264-265). The season now known as Lent (from an Old English word meaning “spring,” the time of lengthening days) has a long history. Originally, in places where Pascha was celebrated on a Sunday, the Paschal feast followed a fast of up to two days. In the third century this fast was lengthened to six days. Eventually this fast became attached to, or overlapped, another fast of forty days, in imitation of Christ’s fasting in the wilderness. The forty-day fast was especially important for converts to the faith who were preparing for baptism, and for those guilty of notorious sins who were being restored to the Christian assembly.

In the western church the forty days of Lent extend from Ash Wednesday through the Saturday before Palm Sunday. Palm Sunday marks the beginning of Holy Week, and the last three days of Holy Week are the sacred Triduum of Maundy Thursday, Good Friday, and Holy Saturday.

Purple is the traditional color of Lent, as it represents for us both repentance and royalty. Jesus was dressed in a purple robe during his Passion as a mockery of his being “the king of the Jews”; since long before his time, purple had been a symbol of royalty. For example, in Exodus, we can read how Moses ordered the tabernacle to be made of “ten sheets woven of fine linen twine and of violet, purple, and scarlet yarn” (Exodus 26:1) and in 2 Chronicles 3:14 we read that Solomon ordered the temple in Jerusalem to be decorated with fabric of the same colors. The Church decided to keep the color purple as a symbol, not just of penance and mourning (in anticipation of the crucifixion, and with reference to Jesus), but also as a reminder of the need to confront our own sins, to prepare ourselves spiritually, and to help our neighbors to draw closer to God and his kingdom (conserving in this way the solemn character traditionally assigned to purple).

All Christians are invited “to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word” (BCP, p. 265).

In accordance with ancient custom the Book of Common Prayer provides that in Lent, Alleluia is omitted, and may be omitted at other times except during Easter season (BCP, p. 337).

A HISTORY OF TRINITY EPISCOPAL CHURCH

Trinity Episcopal Church of Houston has existed as a house of worship and a center of its community for over a century. As such, it has adapted to the changing nature of the city, as Houston grew from a regional town of approximately 40,000 souls to a dynamic metropolitan giant, the fourth largest city in the United States. With a congregation that grew from a few founding members in the 1890s to several thousand parishioners at its peak, Trinity Church is an example of how spiritual people have contended with the challenges presented during a city's most crucial period of urban development.

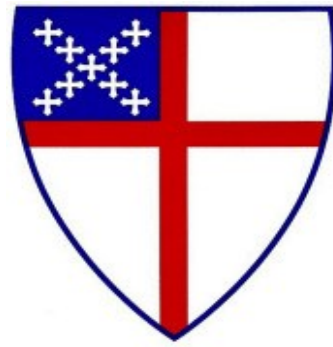
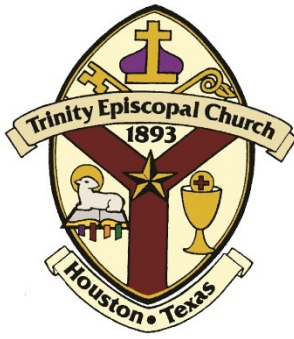
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity is located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street and Holman Avenue. That structure, designed by Ralph Adams Cram of Boston and William Ward Watkin of Houston became an architectural landmark constructed in the neo-Gothic style with Texas limestone and a 97 foot bell tower.

During the late 1910s and 1920s, Trinity entered an era of explosive growth, paralleling that of the city, and became an important center of the Episcopal faith. The congregation's many youth and adult activities were community events that attracted wide attention among the general populace. An integral part of its city, Trinity likewise maintained special relationships with Houstonians of other faiths. With a membership numbering 1,900 parishioners in 1930, Trinity emerged as the largest Episcopal parish in the Diocese of Texas and one of the largest in the nation.

After World War II, Houston's growth presented Trinity with perhaps its greatest challenge. As the city physically expanded into the new postwar suburbs, Trinity's membership began to decline. Rather than abandon its historic location, the congregation showed itself to be steadfast. Resurrecting itself from this period, Trinity reaffirmed its mission, this time as a beacon in the inner city where it has become a leading institution in the heart of Houston, determined to enhance the quality of urban life for everyone.

While our neighborhood has gone through many changes, the parish has remained steadfast, and actively ministers to a diverse congregation and to the poor in its midst. As the Midtown Houston neighborhood began redeveloping, starting in the early 2000s, Trinity Church has rededicated itself to its spiritual mission, and has become an active part of the Midtown area for music and other creative art expressions.





STAFF CONTACT INFORMATION

The Reverend Hannah E. Atkins Romero, *Rector*
Rector@TrinityMidtown.org
ext. 402

The Reverend Luz Cabrera Montes,
Associate Rector
AssociateRector@TrinityMidtown.org
ext. 403

The Reverend Dale Klitzke, *Priest Associate*
Dale.klitzke@gmail.com

Alex Jones, *Organist and Choirmaster*
alexjonesorganist93@gmail.com
ext. 407

Ryan Mire, *Parish Administrator*
ParishAdministrator@TrinityMidtown.org
ext. 404

Lauren Santerre, *Administrative Assistant*
Adminassistant@TrinityMidtown.org
ext. 410

April Sloan-Hubert, *Co-Director*
Pelayo Parlade, *Co-Director*
of the *Trinity Jazz Ensemble*
aprildst82@icloud.com

VOLUNTEER STAFF CONTACT INFORMATION

Pat Laubach, *Volunteer Coordinator*
Volunteer@TrinityMidtown.org
ext. 408

Carol Turley, *Membership Secretary*
Membership@TrinityMidtown.org



WEAPONS POLICY:

PURSUANT TO SECTION 30.05, PENAL CODE (CRIMINAL TRESPASS), A PERSON MAY NOT ENTER THIS PROPERTY WITH A FIREARM.

PURSUANT TO SECTION 30.06, PENAL CODE (TRESPASS BY LICENSE HOLDER WITH A CONCEALED HANDGUN), A PERSON LICENSED UNDER SUBCHAPTER H, CHAPTER 411, GOVERNMENT CODE (HANDGUN LICENSING LAW), MAY NOT ENTER THIS PROPERTY WITH A CONCEALED HANDGUN.

PURSUANT TO SECTION 30.07, PENAL CODE (TRESPASS BY LICENSE HOLDER WITH AN OPENLY CARRIED HANDGUN), A PERSON LICENSED UNDER SUBCHAPTER H, CHAPTER 411, GOVERNMENT CODE (HANDGUN LICENSING LAW), MAY NOT ENTER THIS PROPERTY WITH A HANDGUN THAT IS CARRIED OPENLY.

Trinity Episcopal Church
1015 Holman Street, Houston, Texas 77004
Phone 713.528.4100 Fax 713.942.0117
www.TrinityMidtown.org