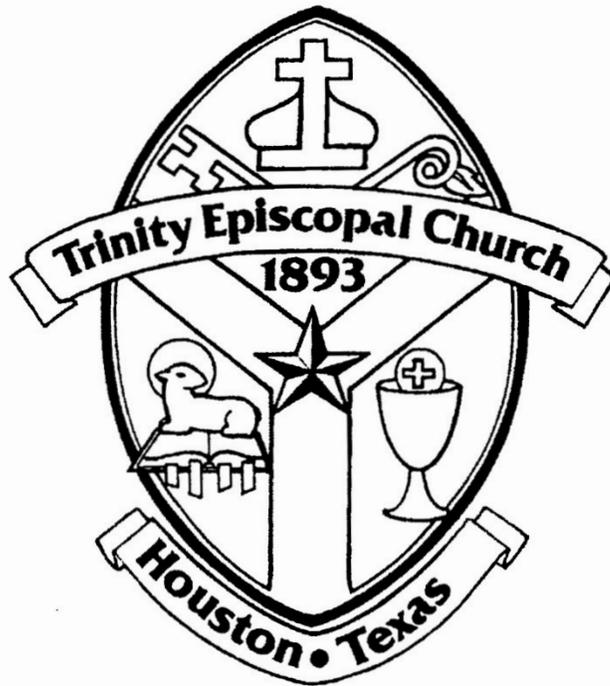


# A SERVICE OF HEALING

PRISCILLA AND AQUILA,  
COWORKERS OF THE APOSTLE PAUL  
VIGIL

JULY 7, 2021  
6:00 p.m.



The Reverend Hannah E. Atkins Romero, Rector  
The Reverend Luz Cabrera Montes, Curate  
The Reverend Canon Dr. Henry L. Atkins, Jr., Theologian in Residence

Hank Carrillo, Interim Organist and Choirmaster  
April Sloan-Hubert, Co-Director of the Trinity Jazz Ensemble

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

# A Public Service of Healing

## Aquila and Priscilla, Coworkers of the Apostle Paul

### Vigil

July 7, 2021

#### The Word of God

Presider: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

People: And also with you.

Presider: Let us pray.

*After a period of silence, the Minister then says the following Collects.*

Gracious God, we commend to your loving care all who suffer, especially those who come here seeking your healing grace for themselves and for others. Give them patience and hope in their distress; strengthen and uphold them in mind and body; and grant, by your intervention, that all your people may be made whole according to your desire, through Jesus Christ, in the power of the Holy Spirit. **Amen**

God of grace and might, who gave to your servants Aquila and Priscilla gifts of zeal and eloquence to make known the truth of the Gospel: Raise up, we pray, in every country, heralds and evangelists of your kingdom, so that the world may know the immeasurable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

#### First Lesson

##### 1 Samuel 16: 1-13

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set

out and went to Ramah.

*Reader* The Word of the Lord.

**People** Thanks be to God.

### **Psalm 119: 33-40**

- 33 Teach me, O Lord, the way of your statutes, \*  
and I shall keep it to the end.
- 34 Give me understanding, and I shall keep your law; \*  
I shall keep it with all my heart.
- 35 Make me go in the path of your commandments, \*  
for that is my desire.
- 36 Incline my heart to your decrees \*  
and not to unjust gain.
- 37 Turn my eyes from watching what is worthless; \*  
give me life in your ways.
- 38 Fulfill your promise to your servant, \*  
which you make to those who fear you.
- 39 Turn away the reproach which I dread, \*  
because your judgments are good.
- 40 Behold, I long for your commandments; \*  
in your righteousness preserve my life.

### **Second Lesson**

#### **Acts 18:1-4, 18-21, 24-28**

After this Paul left Athens and went to Corinth. There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, and, because he was of the same trade, he stayed with them, and they worked together—by trade they were tentmakers. Every sabbath he would argue in the synagogue and would try to convince Jews and Greeks.

After staying there for a considerable time, Paul said farewell to the believers and sailed for Syria, accompanied by Priscilla and Aquila. At Cenchreae he had his hair cut, for he was under a vow. When they reached Ephesus, he left them there, but first he himself went into the synagogue and had a discussion with the Jews. When they asked him to stay longer, he declined; but on taking leave of them, he said, "I will return to you, if God wills." Then he set sail from Ephesus.

Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures. He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately. And when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who through grace had become believers, for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah is Jesus.

*Reader* The Word of the Lord.

**People** Thanks be to God.

## The Gospel

### Luke 24: 28-35

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

*Reader*    The Word of the Lord.

**People**    **Thanks be to God.**

## A Litany of Healing

*The Celebrant introduces the Litany with this bidding*

Let us name before God those for whom we offer our prayers.

*The People audibly name those for whom they are interceding. A Person appointed then leads the Litany*

God the Father, your will for all people is health and salvation;

**We praise you and thank you, O Lord.**

God the Son, you came that we might have life, and might have it more abundantly;

**We praise you and thank you, O Lord.**

God the Holy Spirit, you make our bodies the temple of your presence;

**We praise you and thank you, O Lord.**

Holy Trinity, one God, in you we live and move and have our being;

**We praise you and thank you, O Lord.**

All you Holy Angels, Archangels, and bodiless powers of heaven;

**Stand beside us to guide and guard us on our way.**

Holy Mary, Mother of God;

**Pray for us and the people of the world.**

For all who grieve the death of family, friends, and citizens;

**Give them courage and strength to meet the days ahead, O Lord, and the consolation of your love.**

Pour out your healing grace on all who are sick, injured, or disabled, that they may be made whole;

**Hear us, O Lord of life.**

Grant to all who seek your guidance, and to all who are afraid, anxious, or overwhelmed, a knowledge of your will and an awareness of your presence;

**Hear us, O Lord of life.**

Give peace, courage, and hope to all who suffer in body, mind, or spirit;

**Hear us, O Lord of life.**

Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world;

**Hear us, O Lord of life.**

Bless physicians, nurses, and all others who minister to the sick and suffering, keep them safe and healthy, and grant them wisdom and skill, sympathy, and patience;

**Hear us, O Lord of life.**

Open our eyes to see that you have made of one blood all the peoples of the earth and that our life and death are with each other;

**Hear us, O Lord of life.**

Give us compassion for those in need, patience in this time of distress in our country, and love for our neighbors;

**Hear us, O Lord of life.**

Let our hearts be not afraid;

**Hear us, O Lord of life.**

You are the Lord who does wonders:

**You have declared your power among the peoples.**

With you, O Lord, is the well of life:

**And in your light we see light.**

Let us pray:

*A period of silence follows.*

God of all power and love, we give thanks for your unfailing presence and the hope you provide in times of uncertainty and loss. Send your Holy Spirit to enkindle in us your holy fire. Revive us to live as Christ's body in the world: a people who pray, worship, learn, break bread, share life, heal neighbors, bear good news, seek justice, rest and grow in the Spirit. Wherever and however we gather, unite us in common prayer and send us in common mission, that we and the whole creation might be restored and renewed, through Jesus Christ our Lord.

**Amen.**

## Confession of Sin

*The Celebrant says*

Let us confess our sins to God.

*Silence may be kept.*

### **Minister and People:**

**God of all mercy,**

**we confess that we have sinned against you, opposing your will in our lives.**

**We have denied your goodness in each other, in ourselves,  
and in the world you have created.**

**We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.**

**Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

*The Priest, stands and says*

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

## Prayers for Healing

*The minister may invite each person to give her or his name and any particular request for prayer. The minister then prays silently, then prays aloud using one of the following forms or similar words.*

I lay my hands upon you in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. Amen.

*After all are anointed*

May the God who goes before you through desert places by night and by day be your companion and guide; may your journey be with the saints; may the Holy Spirit be your strength, and Christ your clothing of light, in whose name we pray. Amen.

## Lord's Prayer

**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.**

## Blessing

May God the Father bless us, God the Son heal us, God the Holy Spirit give us strength. May God the holy and undivided Trinity guard our bodies, save our souls, and bring us safely to his heavenly country; where he lives and reigns for ever and ever. Amen.

## Dismissal

*Officiant*            Go in peace to love and serve the Lord.  
**People**             **Amen.**



## Pauli Murray: A Life Like No Other

Pauli Murray was the first African American woman ordained to the Episcopal priesthood. Her life experiences led her to advocate for "the universal cause of freedom" throughout her life. She worked ceaselessly and with distinction as a lawyer, an activist, a professor, and a writer before becoming a priest in 1977. She was a model of the Christian life in modern America, and an inspiration for future seminarians of color today.

Anna Pauline Murray was baptized in 1911, a seventh-generation Episcopalian. Named for a beloved aunt, she later adopted "Pauli" for her name. Orphaned at an early age when her father was beaten to death by a white man following the prior loss of her mother, she drew upon a strength of will and intelligence that attracted attention early on. A bishop, who knew her, declared her a "child of destiny" at age 17.

Murray's career, imbued with Christian principles, particularly a thirst for social justice, would fulfill his prediction. But it wasn't an easy road. Prejudice dogged her. The University of North Carolina rejected her because of race. After graduating from Howard University, Harvard Law rejected her because of gender. This experience led her to recognize the connections between racism and sexism before many others did, a condition she called "Jane Crow."

She later became the first African American to earn a Doctor of Juridical Science degree from Yale Law School. As a lawyer, Murray argued for civil rights and women's rights.

Thurgood Marshall called her 1950 book, *States' Laws on Race and Color*, the "bible" of the civil rights movement. It was the foundation of his arguments before the U.S. Supreme Court in *Brown v. the Board of Education*, which declared segregated schools unconstitutional.

In 1971, Ruth Bader Ginsburg named Murray as a co-author of a brief in *Reed v. Reed*, a groundbreaking case on gender discrimination.

As an activist, Murray attempted to desegregate buses and helped organize sit-ins a decade before the civil rights movement. She later served on President Kennedy's Commission on the Status of Women. She co-founded the National Organization for Women in 1966. Although, for Murray, the civil rights and women's movements were intertwined, true to her experience, she criticized the sexism and racism she found in both.

As an academic, Murray helped found the American Studies program at Brandeis University, an interdisciplinary field fitting for someone who lived so consciously at the intersections of race, gender, and sexuality. Murray wrote numerous essays, a book of poetry *Dark Testament* (1970), and two memoirs *Proud Shoes: Story of an American Family* (1956) and *Song in a Weary Throat: An American Pilgrimage* (1987).

Even as she advocated for women, Murray struggled to understand her own sexual and gender identity, sometimes describing herself as having an "inverted sex instinct." She was briefly married to a man and had several deep relationships with women. In the 1950's, she met Renee Barlow, who became her long-term partner. Although Murray publicly identified as female, she sometimes considered herself a male.

Perhaps Murray best pursued her destiny in her pioneering path to the priesthood. Her journey began at the deathbed of her beloved Aunt Pauline in 1955. In the absence of a priest,

Murray read to her from *The Book of Common Prayer*. The experience led her to question a male-only priesthood and to consider whether she had a calling. Over a decade later, Murray and Barlow walked out of services at St. Mark's Church-in-the-Bowery because women weren't allowed at the altar. They found a more accepting parish elsewhere.

Renee Barlow died in 1973, with Murray at her bedside, reading the 23rd Psalm. Murray planned the memorial service. The priest praised its beauty and asked her if she had ever thought about being ordained.

Murray soon left academia and entered General Theological Seminary and earned a Master of Divinity. Again, it was not an easy path. The Episcopal Church did not yet ordain women; and she was not well received by many seminarians. Nevertheless, she persisted. On January 8, 1977, at age 65, Murray was ordained at the National Cathedral in Washington, D.C.

Drawing upon her life and experience, Murray preached a doctrine of reconciliation. As one whose very being interrogated the social boundaries of race, gender, and sexuality, she presented herself as a symbol of healing.

Cancer cut short her ministry of healing, and Pauli Murray died at home on July 1, 1985. The General Convention added her to the church's calendar in 2012.

## **AQUILA and PRISCILLA, Coworkers of the Apostle Paul**

When Paul came to Corinth (probably in the year 50), he met Priscilla and her husband Aquila. Like Paul, they were tentmakers by trade, and had just arrived from Rome, from which the Emperor Claudius had recently expelled the Jewish community. It is not clear whether Aquila and Priscilla were already Christians before meeting Paul, or were converted by his preaching. After eighteen months, the three of them went together to Ephesus, where Priscilla and Aquila remained while Paul continued to Antioch.

Soon after, a man named Apollos came to Ephesus, who had heard and believed a portion of the Christian message, and was promoting that belief with eloquent preaching, based on a thorough knowledge of the Hebrew Scriptures. Aquila and Priscilla befriended him and explained the Gospel to him more fully, after which he continued to preach with even greater effectiveness.

Priscilla and Aquila were apparently in Rome when Paul wrote to that congregation, and in Ephesus with Timothy when Paul wrote his last letter to Timothy. When Paul wrote to the Corinthians from Ephesus, he joined their greetings with his own. Clearly they were dear to Paul, and were earnest and effective in spreading the Good News of Christ and His saving work.

Altogether, Aquila and Priscilla are mentioned six times in the New Testament (Acts 18:2, Acts 18:18-19, Acts 18:26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19), and the observant reader may note that in half of these Aquila's name comes first, while in the other half, Priscilla's comes first, as if to emphasize that they are being mentioned on equal terms.

Source: *Lesser Feasts and Fasts 2018*, page 361

## 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.

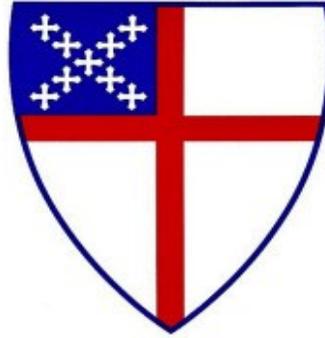
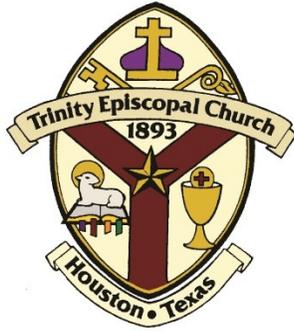
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street 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. 13

The Reverend Canon Dr. Henry Atkins,  
*Theologian in Residence*  
hleeatkins@aol.com

The Reverend Luz Cabrera Montes, *Curate*  
Curate@TrinityMidtown.org  
ext. 17

Hank Carrillo, *Interim Organist and Choirmaster*  
Music@TrinityMidtown.org  
ext. 21

Ryan Mire, *Front Office Manager*  
FrontOffice@TrinityMidtown.org  
ext. 10

April Sloan-Hubert, *Co-Director*  
Pelayo Parlade, *Co-Director*  
*of the Trinity Jazz Ensemble*  
aprialdst82@icloud.com

Fabian Berrios, *Youth Missioner*  
Youth@TrinityMidtown.org

### VOLUNTEER STAFF CONTACT INFORMATION

Pat Laubach, *Volunteer Coordinator*  
Volunteer@TrinityMidtown.org  
ext. 22

Carol Turley, *Membership Secretary*  
Membership@TrinityMidtown.org  
ext. 18



WEAPONS POLICY:

**PURSUANT TO SECTION 30.05, PENAL CODE (CRIMINAL CODE OF 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