

# A SERVICE OF HEALING

ARGULA VON GRUMBACH  
SCHOLAR AND CHURCH REFORMER  
c. 1554

JULY 13, 2022  
6:00 p.m.



The Reverend Hannah E. Atkins Romero, Rector  
The Reverend Luz Cabrera Montes, Curate  
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***

# A Public Service of Healing

## Argula von Grumbach, Scholar and Church Reformer c. 1554

July 13, 2022

### 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**

Almighty God, who gave your servant Argula von Grumbach a spirit of wisdom and power to love your Word and boldly to draw others to its truth: Pour out that same spirit upon us, so that we, knowing and loving your Holy Word, may be unashamed of Christ and may not sin against the Holy Spirit that is within us; this we ask in the name of the same Son and Holy Spirit, who live and reign with you, one God, for ever and ever. **Amen.**

### First Lesson

#### Proverbs 3: 1-7

My child, do not forget my teaching,  
but let your heart keep my commandments;  
for length of days and years of life  
and abundant welfare they will give you. Do not let loyalty and faithfulness forsake you;  
bind them around your neck,  
write them on the tablet of your heart.  
So you will find favor and good repute  
in the sight of God and of people. Trust in the Lord with all your heart,  
and do not rely on your own insight.  
In all your ways acknowledge him,  
and he will make straight your paths.  
Do not be wise in your own eyes;  
fear the Lord, and turn away from evil.

*Reader* The Word of the Lord.

**People Thanks be to God.**

#### Psalm 118: 19-29

19 Open for me the gates of righteousness; \*  
I will enter them; I will offer thanks to the Lord.

20 "This is the gate of the Lord; \*  
he who is righteous may enter."

21 I will give thanks to you, for you answered me \*

and have become my salvation.

22 The same stone which the builders rejected \*  
has become the chief cornerstone.

23 This is the Lord's doing, \*  
and it is marvelous in our eyes.

24 On this day the Lord has acted; \*  
we will rejoice and be glad in it.

25 Hosannah, Lord, hosannah! \*  
Lord, send us now success.

26 Blessed is he who comes in the name of the Lord; \*  
we bless you from the house of the Lord.

27 God is the Lord; he has shined upon us; \*  
form a procession with branches up to the horns of the altar.

28 "You are my God, and I will thank you; \*  
you are my God, and I will exalt you."

29 Give thanks to the Lord, for he is good; \*  
his mercy endures for ever.

## **Second Lesson**

### **Romans 8: 6-10**

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness.

*Reader* The Word of the Lord.

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

## **The Gospel**

### **Matthew 7: 24-29**

Jesus said, "Everyone who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!" Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes.

*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.**

## Argula von Grumbach, Scholar and Church Reformer

Argula von Grumbach would have been a remarkable woman in any age, but her brilliance shines especially brightly in her setting—Germany in the sixteenth century. She became the first published Protestant woman writer, and participated publicly in the theological and political debates of her time.

Argula was born in 1492 into a noble family in the Bavarian countryside. When she was ten, her father presented her with an illustrated copy of the German Bible—a lavish gift which seems to have made an impression on the young Argula. Her education continued when she was lady-in-waiting at the court, in a time when renaissance and reform were stirring the air in Munich and Germany.

Her parents died when she was 17; she married at 18 and moved to another country town, where she managed the household, finances, and land; bore, raised, and oversaw the education of four children; and pursued her interests in theology.

Argula's life changed when, in September of 1523, she learned that the theologians at the nearby University of Ingolstadt had forced a young Lutheran tutor to recant his beliefs in public. He was saved from burning at the stake, but was to be exiled and imprisoned. Argula wrote a letter to these clerics, accusing them of “foolish violence against the word of God,” and notes that “nowhere in the Bible do I find that Christ, or his apostles, or his prophets put people in prison, burnt or murdered them, or sent them into exile.” She defends the writings of “Martin and Melanchthon,” which she has read, and decries the University's failed attempts to hide the truth of these reformers and of Scripture.

Despite her being a lay person and a woman, she says she is compelled to speak by her divine duty as a Christian to confess God's name (she quotes Matthew 10) and to be unashamed of Christ (Luke 9). Her knowledge of Scripture and artful use of it was striking to her readers of the time, and is striking now. Her letter is a variegated composition with textures from across the Bible, picking up Gospels, Psalms, and prophets to form the skeleton and teeth of her impassioned arguments.

She closes by saying, “What I have written to you is no woman's chit-chat, but the word of God; and (I write) as a member of the Christian Church, against which the gates of Hell cannot prevail.” Her letter was immediately printed as a pamphlet, which was then reprinted in fourteen editions over two months. More pamphlets, letters, and poems followed, and consequences followed too. However, she did not seem ever to regret that she—like her beloved forebears Judith, Esther, and Jael—had been called by God into decisive action.

from *Revised Lesser Feasts and Fasts 2018*, page 366







## 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.

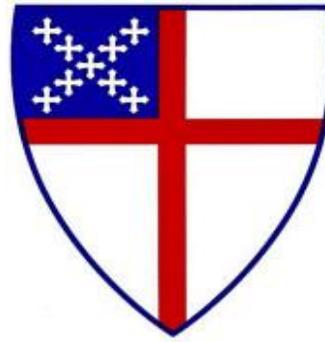
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street 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 Luz Cabrera Montes, Curate  
Curate@TrinityMidtown.org  
ext. 17

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

Alex Jones, 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  
apri4dst82@icloud.com

Carver Mathis, Youth Missioner  
Youth@TrinityMidtown.org  
ext. 18

### VOLUNTEER STAFF CONTACT INFORMATION

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

Carol Turley, Membership Secretary  
Membership@TrinityMidtown.org



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Trinity Episcopal Church  
1015 Holman Street, Houston, Texas 77004  
Phone 713.528.4100 Fax 713.942.0117