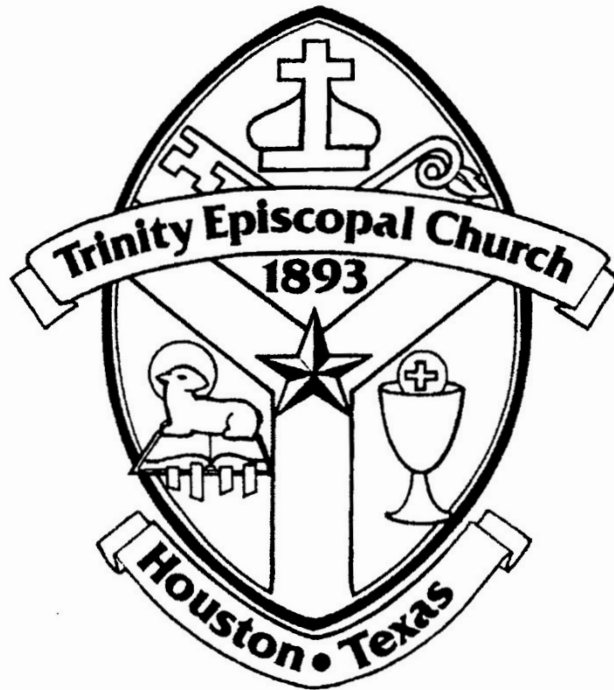


# A SERVICE OF HEALING

MACRINA OF CAESAREA  
MONASTIC AND TEACHER  
379

JULY 19, 2023  
6:00 p.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***

# A Public Service of Healing

Macrina of Caesarea  
Monastic and Teacher  
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July 19, 2023

## 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**

Merciful God, who called your servant Macrina to reveal in her life and teaching the riches of your grace and truth: Grant that we, following her example, may seek after your wisdom and live according to the way of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## First Lesson

### Sirach 51: 13-22

While I was still young, before I went on my travels,  
I sought wisdom openly in my prayer.

Before the temple I asked for her,  
and I will search for her until the end.

From the first blossom to the ripening grape  
my heart delighted in her;

my foot walked on the straight path;  
from my youth I followed her steps.

I inclined my ear a little and received her,  
and I found for myself much instruction.

I made progress in her;  
to him who gives wisdom I will give glory.

For I resolved to live according to wisdom,  
and I was zealous for the good,  
and I shall never be disappointed.

My soul grappled with wisdom,  
and in my conduct I was strict;

I spread out my hands to the heavens,  
and lamented my ignorance of her.

I directed my soul to her,  
and in purity I found her.

With her I gained understanding from the first;  
therefore I will never be forsaken.

My heart was stirred to seek her;  
therefore I have gained a prize possession.

The Lord gave me my tongue as a reward,  
and I will praise him with it.

*Reader* The Word of the Lord.

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

### **Psalm 119: 97-104**

97 Oh, how I love your law! \*  
all the day long it is in my mind.

98 Your commandment has made me wiser than my enemies, \*  
and it is always with me.

99 I have more understanding than all my teachers, \*  
for your decrees are my study.

100 I am wiser than the elders, \*  
because I observe your commandments.

101 I restrain my feet from every evil way, \*  
that I may keep your word.

102 I do not shrink from your judgments, \*  
because you yourself have taught me.

103 How sweet are your words to my taste! \*  
they are sweeter than honey to my mouth.

104 Through your commandments I gain understanding; \*  
therefore I hate every lying way.

### **Second Lesson**

#### **Acts 12: 18-25**

When morning came, there was no small commotion among the soldiers over what had become of Peter. When Herod had searched for him and could not find him, he examined the guards and ordered them to be put to death. Then he went down from Judea to Caesarea and stayed there. Now Herod was angry with the people of Tyre and Sidon. So they came to him in a body; and after winning over Blastus, the king's chamberlain, they asked for a reconciliation, because their country depended on the king's country for food. On an appointed day Herod put on his royal robes, took his seat on the platform, and delivered a public address to them. The people kept shouting, "The voice of a god, and not of a mortal!" And immediately, because he had not given the glory to God, an angel of the Lord struck him down, and he was eaten by worms and died. But the word of God continued to advance and gain adherents.

*(Continued on page 4)*

Then after completing their mission Barnabas and Saul returned to Jerusalem and brought with them John, whose other name was Mark.

*Reader* The Word of the Lord.

**People** Thanks be to God.

## **The Gospel**

### **Mark 3: 20-34**

The crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind." And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of the demons he casts out demons." And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

"Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin"—for they had said, "He has an unclean spirit."

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you." And he replied, "Who are my mother and my brothers?" And looking at those who sat around him, he said, "Here are my mother and my brothers!"

*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*  
**People**

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

## Macrina of Caesarea, Monastic and Teacher

Macrina the younger (340–379) was a monastic, theologian, and teacher. She is described as having lived a “philosophical life” and she founded one of the earliest Christian monastic communities in the Cappadocian countryside, on the crossroad of Anisa. Macrina left no writings; we know of her through the works of her brother, Gregory of Nyssa. Gregory used the Life of Macrina not only to preserve the memory of his renowned sister, but also as a template in which to flesh out a practical theology of Christian holiness and union with God that supplements his more theoretical works.

Gregory relates that when Macrina’s prospective fiancé died, she refused to marry anyone else because of her conviction that there is but one marriage and because of her “hope in the resurrection.” This hope was the basis of her monastic, that is, her philosophical, life. Although he says that she, like other philosophers, chose to live “on her own,” Gregory immediately describes how Macrina lived as a student and servant to her mother, Emilia. He goes on to show Macrina taking a leadership role when she persuades her mother to join her by living on the same level as their servants. In setting out Macrina’s relationship with her brother, Peter, Gregory also shows the mutuality of Christian community. He not only describes Macrina as being everything to Peter—father, mother, and teacher of all good things—but Peter as being the person from whom Macrina learned the most.

Gregory credits Macrina with being the spiritual and theological intelligence behind her brothers’ notable leadership in the church. She is shown challenging them, telling Gregory that his fame was not due to his own merit, but to the prayers of his parents, and taking Basil in hand when he returned from Athens “monstrously conceited about his skill in rhetoric.” Notably, although Gregory and Basil, as well as Peter, became bishops, in the Life it is Macrina who is portrayed saying a priestly, and thoroughly liturgical, prayer.

Gregory visited Macrina as she lay dying. It is only at this point in the story that he unveils how the hope of the resurrection with which Macrina began her philosophical life after the death of her fiancé was the inspiration for her decisions to free slaves and the reason why she could cross over otherwise firmly established gender divisions. He shows, too, that her belief in one marriage and her hope of union with her fiancé was, in fact, ultimately a striving toward the true bridegroom, Jesus Christ. In both his Life of Macrina and in his later treatise *On the Soul and Resurrection*, Gregory presents Macrina admiringly as a Christian Socrates, delivering eloquent deathbed prayers and teachings about the resurrection. This presentation of Macrina by Gregory serves as one sort of “Rule.” Basil also wrote a formal monastic rule for community life, ensuring that Macrina’s ideas for Christian community would have lasting authority through the centuries.

from *Lesser Feasts and Fasts 2022*, page 312







## 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.

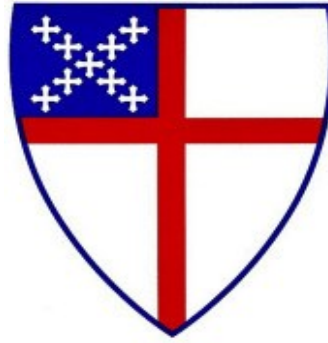
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street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





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