

A SERVICE OF HEALING

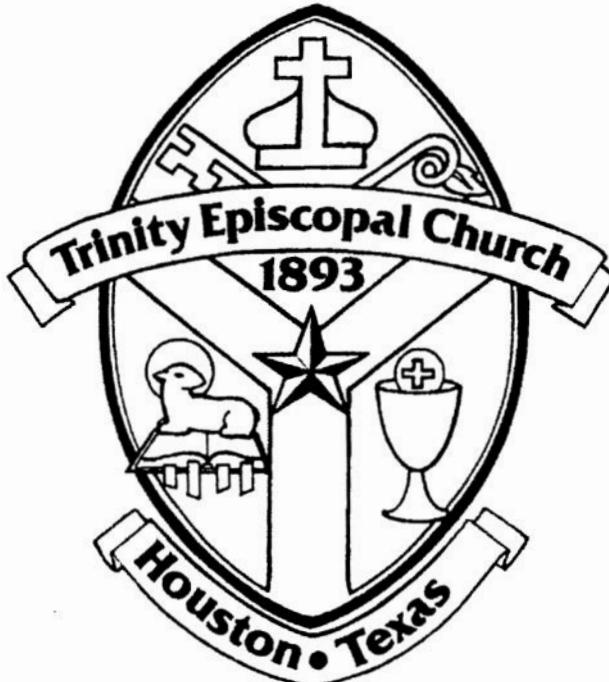
WILLIAM REED HUNTINGTON

PRIEST

1909

JULY 27, 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

William Reed Huntington, Priest
1909

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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**

O Lord our God, we thank you for instilling in the heart of your servant William Reed Huntington a fervent love for your Church and its mission in the world; and we pray that, with unflagging faith in your promises, we may make known to all people your blessed gift of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen**.

First Lesson

Joel 2: 12-17

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.

Psalm 133

- 1 Oh, how good and pleasant it is, *
when brethren live together in unity!
- 2 It is like fine oil upon the head *
that runs down upon the beard,
- 3 Upon the beard of Aaron, *
and runs down upon the collar of his robe.
- 4 It is like the dew of Hermon *
that falls upon the hills of Zion.
- 5 For there the Lord has ordained the blessing: *
life for evermore.

Second Lesson

Romans 13: 1-10

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing.

Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

Reader The Word of the Lord.

People **Thanks be to God.**

The Gospel

John 17: 20-26

Looking up to heaven, Jesus said, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

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.**

William Reed Huntington, Priest

"First presbyter of the Church," was the well-deserved, if unofficial, title of the sixth rector of Grace Church, New York City. William Reed Huntington provided a leadership characterized by breadth, generosity, scholarship, and boldness. He was the acknowledged leader in the House of Deputies of the Episcopal Church's General Convention during a period of intense stress and conflict within the Church. His reconciling spirit helped preserve the unity of the Episcopal Church in the painful days after the beginning of the schism that resulted in the formation of the Reformed Episcopal Church.

In the House of Deputies, of which he was a member from 1871 until 1907, Huntington showed active and pioneering vision in making daring proposals. As early as 1871, his motion to revive the primitive order of "deaconesses" began a long struggle, which culminated in 1889 in canonical authorization for that order. Huntington's parish immediately provided facilities for this new ministry, and Huntington House became a training center for deaconesses and other women workers in the Church.

Christian unity was Huntington's great passion throughout his ministry. In his book, *The Church Idea* (1870), he attempted to articulate the essentials of Christian unity. The grounds he proposed as a basis for unity were presented to, and accepted by, the House of Bishops in Chicago in 1886, and, with some slight modification, were adopted by the Lambeth Conference in 1888. The "Chicago-Lambeth Quadrilateral" has become a historic landmark for the Anglican Communion. It is included on pages 876–878 of the Book of Common Prayer, among the Historical Documents of the Church.

In addition to his roles as ecumenist and statesman, Huntington is significant as a liturgical scholar. It was his bold proposal to revise the Prayer Book that led to the revision of 1892, providing a hitherto unknown flexibility and significant enrichment. His Collect for Monday in Holy Week, now used also for Fridays at Morning Prayer, is itself an example of skillful revision. In it he takes two striking clauses from the exhortation to the sick in the 1662 Prayer Book, and uses them as part of a prayer for grace to follow the Lord in his sufferings.

from Revised Lesser Feasts and Fasts 2018, page 386

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.

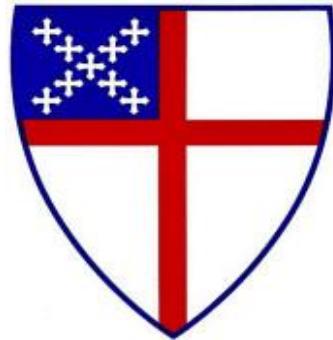
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street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