

# A SERVICE OF HEALING

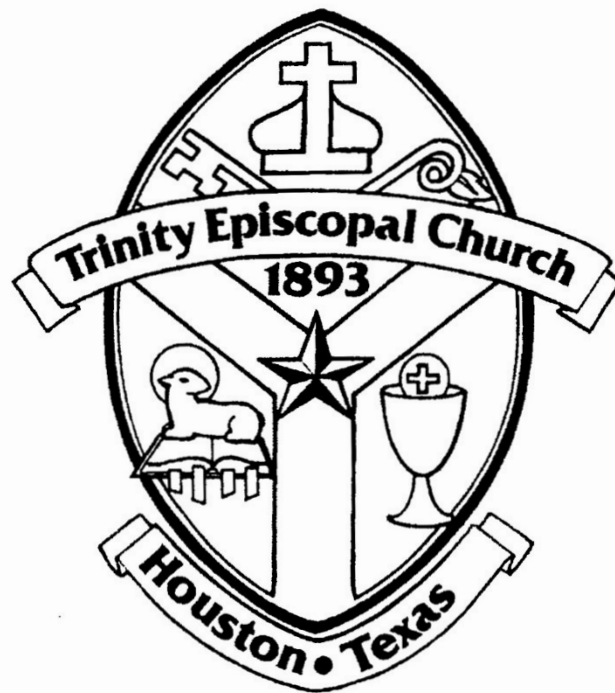
MELANIA THE ELDER

MONASTIC

410

JUNE 7, 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

Melania the Elder  
Monastic  
410

June 7, 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**

Most High and Merciful God, who called your servant Melania to forsake earthly comforts in order to devote herself to studying the scriptures and to welcoming the poor: Instruct us in the ways of poverty and the grace of hospitality, that we might comfort those who have no place to rest and teach the way of your love; through Jesus Christ our Lord. **Amen.**

## First Lesson

### Exodus 4: 24-26

On the way, at a place where they spent the night, the Lord met Moses and tried to kill him. But Zipporah took a flint and cut off her son's foreskin, and touched Moses' feet with it, and said, "Truly you are a bridegroom of blood to me!" So he let him alone. It was then she said, "A bridegroom of blood by circumcision."

*Reader* The Word of the Lord.

**People** Thanks be to God.

## Psalm 119: 65-72

65 O Lord, You have dealt graciously with your servant, \*  
according to your word.

66 Teach me discernment and knowledge, \*  
for I have believed in your commandments.

67 Before I was afflicted I went astray, \*  
but now I keep your word.

68 You are good and you bring forth good; \*  
instruct me in your statutes.

69 The proud have smeared me with lies, \*  
but I will keep your commandments with my whole heart.

70 Their heart is gross and fat, \*  
but my delight is in your law.

71 It is good for me that I have been afflicted, \*  
that I might learn your statutes.

72 The law of your mouth is dearer to me \*  
than thousands in gold and silver.

## **Second Lesson**

### **1 Corinthians 3: 16-23**

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple.

Do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their craftiness," and again, "The Lord knows the thoughts of the wise, that they are futile."

So let no one boast about human leaders. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future-- all belong to you, and you belong to Christ, and Christ belongs to God.

*Reader* The Word of the Lord.

**People** Thanks be to God.

## **The Gospel**

### **Mark 8: 14-21**

The disciples had forgotten to bring any bread; and they had only one loaf with them in the boat. And Jesus cautioned them, saying, "Watch out—beware of the yeast of the Pharisees and the yeast of Herod." They said to one another, "It is because we have no bread." And becoming aware of it, Jesus said to them, "Why are you talking about having no bread? Do you still not perceive or understand? Are your hearts hardened? Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect?" They said to him, "Twelve." "And the seven for the four thousand, how many baskets full of broken pieces did you collect?" And they said to him, "Seven." Then he said to them, "Do you not yet understand?"

*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.**

## **Melania the Elder, Monastic**

Melania was a part of the first generation of Roman aristocrats who were encouraged to embrace Christianity, and lived to see it become the official religion of the Roman Empire. She was born in 341 in Spain and moved to Rome following her marriage, where she was widowed at the age of 22. Only one of her children, a son, survived, and she gave him into the care of a guardian so that she might pursue a monastic vocation. Leaving Rome, she went to Alexandria where she used her fortune to support monastics, teachers, and pilgrims. While in Egypt, Melania studied asceticism and theology with the desert fathers and mothers. During a purge of the monasteries by the Arian bishop of Alexandria, Melania traveled to Palestine where she would spend the majority of her life.

Arriving in Jerusalem sometime after 372, she founded two monasteries on the Mount of Olives. These communities practiced hospitality for the many pilgrims who came to the sites of Christ's passion and resurrection—all paid for by Melania. Her work of hospitality was especially significant for the many women making pilgrimage: the roads were not a safe place for travelers, and women were particularly vulnerable.

In an era when aristocratic Roman widows were expected to embrace the virtues of modesty and reserve, Melania was theologically outspoken and never shied away from expressing her passion for asceticism and for learning. She promoted theological tolerance and the unity of Christianity. A committed scholar, she studied the works of Origen, Basil the Great, and Gregory of Nazianzus. She was a teacher and spiritual director to many of the most prominent theologians and spiritual writers of her day, most notably Evagrius, whom she counseled through a spiritual crisis and then clothed as a monk. His Letter to Melania is one of his most profound works of ascetical and mystical theology.

Late in her life, on a visit to Rome to see her son, she inspired his daughter, also named Melania, to embrace the monastic life. Known as Melania the Younger, she followed her grandmother back to Jerusalem. Melania the Elder entered into eternal life in 410.

from *Lesser Feasts and Fasts 2022*, page 264









## 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.

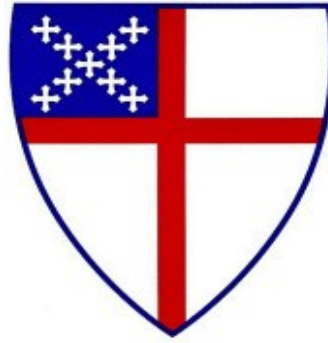
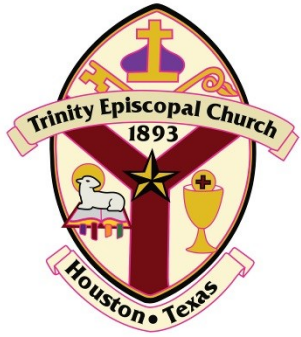
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street 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. 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*  
aprialdst82@icloud.com

Carver Mathis, *Youth Missioner*  
Youth@TrinityMidtown.org  
ext. 405

### VOLUNTEER STAFF CONTACT INFORMATION

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

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  
www.TrinityMidtown.org