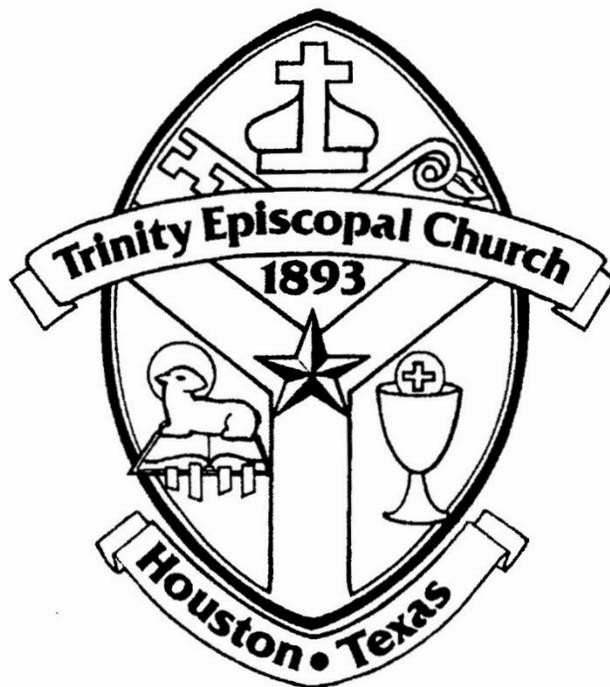


# A SERVICE OF HEALING

JOHANN ARNDT AND JACOB BOEHME, MYSTICS  
1621 AND 1624

MAY 11, 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**  
**Johann Arndt and Jacob Boehme, Mystics**  
**1621 and 1624**

**May 11, 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**

Holy God, who dwells with those have a contrite and humble spirit; Revive our spirits; purify us from deceitful lusts; and cloth us in righteousness and true holiness; though Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and for 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.

**Psalms 119: 137-144**

- 137 You are righteous, O Lord, \*  
and upright are your judgments.
- 138 You have issued your decrees \*  
with justice and in perfect faithfulness.
- 139 My indignation has consumed me, \*  
because my enemies forget your words.
- 140 Your word has been tested to the uttermost, \*  
and your servant holds it dear.
- 141 I am small and of little account, \*  
yet I do not forget your commandments.

- 142 Your justice is an everlasting justice \*  
and your law is the truth.
- 143 Trouble and distress have come upon me, \*  
yet your commandments are my delight.
- 144 The righteousness of your decrees is everlasting; \*  
grant me understanding, that I may live.

## **Second Lesson**

### **Hebrews 10: 19-24**

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds.

*Reader* The Word of the Lord.

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

## **The Gospel**

### **John 4: 23-26**

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The Samaritan woman said to Jesus, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

*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.**

*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.**

## **Johann Arndt and Jacob Boehme, Mystics, 1621 and 1624**

Johann Arndt and Jacob Boehme were two of the most prominent Lutheran mystical writers.

Born in Edderitz near Ballenstedt, in Anhalt-Köthen, Johann Arndt (1555-1621) was orphaned at age ten. He began his studies with a divided focus on medicine and divinity. After recovering from a grave illness, he came to look on his life as a gift and felt duty-bound to devote it to God's service. He turned his attention exclusively to divinity, which he studied in several different German and Swiss Universities.

An irenic spirit, Arndt hoped, like Phillip Melanchthon to help heal the divisions between the Reformed (Calvinist) and Evangelical (Lutheran) branches of Protestantism. Although a diligent pastor, this high aspiration met with continual frustration in his ministry; the post-humous influence of his writing, however, has contributed to this hope by drawing many across theological divides to closer personal union with Christ.

In Arndt's major work *True Christianity*, he seeks to correct an over-emphasis on the legal aspect of salvation (justification by faith) by emphasizing the need for the believer to abide in Christ through personal prayer, scripture-reading, and godliness. This work became a standard manual among German Pietists as well as the Mennonites. Philipp Jakob Spener (1635-1705) looked to Arndt as a forerunner of his work. Similarly, Arndt influenced John Wesley and the birth of Methodism within the Church of England. In the 20th century, Albert Schweitzer called Johann Arndt the prophet of interior Protestantism. *True Christianity* has provided a model for countless other devotional texts by both Protestant and Roman Catholic writers.

Jacob Boehme (1575-1624) was born in Alt Seidenburg to a family of cattle-herders. Deemed too weak for cattle-herding, he was sent to school where he learned to read and write and eventually became apprentice to a shoe-maker.

He was given to mystical visions, even in his youth. A particularly compelling vision in 1600 led Boehme to write *Die Morgenroete im Aufgang* (The rising of Dawn). Although he never intended the work for publication, it was circulated among friends and eventually came to the attention of the pastor of Görlitz, who harshly condemned it. It was many years before Boehme took up the pen again. However, in 1618 he began to write and produced a remarkable number of works on mystical theology and cosmology in the six years before his death. While Boehme remained a Lutheran, his theological speculations caused considerable controversy for departing from Lutheran Orthodoxy of his day.

Boehme writings influenced the radical pietists, including the Society of Friends (Quakers). William Law (1686-1761) became a great admirer of the German mystic later in his life, and produced an English edition of Boehme's work. However, this admiration was not uncontroversial; Law's student John Wesley called his writings "sublime nonsense." Boehme also had a great influence on both German and English Romanticism, most notably William Blake.

from *Revised Lesser Feasts and Fasts, 2018, page 269*

## 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.

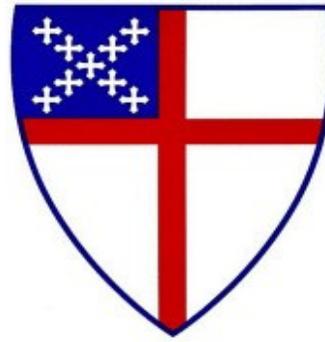
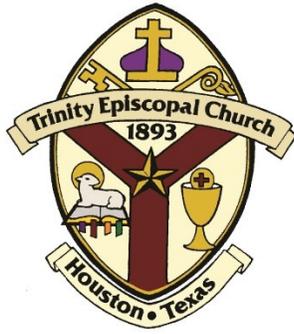
Founded in 1893 as a mission of Christ Church, Houston's first Episcopal church, Trinity located southwest of downtown. After a quarter of a century of existence in wooden buildings, Trinity parish built its present imposing structure (1917 - 1921) in Houston's South End, at the corner of Main Street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



### WEAPONS POLICY:

**PURSUANT TO SECTION 30.05, PENAL CODE (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