

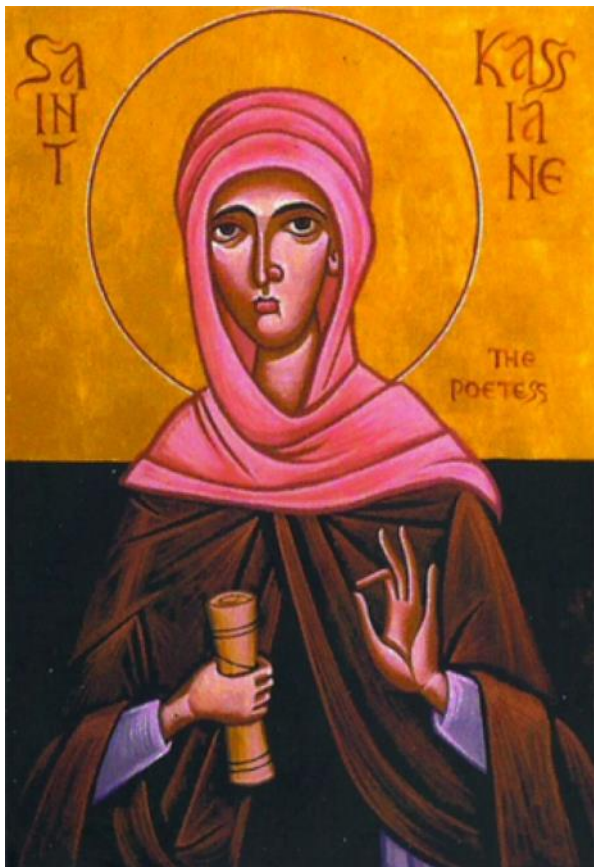


Saint Stephen's welcomes everyone who wishes to follow Christ, worship together, grow in faith and share God's love through service to others.

7 Sep 2022 9:30am

THE FEAST OF KASSIANI POET AND HYMNOGRAPHER

from Wikipedia



Kassia, Cassia or Kassiani (Greek: Κασσιανή, romanized: Kassiani, pronounced [kasia'ni]; c. 810 – before 865) was a Byzantine-Greek composer, hymnographer and poet.^[1] She holds a unique place in Byzantine music as the only known woman whose music appears in the Byzantine liturgy.^[2] Approximately fifty of her hymns are extant, most of which are stichera, though at least 26 have uncertain attribution.^[1] The authenticity issues are due to many hymns being anonymous, and others ascribed to different authors in different manuscripts. She was an abbess of a convent in the west of Constantinople.

Additionally, many epigrams and gnomic verses are attributed to her,^[3] at least 261.^[4] Kassia is notable as one of at least two women in the middle Byzantine period known to have written in their own names, the other being Anna Comnena.^[5] Like her predecessors Romanos the Melodist and Andrew of Crete, the earliest surviving manuscripts of her works are dated centuries after her lifetime.^[6]



Presider: Blessed be God: Father, Son, and Holy Spirit.

People : **And blessed be his kingdom, now and for ever. Amen.**

Presider: **Almighty God, to you all hearts are open, all desires Known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we May perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

Gloria:

Hymnal 1982 S280

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you
thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the
Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;**

**you are seated at the right hand of
the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

Presider: The Lord be with you.

People : **And also with you.**

Presider: Let us pray.

The Collect:

O God of boundless mercy, whose handmaiden Kassiani brought forth poetry and song: Inspire in your church a new song, that following her most excellent example, we may boldly proclaim the truth of your Word; even Jesus Christ, our Savior and Deliverer. Amen.

(Please be seated for the reading of the lessons)

The First Lesson - A Reading from 1 Samuel 2:1–10

Hannah prayed and said,

“My heart exults in the Lord;
my strength is exalted in my
God.

My mouth derides my enemies,
because I rejoice in my victory.

“There is no Holy One like the Lord,
no one besides you;
there is no Rock like our God.

Talk no more so very proudly,
let not arrogance come from your
mouth;

for the Lord is a God of knowledge,
and by him actions are weighed.

The bows of the mighty are broken,
but the feeble gird on strength.

Those who were full have hired
themselves out for bread,
but those who were hungry are
fat with spoil.

The barren has borne seven,
but she who has many children is
forlorn.

The Lord kills and brings to life;
he brings down to Sheol and

raises up.

The Lord makes poor and makes rich;
he brings low, he also exalts.

He raises up the poor from the dust;
he lifts the needy from the ash
heap,

to make them sit with princes
and inherit a seat of honor.

For the pillars of the earth are the
Lord's,
and on them he has set the world.

“He will guard the feet of his
faithful ones,
but the wicked shall be cut off in
darkness;
for not by might does one
prevail.

The Lord! His adversaries shall be
shattered;
the Most High will thunder in
heaven.

The Lord will judge the ends of the
earth;
he will give strength to his king,
and exalt the power of his
anointed.”

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Psalm - Psalm 150

1 Hallelujah!

Praise God in his holy temple; *
praise him in the firmament of his power.

2 Praise him for his mighty acts; *

praise him for his excellent greatness.

3 Praise him with the blast of the ram's-horn; *

praise him with lyre and harp.

4 Praise him with timbrel and dance; *

praise him with strings and pipe.

5 Praise him with resounding cymbals; *

praise him with loud-clanging cymbals.

6 Let everything that has breath *

praise the Lord. Hallelujah!

Gospel Lesson:

Deacon: The Holy Gospel of Our Lord Jesus Christ according to
Mark 4:30-34

People: **Glory to you, Lord Christ.**

Jesus said, "With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

Deacon: The Gospel of the Lord

People: **Thanks be to you, Lord Christ**

The Sermon

Nicene Creed *(Traditional)*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People:

Form VI

The Leader and People pray responsively

Leader: In peace, we pray to you, Lord God.

For all people in their daily life and work;

People: For our families, friends, and neighbors, and for those who are alone.

Leader: For this community, the nation, and the world;

People: For all who work for justice, freedom, and peace.

Leader: For the just and proper use of your creation;

People: For the victims of hunger, fear, injustice, and oppression.

Leader: For all who are in danger, sorrow, or any kind of trouble;

People: For those who minister to the sick, the friendless, and the needy.

Leader: For the peace and unity of the Church of God;

People: For all who proclaim the Gospel, and all who seek the Truth.

Leader: For Michael, our Presiding Bishop, and Jennifer, our Bishop; and for all bishops and other ministers;

People: For all who serve God in his Church.

Leader: O Jesus, you cared for your companions and for the little ones who surrounded you. We pray for our family, friends, and neighbors, and for those for whom you have given us a special care:

- * For the first peoples of this land, especially the Apache people, that we may honor each other and work together for our common good.
- * In the diocesan cycle of prayer for *Grace St. Paul's, in Tucson.*
- * In the Anglican cycle of prayer for *The Diocese of Mityana – The Church of the Province of Uganda*
- * And for the special needs and concerns of this congregation.

(The People may add their own petitions, aloud or silently)

Leader Hear us, Lord;

People For your mercy is great.

Leader: We thank you, Lord, for all the blessings of this life.

(The People may add their own thanksgivings, aloud or silently)

Leader We will exalt you, O God our King;

People: And praise your Name for ever and ever.

Leader: We pray for all who have died, that they may have a place in your eternal kingdom. *(people remember those who have died)*

Leader: Lord, let your loving-kindness be upon them;

People: Who put their trust in you.

Deacon: We pray to you also for the forgiveness of our sins.

(a short pause)

All: Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

Presider: Almighty God have mercy on you, forgive you all your sins through our Lord, Jesus Christ, strengthen you in all goodness and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Celebrant: The peace of the Lord be always with you.

People And also with you.

Offertory

Presider Walk in love as Christ loved us and gave himself as a offering and sacrifice to God.

(Peoples' offerings are brought to the altar)

Doxology

(Hymn #380 v. 3)

**Praise God from whom all blessings flow
Praise him all creature here below
Praise Him above ye heavenly host
Praise, Father, Son, and Holy Ghost Amen**

Holy Communion

The Great Thanksgiving -

BCP Rite II Prayer C

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

Presider: *God of all power, Ruler of the Universe, you are worthy of glory and praise.*

People: **Glory to you for ever and ever.**

Presider: At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation.

But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus

The Hymnal 1982 #S125

**Holy, Holy, Holy Lord, God of power and might
heaven and earth are full of your glory.**

Hosanna in the highest (x2)

Blessed is he who comes in the name of the Lord.

Hosanna in the highest (x2)

The Presider continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving:

We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers: God of Sarah and Abraham, Rebekah and Isaac, Rachel and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. AMEN.

And now, as our Savior Christ has taught us, we are bold to say,

Lord's Prayer: (Traditional)

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.

The Breaking of the Bread

Fraction Anthem S154

Alleluia, alleluia, alleluia!

Christ our Passover is sacrificed for us

Therefore let us keep the feast!

Alleluia, alleluia, alleluia!

Invitation to Communion:

Presider: The gifts of God for the people of God.

(All are invited and welcome to come forward and receive communion in this church. Come to the rail and extend your hand to receive the bread, wait for the chalice to dip/intinct your bread into the wine, then consume it. If you prefer not to have the wine, you may eat the bread when you receive it. If you do not wish to receive the bread and wine, you may cross your arms over your chest and receive a blessing instead.)

Birthdays, Anniversaries, Healing Prayer, Travelers, Gratitude Sharing

Post Communion Prayer *The people stand as they are able.*

Presider Let us Pray

All: Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

Benediction/Blessing:

Presider: May the peace which surpasses all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord. And the blessing of God: Father, Son, and Holy Spirit be among you and remain with you now and always. **Amen.**

Dismissal:

Deacon: *People of St. Stephen's, what does God call us to do?*

People: **We are called to love and serve.**

Deacon: *Let us go forth into the world, rejoicing in God's Spirit.
Alleluia! Alleluia!*

People **Thanks be to God. Alleluia, Alleluia, (Alleluia!)**

Please, join us for refreshments in the Parish Hall after worship.

Name

Her name is a feminine Greek form of the Latin name Cassius. It is variously spelled Κασσιανή (contemporary pronunciation [\[kaˈsçani\]](#)), Κασ(σ)ία (*Kas[s]ia*), Εικασία (*Eikasia*), Ικασία (*Ikasia*), *Kassiani*, *Cas[s]ia*, *Cassiane*, *Kassiana*. Modern English-language references to her as a composer generally use the name "Kassia," while references to her religious life tend to use Kassia or Kassiani.^{[1][7]}

Life

Kassia was born between 805 and 810 in [Constantinople](#) into a wealthy family^[1] and grew to be exceptionally beautiful and intelligent. Three Byzantine chroniclers, [Pseudo-Symeon the Logothete](#), [George the Monk](#) (a.k.a. George the Sinner) and [Leo the Grammarian](#), claim that she was a participant in the "[bride show](#)" (the means by which Byzantine princes/emperors sometimes chose a bride, by giving a golden apple to his choice) organized for the young bachelor [Theophilos](#) by his stepmother, the Empress Dowager [Euphrosyne](#). Smitten by Kassia's beauty, the young emperor approached her and said: "Through a woman [came forth] the baser [things]," referring to the sin and suffering coming as a result of [Eve](#)'s transgression. Kassia promptly responded, "And through a woman [came forth] the better [things]," referring to the hope of salvation resulting from the [Incarnation of Christ](#) through the [Virgin Mary](#). According to tradition, the [verbatim](#) dialogue was:

"-Ἐκ γυναικὸς τὰ χεῖρω." [Medieval Greek](#): [\[ek jyne'kos ta 'çiro\]](#)

"-Καὶ ἐκ γυναικὸς τὰ κρείττω." [Medieval Greek](#): [\[c\(e\) ek jyne'kos ta 'krito\]](#)

Unsatisfied with her response, Theophilos rejected her and chose [Theodora](#) as his wife.

When next we hear of Kassia in 843 she had founded a [convent](#) in the west of [Constantinople](#), near the Constantinian Walls, and became its first [abbess](#).^[8] Although many scholars^[weasel words] attribute this to bitterness at having failed to marry Theophilos and to become Empress, a letter from [Theodore the Studite](#) indicates that she had other motivations for wanting a monastic life. It had a close relationship with the nearby monastery of [Stoudios](#), which was to play a central role in re-editing the Byzantine liturgical books in the 9th and 10th centuries, thus ensuring the survival of her work (Kurt Sherry, p. 56). However, since the monastic life was a common vocation in her day, religious zeal is as likely a motive as either depression or aspiration for artistic renown.^[9]

The Emperor Theophilos was a fierce [iconoclast](#), and any residual feelings he may have had for Kassia did not preserve her from the imperial policy of [persecution](#) for her defence of the [veneration](#) of icons. Among other things, she was subjected to [scourging](#) with a [lash](#). In spite of this, she remained outspoken in defence of the Orthodox Faith, at one point saying, "I hate silence when it is time to speak."^[9]

After the death of Theophilos in 842 his young son [Michael III](#) became Eastern Roman Emperor, with Empress Theodora acting as [Regent](#). Together they ended the second iconoclastic period (814-842); peace was restored to the empire.^[citation needed]

Kassia traveled to Italy briefly, but eventually settled on the Greek Island of [Kasos](#) where she died sometime between 867 and 890. In the city of Panaghia, there is a church where Kassia's tomb/reliquary may be found^[10]

