



Season of Epiphany

St. Stephen's Episcopal Church

THE CONFESSION OF SAINT PETER THE APOSTLE

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



In [Christianity](#), the [Confession of Peter](#) (translated from the [Matthean Vulgate](#) Latin section title: *Confessio Petri*) refers to an episode in the [New Testament](#) in which the [Apostle Peter](#) proclaims [Jesus](#) to be the [Christ \(Jewish Messiah\)](#). The proclamation is described in the three [Synoptic Gospels](#): [Matthew 16:13–20](#), [Mark 8:27–30](#) and [Luke 9:18–21](#).^{[1][2]} Depending on which gospel one reads, Peter either says: 'You are the Messiah' or 'the Christ' (Mark 8:29); or 'You are the Messiah, the Son of the living God',^[1] (Matthew 16:16), or 'God's Messiah' or 'The Christ of God' (Luke 9:20).^[3] The proclamation of Jesus as Christ is fundamental to [Christology](#); the Confession of Peter and Jesus' acceptance of the title "Messiah" form a definitive statement in the New Testament narrative regarding the

[Continued Pg11](#)

Wednesday, 18 Jan 2023 9:30am

Welcome and Announcements

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Rev Allison Cornell

Salutation:

Leader: Blessed be our God.

People: For ever and ever. Amen.

Priest: Let us pray the Collect for Purity together:

All: 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.

The Gloria Canticle 13 Hymnal 1982 #S236

**Glory to you, Lord God of our fathers; *
you are worthy of praise; glory to you.**

**Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.**

**Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.**

**Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.**

**Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.**

**Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.**

Presider: The Lord be with you

People: And also with you.

Presider: Let us pray

Collect for the day:

Almighty Father, who inspired Simon Peter, first among the apostles, to confess Jesus as Messiah and Son of the living God: Keep your Church steadfast upon the rock of this faith, so that in unity and peace we may proclaim the one truth and follow the one Lord, our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The Readings: *(Please be seated)*

First Reading: A reading from the book Acts (4: 8-13):

Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is

'the stone that was rejected by you, the builders;
it has become the cornerstone.'

There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

Now when they saw the boldness of Peter and John and realized that they were uneducated and ordinary men, they were amazed and recognized them as companions of Jesus.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 23 *(Read aloud in unison)*

1 The LORD is my shepherd; *

I shall not be in want.

**2 He makes me lie down in green pastures *
and leads me beside still waters.**

**3 He revives my soul *
and guides me along right pathways for his Name's sake.**

**4 Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.**

**5 You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.**

**6 Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the LORD for ever.**

Second Reading: A Reading from (1 Peter 5:1-4):

As an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it-- not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. And when the chief shepherd appears, you will win the crown of glory that never fades away.

Reader: The Word of the Lord

People: Thanks be to God

Gospel Reading: Matthew (16:13-19)

Reader: The Holy Gospel of our Lord Jesus Christ according to Matthew

People: Glory to you, Lord Christ.

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Reader The Gospel of the Lord

People Praise to you, Lord Christ.

SERMON/HOMILY

CONTEMPORARY NICENE CREED: *(please stand as you are able)*

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

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, who with the Father and the Son is worshiped and glorified, who 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:

Leader: Let us name before God those for whom we offer our prayers. God the Father, your will for all people is health and salvation.

People: We praise and thank you, O Lord.

Leader: God the Son, you came that we might have life and have it more abundantly

People: We praise you and thank you, O Lord.

Leader: God the Holy Spirit, you inhabit our bodies as a temple of your presence.

People: We praise you and thank you, O Lord.

Leader: Grant to all who seek your guidance, and to all who are lonely, anxious, or despondent, a knowledge of your will and an awareness of your presence.

People: Hear us, Lord.

Leader: Grant your healing grace to all who are sick, injured, or disabled that they may be made whole.

People: Hear us, Lord.

Leader: Mend broken relationships, and restore those in emotional distress to soundness of mind and serenity of spirit.

People: Hear us, Lord.

Leader: Return to wholeness whatever is broken by human sin in our lives, in our nation, and in our world.

People: Hear us, Lord.

Leader: Bless all who attend to the suffering and needy, granting them wisdom, skill, sympathy, and patience.

People: Hear us, Lord.

Leader: Give to the dying peace and a holy death and uphold by your grace and consolation those who are bereaved.

People: Hear us Lord

Leader: In the Anglican Cycle of Prayer pray for *The Diocese of Oxford – The Church of England*

People: May God bless and keep them.

Leader: In the Diocesan cycle of prayer we pray for *St. Andrew's, in Glendale.*

People: May God bless and keep them.

Leader: We pray for the first peoples of this land, especially the Apache and Tahona Odum peoples who called this area home.

People: May God bless and keep them.

Presider: Lord our God, accept the sincere prayers of your people, in the multitude of your mercies, look with compassion upon us and all who turn to you for help, for you are gracious O lover of souls, and to you we give glory, Father, Son, and Holy Spirit now and forever. Amen.

The Peace:

Presider: May the peace of the Lord be always with you!

People: And Also with you.

(The people exchange greetings of peace)

Presider Let us show gratitude, by which we may offer to God an acceptable worship with reverence and awe.

Offertory Hymn

Doxology #380 vs 3 *(Peoples' offerings are brought to the altar)*

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

The Lord's Supper: The Great Thanksgiving - EOW 3

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 our thanks and praise.**

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things.

You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

Sanctus

Hymnal 1982 # S124

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

Hosanna in the highest.

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

Hosanna in the highest.

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise.

Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said:

"Drink this, all of you: this cup is the new Covenant in my Blood, poured

out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

Send your Holy Spirit upon us (+) and upon these gifts (+) of bread and wine that they may be to us the Body and Blood of your Christ.

Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you, our God and Creator, in voices of unending praise:

Blessed are you now and for ever. AMEN.

Presider: And now as Jesus has taught us, we pray:

CONTEMPORARY LORD’S PRAYER:

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as in heaven, Give us today our daily bread. And forgive us our sins, as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

The Breaking of the Bread: *(Presider breaks the consecrated bread)*

Fraction Anthem

#S171

[Ant] **Be Known to us Lord Jesus in the Breaking of the bread.** *[Ant]*

The bread which we break,, Alleluia,

Is the communion of the body of Christ *[Ant]*

One body are we alleluia

For though many we share one bread *[Ant]*

Invitation to Communion:

Presider: *This is not my table, this is not St. Stephen's church's table. This is Christ's Table. Jesus invites you to come forward and receive the bread and the wine in this place.*

Communion Hymn “Songs of Thankfulness and Praise”

#135

Please come forward to the rail and stand or kneel. Put out your hand to receive the bread, hold onto the bread if you also would like wine from the chalice. Please dip/intinct the bread into the wine and then consume it. If you do not wish to have the wine, you may eat your bread when you receive it. You may instead of receiving the bread and wine, receive a blessing by crossing your arms over your chest. After receiving communion or blessing, return to your seat.

Birthdays, Anniversaries, Healing, Travel, Gratitude

Post Communion Prayer:

Presider: *Let us pray:*

All: God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue forever in the risen life of Christ our Savior. Amen.

Benediction:

Presider: *The Wisdom of God the Love of God and the Grace of God strengthen you to be Christ's hands and heart in this world, in the name of the Holy Trinity. 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 in the power of God's Spirit, Alleluia, alleluia!

People: Thanks be to God. Alleluia, alleluia, alleluia!

person of Jesus Christ.^{[4][5]} In this New Testament narrative, Jesus not only accepts the titles Christ and *Son of God*, but declares the proclamation a divine revelation by stating that his [Father in Heaven](#) had revealed it to Peter, unequivocally declaring himself to be both Christ and the Son of God.^[5]

In the same passage Jesus also selects Peter as the leader of the [Apostles](#), and states: "Upon this rock I will build my church." Most [Christian denominations](#) agree that the statement applies to Peter, but they diverge on their interpretations of what happens after Peter.^[6]

The Confession of Peter is also the name of a liturgical feastday celebrated by several Christian churches, often as part of the [Week of Prayer for Christian Unity](#).^{[7][8]}

Background and setting

In the New Testament, this [pericope](#) and the account of the [Transfiguration of Jesus](#) which follows it appear towards the middle of the Gospel narrative and jointly mark the beginnings of the gradual disclosure of the identity of Jesus to his disciples.^{[10][11]}

The setting is near [Caesarea Philippi](#), northeast of the [Sea of Galilee](#) and within the [Tetrarchy of Philip](#), and is at the beginning of the final journey to [Jerusalem](#) which ends in the [Crucifixion](#) and [Resurrection of Jesus](#).^[2]

Peter's Confession begins as a dialogue between Jesus and his disciples in [Matthew 16:13](#), [Mark 8:27](#) and [Luke 9:18](#). Jesus begins to ask about the current opinions about himself among "the multitudes", asking: "Who do the multitudes say that I am?"^[2] The disciples provide a variety of the common hypotheses at the time, ranging from [John the Baptist](#) to [Elijah](#), [Jeremiah](#),^[12] or one of the (other) [prophets](#).^[2] The [Cambridge Bible for Schools and Colleges](#), following Jewish medieval rabbi [David Kimhi](#) and theologian [John Lightfoot](#), suggests that Jeremiah "is mentioned as a representative of the Prophets, because in the [Jewish Canon](#) the [book of Jeremiah](#) came first of the Prophets, following the [books of Kings](#)."^[13]

Earlier in the Gospel narrative, these hypotheses about Jesus' identity were provided in [Mark 6:14-16](#) by those in the court of [Herod Antipas](#) when he wondered if Jesus was John the Baptist restored to life.^{[2][14]}

Proclamation and acceptance

In the three Gospel accounts, after asking about the views of "the multitudes", Jesus asks his disciples about their own opinion: "But who do you say that I am?" Only Simon Peter answers him: "You are the Christ, the Son of the living God".^{[1][15]}

Only in [Matthew 16:17](#) Jesus blesses Peter for his answer, and later indicates this revelation is the foundational rock of the Church. This begins with:

Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

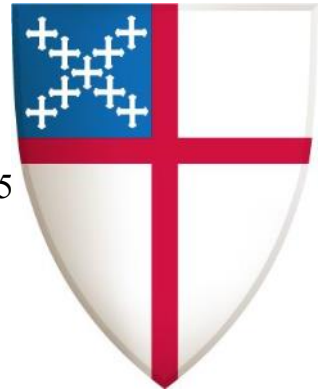
In blessing Peter, Jesus not only accepts the titles *Christ* and *Son of God* which Peter attributes to him, but declares the proclamation a divine revelation by stating that his [Father in Heaven](#) had revealed it to Peter.^[5] In this assertion, by endorsing both titles as divine revelation, Jesus unequivocally declares himself to be both Christ and the Son of God.^[5]

The reference to "my Father" is distinguished in that in the New Testament, Jesus never includes other individuals in such references and only refers to *his* Father, however when addressing the disciples he uses *your* Father, excluding himself from the reference.^[16]

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Welcome Visitor!!!

Please leave your name and contact info below. If you'd like to speak with someone, please check here

Or you can also use the QRC here to fill this out online.



Info Update Giving Envelopes Mail News Letter

Name _____
(first) (Mid.) (Last)

Hm: _____ Cell _____

Email: _____ Anv. Date _____

Adrs: _____ BrthDate _____

City, St., Zip: _____, _____, _____