

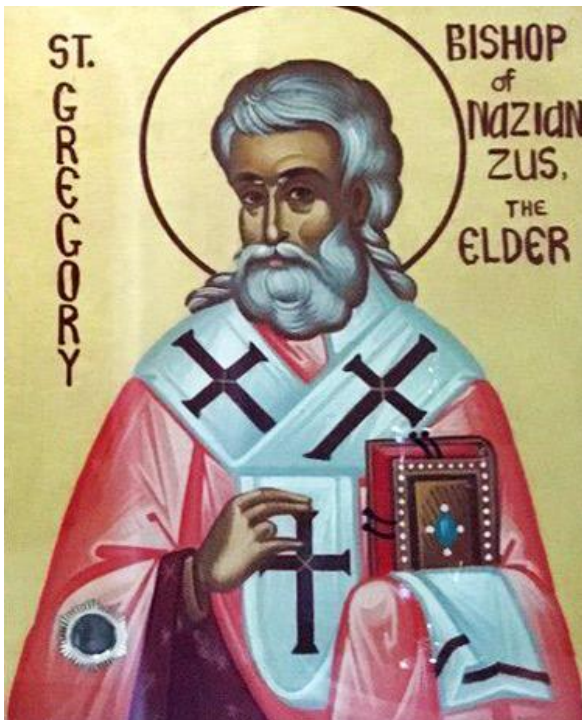


St. Stephen's Episcopal Church

FEAST OF GREGORY OF NAZIANZUS

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

From Wikipedia



Gregory of Nazianzus (Greek:

Γρηγόριος ὁ Ναζιανζηνός, *Grēgorios ho Nazianzēnos*; c. 329^[4] – 25 January 390^{[4][5]}), also known as **Gregory the Theologian** or **Gregory Nazianzen**, was a 4th-century [Archbishop of Constantinople](#) and theologian. He is widely considered the most accomplished rhetorical stylist of the [patristic age](#).^[6] As a classically trained orator and philosopher, he infused [Hellenism](#) into the [early church](#), establishing the paradigm of [Byzantine](#) theologians and church officials.^[6]

Gregory made a significant impact on the shape of [Trinitarian](#) theology among both Greek and [Latin](#)-speaking theologians, and he is remembered as the "Trinitarian Theologian". Much of his theological work continues to influence modern theologians, es-

[Continued Pg11](#)

Wednesday, 10 May 9:30am

Announcements and Welcome

Rev. Allison Cornell

Salutation

Presider: Alleluia! Christ is risen!

People: **The Lord is risen, indeed! Alleluia!**

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 you Holy Name, through Jesus Christ our Lord. Amen.

Gloria—

H1982 #S-280

**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.**

The Collect of the Day:

Presider: The Lord be with you

People: And also with you.

Presider: Let us pray

All: Almighty God, who has revealed to your Church your eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace that, like your bishop Gregory of Nazianzus, we may continue steadfast in the confession of this faith, and constant in our worship of you, Father, Son, and Holy Spirit; who live and reign for ever and ever. Amen.

The Liturgy of the Word: *(Please be seated for the lessons)*

First Lesson: A Reading from the Book of Jonah (1:1–16):

The word of the Lord came to Jonah son of Amittai, saying, “Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.” But Jonah set out to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid his fare and went on board, to go with them to Tarshish, away from the presence of the Lord.

But the Lord hurled a great wind upon the sea, and such a mighty storm came upon the sea that the ship threatened to break up. Then the mariners were afraid, and each cried to his god. They threw the cargo that was in the ship into the sea, to lighten it for them. Jonah, meanwhile, had gone down into the hold of the ship and had lain down, and was fast asleep. The captain came and said to him, “What are you doing sound asleep? Get up, call on your god! Perhaps the god will spare us a thought so that we do not perish.”

The sailors said to one another, “Come, let us cast lots, so that we may know on whose account this calamity has come upon us.” So they cast lots, and the lot fell on Jonah. Then they said to him, “Tell us why this calamity has come upon us. What is your occupation? Where do you come from? What is your country? And of what people are you?” “I am a Hebrew,” he replied. “I worship the Lord, the God of heaven, who made the sea and the dry land.” Then the men were even more afraid, and said to him, “What is this that you have done!” For the men knew that he was fleeing from the presence of the Lord, because he had told them so.

Then they said to him, “What shall we do to you, that the sea may quiet down for us?” For the sea was growing more and more tempestuous. He said to

them, “Pick me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great storm has come upon you.” Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more stormy against them. Then they cried out to the Lord, “Please, O Lord, we pray, do not let us perish on account of this man’s life. Do not make us guilty of innocent blood; for you, O Lord, have done as it pleased you.” So they picked Jonah up and threw him into the sea; and the sea ceased from its raging. Then the men feared the Lord even more, and they offered a sacrifice to the Lord and made vows.

Reader The Word of the Lord

People Thanks be to God

Psalm: 19:7-14: *(read in unison)*

**7 The law of the Lord is perfect
and revives the soul; *
the testimony of the Lord is sure
and gives wisdom to the inno-
cent.**

**8 The statutes of the Lord are just
and rejoice the heart; *
the commandment of the Lord
is clear
and gives light to the eyes.**

**9 The fear of the Lord is clean
and endures for ever; *
the judgments of the Lord are
true
and righteous altogether.**

**10 More to be desired are they than
gold,
more than much fine gold, *
sweeter far than honey,
than honey in the comb.**

**11 By them also is your servant en-
lightened, *
and in keeping them there is
great reward.**

**12 Who can tell how often he of-
fends? *
cleanse me from my secret
faults.**

**13 Above all, keep your servant from
presumptuous sins;
let them not get dominion over
me; *
then shall I be whole and sound,
and innocent of a great offense.**

**14 Let the words of my mouth and
the meditation of my
heart be acceptable in your
sight, *
O Lord, my strength and my re-
deemer.**

Gospel Lesson: *(Please stand as you are able)*

Reader:

The Holy Gospel of our Lord Jesus Christ according to **John (8:25–32)**

People: Glory to you, Lord Christ

The Pharisees said to Jesus, "Who are you?" Jesus said to them, "Why do I speak to you at all? I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him." They did not understand that he was speaking to them about the Father. So Jesus said, "When you have lifted up the Son of Man, then you will realize that I am he, and that I do nothing on my own, but I speak these things as the Father instructed me. And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him." As he was saying these things, many believed in him.

Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free."

Reader The Gospel of the Lord

People Praise to you, Lord Christ

HOMILY

Nicene Creed: *Traditional Version (Said aloud by all, in unison)*

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

Leader: Christ our life, You are alive - in the beauty of the earth:

People: in the rhythm of the seasons, in the mystery of time and space,
Alleluia

Leader: Christ our life, You are alive - in the tenderness of touch

People: in the heartbeat of intimacy, in the insights of solitude, **Alleluia**

Leader: Christ our life, You are alive - in the creative possibility

People: of the hardest conversation, of the dreariest task, of the most threatening event, **Alleluia**

Leader: Christ our life, You are alive - to offer re-creation

People: to every unhealed hurt, to every deadened place, to every damaged Heart, **Alleluia.**

Leader: Christ our life, You are alive – to give us encouragement

People: to face our fears, to wrestle with our doubts, to overcome our disappointments, Alleluia.

Leader: You set before us a great choice, death in our souls without you or Life abundantly and eternally with you.

People: Therefore, we choose life.

Leader: The dance of resurrection soars and surges through the whole creation,

People: This is your grace through which we live. So let us live fully and thankfully. Alleluia.

Exchange of the Peace

Presider *May the peace of Christ be always with you*

All **And also with you.**

The Ministers and People exchange socially distant signs of peace (peace sign, namaste, virtual hug)

The Offertory:

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

Doxology #380 vs. 3

All: ♪ **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 Holy Communion

The Great Thanksgiving

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:

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Pascal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his

rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

Sanctus -

Hymnal 1982 #S-129

**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.

Presider continues:

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it

to his disciples, 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; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit (+) to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Sanctify us also (+) that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

Presider: *As our Savior Christ has taught us, we are bold to pray,*

**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 (*Presider breaks the consecrated bread*)

Fraction Anthem : Hymnal 1982 #S-154

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. Take them in remembrance that Christ died and rose again for you and feed on him in your hearts by faith and with thanksgiving.

(All are invited and welcome to come forward and receive communion in this church. We have two different ways to receive communion. First way = go to the right of the altar, receive the bread, eat the bread, then take a sip of wine from the cup. Second way = go to the left of the altar, receive the bread, dip the bread in the wine in the cup and then eat the bread. If you are not ready to receive the bread and wine, you may come forward and cross your arms over your chest to receive a blessing instead. Bread is gluten free).

Birthdays, Anniversaries, Healing, Travel, Gratitude

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

Presider; Let us pray.

All: **Almighty and ever-living God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom.**

And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Blessing

Presider: May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing, in the name of the Father, Son, and Holy Spirit. 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!)**

Continued...

pecially in regard to the relationship among the three Persons of the Trinity. Along with the brothers [Basil the Great](#) and [Gregory of Nyssa](#), he is known as one of the [Cappadocian Fathers](#). Gregory of Nazianzus is a [saint](#) in both [Eastern](#) and [Western Christianity](#). In the [Catholic Church](#) he is numbered among the [Doctors of the Church](#); in the [Eastern Orthodox Church](#) and the [Eastern Catholic Churches](#) he is revered as one of the [Three Holy Hierarchs](#), along with Basil the Great and [John Chrysostom](#). He is considered one of the [Great Fathers](#) in both Eastern and Western Christianity. He is considered the patron saint of [Kotromanić dynasty](#) and medieval [Bosnia](#) during the first half of the 15th century, while [Saint George](#), the miracle-worker, has been the patron saint since at least mid-13th century, although confirmed by the papacy much later in 1461. St. [Gregory the Great](#) was also considered the patron of both the state and dynasty in the late 15th century.^{[7][8]}

He is also one of only three men in the life of the Orthodox Church who have been officially designated "Theologian" by epithet,^[9] the other two being [John the Theologian](#) (the Evangelist), and [Symeon the New Theologian](#).

Biography

Early life and education

Gregory was born to [Greek](#) parents^[10] in the family estate of [Karbala](#) outside the village of [Arianzus](#), near [Nazianzus](#), in southwest [Cappadocia](#).^{[11]:18} His parents, [Gregory](#) and [Nonna](#), were wealthy land-owners. In [AD](#) 325 Nonna converted her husband, a [Hypsistarian](#), to Christianity; he was subsequently ordained as bishop of Nazianzus in 328 or 329.^{[6]:vii} The young Gregory and his brother, [Caesarius](#), first studied at home with their uncle Amphylokhios. Gregory went on to study advanced rhetoric and philosophy in Nazianzus, [Caesarea](#), [Alexandria](#), and [Athens](#). On the way to Athens his ship encountered a violent storm, and the terrified Gregory prayed to Christ that if He would deliver him, he would dedicate his life to His service.^{[6]:28} While at Athens, he developed a close friendship with his fellow student [Basil of Caesarea](#), and also made the acquaintance of Flavius Claudius Julianus, who would later become the emperor known as [Julian the Apostate](#).^{[11]:19,25} In Athens, Gregory studied under the famous rhetoricians [Himerius](#) and [Proaeresius](#).^[12] He may have been baptized there, or shortly after his return to Cappadocia.^[13]

Priesthood

In 361 Gregory returned to [Nazianzus](#) and was ordained a [presbyter](#) by his father's wish, who wanted him to assist with caring for local Christians.^{[6]:99–102} The younger Gregory, who had been considering a monastic existence, resented his father's decision to force him to choose between priestly services and a solitary existence, calling it an "act of tyranny".^{[11]:32[14]} Leaving home after a few days, he met his friend Basil at Annesoi, where the two lived as ascetics.^{[6]:102} However, Basil urged him to return home to assist his father, which he did for the next year. Arriving at [Nazianzus](#), Gregory found the local Christian community split by theological differences and his father accused of heresy by local monks.^{[6]:107} Gregory helped to heal the division through a combination of personal diplomacy and oratory.^[citation needed]

By this time Emperor Julian had publicly declared himself in opposition to Christianity.^{[6]:115} In response to the emperor's rejection of the Christian faith, Gregory composed his *Invectives Against Julian* between 362 and 363. *Invectives* asserts that Christianity

[Cont. online](#)

