



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

St. Stephen's Episcopal Church

FEAST OF BENEDICT OF NURSIA

Wednesday, 12 July 9:30am



From Wikipedia

Benedict of Nursia OSB (**Latin:** *Benedictus Nursiae*; **Italian:** *Benedetto da Norcia*; 2 March AD 480 – 21 March AD 548), often known as **Saint Benedict**, was an **Italian Christian** monk, writer, and theologian who is venerated in the **Catholic Church**, the **Eastern Orthodox Church**, the **Oriental Orthodox Churches**, the **Anglican Communion**, and **Old Catholic Churches**.^[4] He is a **patron saint of Europe**.^[5]

Benedict founded twelve communities for monks at **Subiaco, Lazio**, Italy (about 65 kilometres (40 mi) to the east of Rome), before moving to **Monte Cassino** in the mountains of **central Italy**. The **Order of Saint Benedict** is of later origin and, moreover, is not an "order" as is commonly understood but merely a confederation of autonomous congregations.^[6]

Benedict's main achievement, his **Rule of Saint**

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Announcements and Welcome

Rev. Allison Cornell

Salutation

Celebrant: Blessed be the one, holy, and living God.

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

Priest: Let us pray a prayer of preparation together:

All: **Christ our true and transforming Light: receive our prayers, and illumine the secrets of our hearts with your healing goodness, that no wrongful desires may distract or tempt us, who are made new in the light of your heavenly grace. Amen.**

Gloria: Venite

Come, let us sing to the Lord; *

let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving *

and raise a loud shout to him with psalms.

For the Lord is a great God, *

and a great King above all gods.

In his hand are the caverns of the earth, *

and the heights of the hills are his also.

The sea is his, for he made it, *

and his hands have molded the dry land.

Come, let us bow down, and bend the knee, *

and kneel before the Lord our Maker.

For he is our God,

and we are the people of his pasture

and the sheep of his hand. *

Oh, that today you would hearken to his voice!

The Collect of the day:

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

All: **Gracious God, whose service is perfect freedom and in whose commandments there is nothing harsh nor burdensome: Grant that we, with your servant Benedict, may listen with attentive minds, pray with fervent hearts, and serve you with willing hands, so that we might live at peace with one another and in obedience to your Word,**

Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever.

Amen.

The Word of God —(*Please be seated for the reading of the lessons*)

First Lesson: Proverbs 2:1-9

My child, if you accept my words
and treasure up my commandments within you,
making your ear attentive to wisdom
and inclining your heart to understanding;
if you indeed cry out for insight,
and raise your voice for understanding;
if you seek it like silver,
and search for it as for hidden treasures—
then you will understand the fear of the Lord
and find the knowledge of God.

For the Lord gives wisdom;
from his mouth come knowledge and understanding;
he stores up sound wisdom for the upright;
he is a shield to those who walk blamelessly,
guarding the paths of justice
and preserving the way of his faithful ones.
Then you will understand righteousness and justice
and equity, every good path;

Reader The Word of the Lord

People Thanks be to God

The Psalm

Psalm: 1 (*read in unison*)

- 1 Happy are they who have not walked in the counsel of the wicked, *
nor lingered in the way of sinners,
nor sat in the seats of the scornful!**
- 2 Their delight is in the law of the Lord, *
and they meditate on his law day and night.**

- 3 They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.**
- 4 It is not so with the wicked; *
they are like chaff which the wind blows away.**
- 5 Therefore the wicked shall not stand upright when judgment comes, *
nor the sinner in the council of the righteous.**
- 6 For the Lord knows the way of the righteous, *
but the way of the wicked is doomed.**

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

Reader: The Holy Gospel of our Lord Jesus Christ according to **Luke 14:27–33**

People: Glory to you, Lord Christ

Jesus said to the crowd, "Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.' Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions."

Reader The Gospel of the Lord

People Praise to you, Lord Christ

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: Hear our cry, O God and listen to our prayer.

People: **Hear us and help us, O God**

Leader: Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.

People: **Hear us and help us, we pray.**

Leader: Give us boldness to preach the gospel in all the world, and to make disciples in all the nations.

People: **Hear us and help us, we pray.**

Leader: Enlighten your bishops, priests and deacons (especially Michael, Jennifer, Allison, Dottie, and Sherry) with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

People: **Hear us and help us, we pray.**

Leader: Give your people grace to witness to your word and bring forth the fruit of your Spirit.

People: **Hear us and help us, we pray.**

Leader: Bring into the way of truth all who have erred and are deceived.

People: **Hear us and help us, we pray.**

Leader: Strengthen those who stand for justice; comfort and help the fainthearted; raise up the fallen.

People: **Hear us and help us, we pray.**

Leader: Guide the leaders of the nations into the ways of peace and justice.
People: Hear us and help us, we pray.

Leader: Give to the Congress, the Courts, the President, and all others in authority the grace to walk always in the ways of truth, fairness, and equality.
People: Hear us and help us, we pray.

Leader: Give us the will to use the resources of the earth to your glory and for the good of all.
People: Hear us and help us, we pray.

Leader: Heal the sick in body, mind or spirit and provide for the homeless, the hungry and the destitute.
People: Hear us and help us, we pray.

Leader: Shower your compassion on prisoners, refugees, and all who are in any kind of trouble.
People: Hear us and help us, we pray.

Leader: In the Anglican Cycle of Prayer, we pray for *The Diocese of Ukwa – The Church of Nigeria*
People: Lord, bless and keep them.

Leader: In the Diocesan Cycle of Prayer, we pray for *St. Stephen's in Phoenix*
People: Lord, bless and keep them.

Leader: We pray for the first peoples of this land, especially the Apache and Tahona Odum peoples who call this area home.
People: Lord, bless and keep them.

The Confession:

Deacon: Let us confess our sins in the presence of God and one another:

All: Holy and gracious God, we confess that we have sinned against you this past week. Some of our sin we know—certain thoughts and words and deeds which we regret or are ashamed of. Some of which is known only to you. In your Holy Name we ask your forgiveness. Free us from our guilt and restore us to your grace that we may rest and live with peace of mind and cleanliness of heart.

Presider: Almighty and merciful God grant you healing, pardon, and forgiveness of all your sins, through Christ our Lord, **Amen.**

Exchange of the Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

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

Offertory:

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

The Doxology: #380 vs 3

**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 1

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.**

Presider continues: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and surrounded us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say/sing:

Sanctus

**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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory.

Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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.”*

As supper was ending, Jesus 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 poured out for you and for all 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.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit (+) may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit (+) and live as Christ’s Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit,

to you be honor, glory, and praise, for ever and 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 #341 vs 1:

For the bread which you have bro - ken, for the
wine which you have poured, for the words which you have
spo - ken, now we give you thanks, O Lord.

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. The bread is gluten free. To intinct/dip your bread into the wine, please go to the left communion rail. To drink a sip from the cup of wine, please go to the right communion rail. If you do not wish to receive the bread and wine, you may choose either rail and then cross your arms over your chest and receive a blessing instead.)

Birthdays, Anniversaries, Healing, Travel, Gratitude

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

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: 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 from front

[Benedict](#), contains a set of [rules](#) for his monks to follow. Heavily influenced by the writings of [John Cassian](#), it shows strong affinity with the [Rule of the Master](#), but it also has a unique spirit of balance, moderation and reasonableness ([ἐπιείκεια](#), *epieikeia*), which persuaded most Christian religious communities founded throughout the [Middle Ages](#) to adopt it. As a result, his Rule became one of the most influential religious rules in Western [Christendom](#). For this reason, Giuseppe Carletti regarded Benedict as the founder of [Western Christian monasticism](#).^[7]

Biography

Apart from a short poem attributed to Mark of Monte Cassino,^[8] the only ancient account of Benedict is found in the second volume of [Pope Gregory I](#)'s four-book *Dialogues*, thought to have been written in 593,^[9] although the authenticity of this work is disputed.^[10]

Gregory's account of Benedict's life is not, however, a biography in the modern sense of the word. It provides instead a [spiritual portrait](#) of the gentle, disciplined abbot. In a letter to Bishop Maximilian of Syracuse, Gregory states his intention for his *Dialogues*, saying they are a kind of *floretum* (an *anthology*, literally, 'flowers') of the most striking miracles of Italian holy men.^[11]

Gregory did not set out to write a chronological, historically anchored story of Benedict, but he did base his anecdotes on direct testimony. To establish his authority, Gregory explains that his information came from what he considered the best sources: a handful of Benedict's disciples who lived with him and witnessed his various miracles. These followers, he says, are Constantinus, who succeeded Benedict as [Abbot](#) of Monte Cassino, Honoratus, who was abbot of Subiaco when St. Gregory wrote his *Dialogues*, Valentinianus, and Simplicius.

In Gregory's day, history was not recognised as an independent field of study; it was a branch of grammar or rhetoric, and *historia* was an account that summed up the findings of the learned when they wrote what was, at that time, considered history.^[12] Gregory's *Dialogues*, Book Two, then, an authentic [medieval hagiography](#) cast as a conversation between the Pope and his deacon Peter,^[a] is designed to teach spiritual lessons.^[9]

Early life

He was the son of a [Roman](#) noble of [Nursia](#),^{[9][[obsolete source](#)]} the modern [Norcia](#), in [Umbria](#). A tradition which [Bede](#) accepts makes him a twin with his sister [Scholastica](#). If 480 is accepted as the year of his birth, the year of his abandonment of his studies and leaving home would be about 500. Gregory's narrative makes it impossible to suppose him younger than 20 at the time. Benedict was sent to Rome to study, but was disappointed by the life he found there. He does not seem to have left Rome for the purpose of becoming a [hermit](#), but only to find some place away from the life of the great city. He took his old nurse with him as a servant and they settled down to live in [Enfide](#).^[13] Enfide, which the tradition of Subiaco identifies with the modern [Affile](#), is in the [Simbruini](#) mountains, about forty miles from Rome and two miles from Subiaco.

Later life

Gregory tells little of Benedict's later life. He now speaks of Benedict no longer as a youth (*puer*), but as a man (*vir*) of God. [Romanus](#), Gregory states, served Benedict in every way he could. The monk apparently visited him frequently, and on fixed days brought him food.^[13]

[Cont. online](#)

