

NATIVE AMERICAN HERITAGE MONTH

St. Stephen's Episcopal Church

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

Wednesday, 29 November 2023 9:30am

The feast of Saint Andrew

November is Native American Heritage Month. It is celebrated to honor the remarkable Native Americans who have contributed a lot to improve the character of the nation. This month is the time to rejoice in diverse and rich cultures, histories, and traditions and to appreciate the great contributions of the Native Americans.

From [Wikipedia](#)



Andrew the Apostle (**Koinē Greek**: Ἀνδρέας, romanized: *Andréas* [anˈdre.a:s]; **Latin**: *Andreas* [änˈdre.ä:s]; **Aramaic**: ܐܢܕܪܝܐܘܨ; **Classical Syriac**, romanized: *ʿAndʿre ʿwās*^[5]), also called **Saint Andrew**, was an **apostle of Jesus**. He is the brother of **Simon Peter**^[6] and is a son of **Jonah**. He is referred to in the **Eastern Orthodox Church** tradition as **the First-Called** (Πρωτόκλητος, *Prōtoklētos*).

According to Eastern Orthodox tradition, the **apostolic successor** to Andrew is the **Patriarch of Constantinople**.^[7]

Early life

The name "**Andrew**" (meaning *manly, brave*, from **Greek**: ἀνδρεία, **translit.** *andreía*, **lit.** "manhood, valour"), like other Greek names, appears to have been common among the **Jews** and other **Hellenized** people since the second or third century B.C.^[8]

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Welcome and Announcements

Rev. Allison Cornell

Presider: Blessed be the One who creates all things.

People: The Holy One's love is new every morning.

Gloria:

H1982 #385 Many and Great O God

1 Man - y and great, O God, are thy works, ma - ker of
2 Grant un - to us com - mun - ion with thee, thou star - a -
earth and sky; thy hands have set the hea - vens with stars;
bid - ing one; come un - to us and dwell with us;
thy fin - gers spread the moun - tains and plains. Lo, at thy
with thee are found the gifts of life. Bless us with
word the wa - ters were formed; deep seas o - bey thy voice.
life that has no end, e - ter - nal life with thee.

Presider: God our Creator be with you.

People: And also with you.

Presider: Let us pray.

The Collect:

All: Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

(Please be seated for the reading of the lessons)

First Lesson: A reading from Deuteronomy (30:11-14):

Moses said to the people of Israel, “Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. It is not in heaven, that you should say, ‘Who will go up to heaven for us, and get it for us so that we may hear it and observe it?’ Neither is it beyond the sea, that you should say, ‘Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?’ No, the word is very near to you; it is in your mouth and in your heart for you to observe.”

Reader The Word of the Lord

People Thanks be to God

The Psalm: Psalm 19:1-6

- 1 The heavens declare the glory of God, *
and the firmament shows his handiwork.**
- 2 One day tells its tale to another, *
and one night imparts knowledge to another.**
- 3 Although they have no words or language, *
and their voices are not heard,**
- 4 Their sound has gone out into all lands, *
and their message to the ends of the world.**
- 5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.**
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.**

Second Lesson: A reading from Romans (10:8b-18):

“The word is near you,
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” But not all have obeyed the good news; for Isaiah says, “Lord, who has believed our message?” So faith comes from what is heard, and what is heard comes through the word of Christ.

But I ask, have they not heard? Indeed they have; for

“Their voice has gone out to all the earth,
and their words to the ends of the world.”

Reader The Word of the Lord

People **Thanks be to God**

Gospel Lesson:

Deacon: The Holy Gospel of our Lord Jesus Christ according to
Matthew (4:18-22):

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

As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

.Deacon: The Gospel of the Lord.

People **Praise to you Lord Christ.**

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: *The Leader and People pray responsively*

Leader: For the peace of the world, for the welfare of the holy Church of God

People: And for the unity of all peoples, let us pray to the Lord.

Leader: For our Bishops, Priests, and Deacons

People: And for all clergy and lay ministers, let us pray to the Lord

Leader: For our President, for the leaders of the nations

People: And for all in authority around the world, let us pray to the Lord

Leader: For seasonable weather

People: And for an abundance of the fruits of the earth, let us pray to the Lord

Leader: For the aged and infirm, for the widowed and orphans

People: And for the sick and the suffering, let us pray to the Lord

Leader: For the poor and oppressed, for the unemployed and the destitute

People: For prisoners and captives and for all who remember and care for them, let us pray to the Lord.

Leader: For all who have died in the hope of the resurrection

People: And for all the departed, let us pray to the Lord.

Leader: For deliverance from all danger

People: And from all violence, oppression and degradation, let us pray to the Lord

Leader: In the Anglican cycle of prayer, we pray for *The Diocese of Bahamas and The Turks and Caicos Islands – The Church in the Province of the West Indies*

People: Lord, bless and keep them.

Leader: In the Diocesan cycle of prayer, we pray for *Grace St. Paul's, in Tucson.*

People: Lord, bless and keep them.

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

People: Lord, bless and keep them.

Presider: Lord, hear the prayers of your people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of your Name, through Jesus Christ our Lord. **Amen.**

The Confession

Deacon: Let us confess our sins against God and our neighbor.
(Short Silence may be kept.)

All: Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

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

The Peace:

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

People: And also with you.
(People greet each other with signs of peace)

Offertory

Presider: Let us with gladness present the offerings and oblations of our life and labor to the Lord.

Doxology - *(Tune Lasst Uns Erfreuen) (Peoples' offerings are brought to the altar)*

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

Holy Communion

The Great Thanksgiving - ELCA Rite X

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 indeed right, and our duty and our joy that we should at all times and in all places give you thanks and praise, for you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ your Son.

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

#S128

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

Hosanna in the highest

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

Hosanna in the highest

The Presider continues

O God most mighty, O God most merciful, O God our rock and our salvation, hear us as we praise you, call us to your table, and grant us your life.

When the world was a formless void, you formed order and beauty. When Abraham and Sarah were barren, you sent them a child. When the Israelites were enslaved, you led them to freedom. When Ruth faced starvation, David fought Goliath, and the psalmists cried out for healing and full of compassion, you granted the people your life.

You entered our world in Jesus our savior. He was born among the poor, he lived under oppression, he wept over the city. With infinite love, he granted the people your life.

In the night in which he was betrayed, Jesus took bread, gave thanks; broke the bread and gave it to his followers saying: Take and eat. This is my body, given for you. Do this for the remembrance of me.

Again, after supper, Jesus took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sins. Do this for the remembrance of me.

Remembering his death: We cry out Amen!

Celebrating his resurrection: We shout Amen!

Trusting his presence in every time and place: We plead Amen!

O God, you are Breath: Send your Spirit on this meal (+). O God, you are Bread: feed us with yourself. O God, you are Wine: warm our hearts and make us one. O God, you are fire: transform us with hope (+).

O God most majestic, O God most motherly, O God our strength and our song, you show us a vision of a tree of life with fruits for all and leaves that heal the nations. Grant us such life, the life of the Father to the Son, the life of the Spirit of your Christ, life in you, now and forever. 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 *(The priest breaks the bread in silence)*

Fraction Anthem

(S-156)

**Christ our Passover is sacrificed for us
Therefore let us keep the feast**

Invitation to Communion:

Presider: The gifts of God for the people of God. Take them in remembrance that Christ died 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. The bread is gluten free and the wine is real wine. If you prefer to intinct/dip your bread into the wine, please come to the left altar rail. If you prefer to sip the wine from the cup, please come to the right altar rail. If you would prefer a priest's blessing instead of the wine and bread, please come to the rail and cross your arms over your chest.)

Birthdays, Anniversaries, Healing Prayer, Travelers, Gratitude Sharing

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

Presider Let us Pray

All: Most gracious God, by whose knowledge the depths are broken up and the clouds drop down the dew: We give you hearty thanks and praise for the return of seedtime and harvest, for the increase of the ground and the gathering of its fruits, and for all other blessings of your merciful providence bestowed upon us as a nation and a people.

And we ask that you would give us a just sense of your great mercies that may appear in our lives by a humble, holy, and obedient walking before you all our days: through Jesus Christ our Lord, to whom, with you and the Holy Spirit be all glory and honor, world without end. Amen.

Benediction/Blessing:

Presider: *God the Creator, who loves us and gave this world to be our home, God the Redeemer, who loves us and by dying and rising again leads the way to freedom, God the Sanctifier, who spreads the divine love in our hearts, God the three in one and one in three, bless you and keep you now and forever. 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

No [Hebrew](#) or [Aramaic](#) name is recorded for him.

Andrew the Apostle was born between 5 and 10 AD^[9] in [Bethsaida](#), in [Galilee](#).^[10] The [New Testament](#) states that Andrew was the brother of [Simon Peter](#),^[11] and likewise a son of Jonah. "The first striking characteristic of Andrew is his name: it is not Hebrew, as might have been expected, but Greek, indicative of a certain cultural openness in his family that cannot be ignored. We are in Galilee, where the Greek language and culture are quite present."^[12]

With Jesus

Both he and his brother Peter were fishermen by trade, hence the tradition that [Jesus](#) called them to be his [disciples](#) by saying that he will make them "[fishers of men](#)" ([Greek](#): ἀλιεῖς ἀνθρώπων, [translit.](#) *halieis anthrōpōn*).^[13] According to Mark 1:29, at the beginning of Jesus' public life, they occupied the same house at [Capernaum](#).^[8]

In the [Gospel of Matthew](#)^[14] and in the [Gospel of Mark](#)^[15] Simon Peter and Andrew were both called together to become disciples of Jesus and "fishers of men". These narratives record that Jesus was walking along the shore of the Sea of Galilee, observed Simon and Andrew fishing, and called them to discipleship.

In the parallel incident in the [Gospel of Luke](#)^[16] Andrew is not named, nor is reference made to Simon having a brother. In this narrative, Jesus initially used a boat, solely described as being Simon's, as a platform for preaching to the multitudes on the shore and then as a means to achieving a huge trawl of fish on a night which had hitherto proved fruitless. The narrative indicates that Simon was not the only fisherman in the boat (*they signalled to their partners in the other boat ...*^[17] but it is not until the next chapter^[18] that Andrew is named as Simon's brother. However, it is generally understood that Andrew was fishing with Simon on the night in question. [Matthew Poole](#), in his *Annotations on the Holy Bible*, stressed that 'Luke denies not that Andrew was there'.^[19]

The [Gospel of John](#) states that Andrew was a disciple of [John the Baptist](#), whose testimony first led him, and another unnamed disciple of John the Baptist, to follow Jesus.^[20] Andrew at once recognized Jesus as the [Messiah](#), and hastened to introduce him to his brother.^[21] The Byzantine Church honours him with the name *Protokletos*, which means "the first called".^[12] Thenceforth, the two brothers were disciples of Christ. On a subsequent occasion, prior to the final call to the [apostolate](#), they were called to a closer companionship, and then they left all things to follow Jesus.^[8]

Subsequently, in the gospels, Andrew is referred to as being present on some important occasions as one of the disciples more closely attached to Jesus.^[3] Andrew told Jesus about the boy with the loaves and fishes,^[12] and when certain Greeks went to see Jesus, they came to Philip, but Philip then had recourse to Andrew.^[22] Andrew was present at the [Last Supper](#). Andrew was one of the four disciples who came to Jesus on the [Mount of Olives](#) to ask about the signs of [Jesus' return](#) at the "end of the age".^[23]

After Jesus

[Eusebius](#) in his *Church History* 3.1 (4th century) quoted [Origen](#) (c. 185 – c. 253) as saying that Andrew preached in [Scythia](#). The [Chronicle of Nestor](#) (1113) adds that he preached along the [Black Sea](#) and the [Dnieper](#) river as far as [Kiev](#), and from there he travelled to [Novgorod](#). Hence, he became a [patron saint](#) of [Ukraine](#), [Romania](#) and [Russia](#). Accord-

[Cont. online](#)

