

THE EASTER SEASON



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

FEAST OF PACHOMIUS OF TABENISSI

Wednesday, 15 May 2024, 9:30 AM

From [Wikipedia the free encyclopedia](#)

Pachomius the Great

Pachomius (/pəˈkoʊmiəs/; [Greek](#): Παχώμιος *Pakhomios*; [Coptic](#): Ⲡⲓⲁⲭⲟⲙⲓⲟⲩ; c. 292 – 9 May 348 AD), also known as **Saint Pachomius the Great**, is generally recognized as the founder of Christian [cenobitic](#) monasticism.^[1] [Coptic](#) churches celebrate his feast day on 9 May, and [Eastern Orthodox](#) and [Catholic](#) churches mark his feast on 15 May^[2] or 28 May.^[3] In [Lutheranism](#), he is remembered as a renewer of the church, along with his contemporary (and fellow desert saint), [Anthony of Egypt](#) on 17 January.

Life

Pachomius was born in c. 292 in [Thebaid](#) (near modern-day [Luxor](#), Egypt) to pagan parents.^[4] According to his [hagiography](#), at age 21, Pachomius was swept up against his will in a Roman army recruitment drive, a common occurrence during this period of turmoil and civil war. With several other

[Continued Pg11](#)



Welcome and Announcements

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-278

**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 Fa-
ther,**

**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: Set us free, O God, from all false desires, vain ambitions,
and everything that would separate us from your love; that, like
your servant Pachomius, we might give ourselves fully to a life of
discipleship, seeking you alone and serving those whom you have
given us to serve; through Jesus Christ, our only mediator and
advocate. Amen.**

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

First Lesson: A Reading from 2 Timothy (2:1–6):

You then, my child, be strong in the grace that is in Christ Jesus; and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well. Share in suffering like a good soldier of Christ Jesus. No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer. And in the case of an athlete, no one is crowned without competing according to the rules. It is the farmer who does the work who ought to have the first share of the crops.

Reader The Word of the Lord

People Thanks be to God

The Psalm:

Psalm 16 (read in unison)

- | | |
|--|--|
| 1 Protect me, O God, for I take
refuge in you; *
I have said to the Lord, "You
are my Lord,
my good above all other." | 6 My boundaries enclose a pleasant
land; *
indeed, I have a goodly heritage. |
| 2 All my delight is upon the godly
that are in the land, *
upon those who are noble
among the people. | 7 I will bless the Lord who gives me
counsel; *
my heart teaches me, night after
night. |
| 3 But those who run after other gods *
shall have their troubles
multiplied. | 8 I have set the Lord always before me; *
because he is at my right hand I
shall not fall. |
| 4 Their libations of blood I will not
offer, *
nor take the names of their gods
upon my lips. | 9 My heart, therefore, is glad, and
my spirit rejoices; *
my body also shall rest in hope. |
| 5 O Lord, you are my portion and
my cup; *
it is you who uphold my lot. | 10 For you will not abandon me to
the grave, *
nor let your holy one see the Pit. |
| | 11 You will show me the path of life; *
in your presence there is
fullness of joy, and in your
right hand are pleasures for
evermore. |

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

Deacon: Holy Gospel of our Lord Jesus Christ according to: **Matthew(6:24-33):**
People: Glory to you, Lord Christ

Jesus said, “No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.

“Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

Deacon: 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: Gracious God, you have called us to abide in your life and to bear witness to Christ working in mysterious ways in our lives.

People: Grant that the church may reveal your love through Jesus that we might live in him and bear much fruit of the spirit as a result.

Leader: Light of the World, dominion belongs to you, for you rule over all the nations

People: Raise up bold witnesses like those first disciples who testify to everyone about the good news which is completed in love so that peace may abound in our time.

Leader: Attentive vine-grower, you tend the branches and fruit of your vine extending to the ends of the earth.

People: Let your loving attention reach out to all people who live in suffering and threatening conditions, that they may be restored to wholeness and fruitfulness.

Leader: Everyone who loves is born of God and knows God

People: Inspire all in our community to seek to expand the fruits of compassion and care so that those in need shall eat and be satisfied and that all the ends of the earth shall recognize and turn to the Lord.

Leader: Gather into your abundant and eternal banquet all who have died,

People: May their hearts and souls be filled and live forever with you.

Leader: You have loved us first and called us to love our neighbors as ourselves. We lift up to you the following people:

In the Anglican Cycle of Prayer we pray for *The Diocese of Ekiti West – The Church of Nigeria (Anglican Communion)*.

In the Diocesan Cycle of Prayer we pray for *St. George's, Holbrook*.

For the first peoples who live in our area of Arizona, especially the Tohono O'odham and Apache peoples, that we may live and minister together for our mutual benefit.

People: Eternal and Loving God, accept the wishes of our hearts as we pray faithfully that God is love and God's perfect love casts out all fear.

Presider: You have planted us in the nurturing ground of your steadfast love, O God, and grafted us into the life of your resurrected son Jesus Christ our savior. Keep us evermore abiding within your spirit of love that we may bear the fruit of your reconciliation for all that is and is to come, through Jesus Christ we pray. **Amen.**

The Peace:

Presider The peace of the Lord be always with you.

People **And also with you**

The Offertory:

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

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 Holy Communion - *The Great Thanksgiving BCP Rite 2A*

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 -

**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.

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 :

**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, we invite you to come forward and cross your arms over your chest to receive a blessing instead. Bread is gluten free).

Prayers for: Birthdays, Anniversaries, Healing Prayers, Travelers, and 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 from front youths, he was put onto a ship that floated down the [Nile](#) and arrived at [Thebes](#) in the evening. ^[citation needed] Here he first encountered local Christians, who customarily brought food and comfort daily to the conscripted troops. This made a lasting impression, and Pachomius vowed to investigate Christianity further when he got out. He was able to leave the army without ever having to fight, was converted and baptized (314).

Pachomius then came into contact with several well known ascetics and decided to pursue that path under the guidance of the hermit named Palaemon (317). One of his devotions, popular at the time, was praying with his arms stretched out in the form of a cross.^[5] After studying seven years with Palaemon, Pachomius set out to lead the life of a [hermit](#) near [St. Anthony of Egypt](#), whose practices he imitated until Pachomius heard a voice in [Tabennisi](#) that told him to build a dwelling for the hermits to come to.^[6] An earlier ascetic named [Macarius](#) had created a number of proto-monasteries called [lavra](#), or cells, where holy men who were physically or mentally unable to achieve the rigors of Anthony's solitary life would live in a community setting.

Pachomius established his first monastery between 318 and 323 at [Tabennisi](#), Egypt.^[7] His elder brother John joined him, and soon more than 100 monks lived nearby. Pachomius set about organizing these cells into a formal organization. Until then, Christian [asceticism](#) had been solitary or *eremitic* with male or female monastics living in individual huts or caves and meeting only for occasional worship services. Pachomius created the community or *cenobitic* organization, in which male or female monastics lived together and held their property in common under the leadership of an [abbot](#) or [abbess](#). Pachomius realized that some men, acquainted only with the eremitical life, might speedily become disgusted if the distracting cares of the cenobitical life were thrust too abruptly upon them. He therefore allowed them to devote their whole time to spiritual exercises, undertaking all the community's administrative tasks himself. The community hailed Pachomius as "Abba" ("father" in Aramaic), from which "Abbot" derives. The monastery at [Tabennisi](#), though enlarged several times, soon became too small and a second was founded at [Pbow](#).^[6] This monastery at [Pbow](#) would go on to become the center for monasteries springing up along the Nile in Upper Egypt.^[8] Both of these are believed to have initially been abandoned villages, which were then repurposed for Pachomius' vision of his *Koinonia*.^[9] After 336, Pachomius spent most of his time at [Pbow](#). Though Pachomius sometimes acted as [lector](#) for nearby shepherds, neither he nor any of his monks became priests. [St. Athanasius](#) visited and wished to ordain him in 333, but Pachomius fled from him. Athanasius' visit was probably a result of Pachomius' zealous defence of orthodoxy against [Arianism](#).^[5] [Basil of Caesarea](#) visited, then took many of Pachomius' ideas, which he adapted and implemented in Caesarea. [This ascetic rule](#), or Ascetica, is still used today by the [Eastern Orthodox Church](#), comparable to that of the [Rule of St. Benedict](#) in the West.

Rule of St. Pachomius

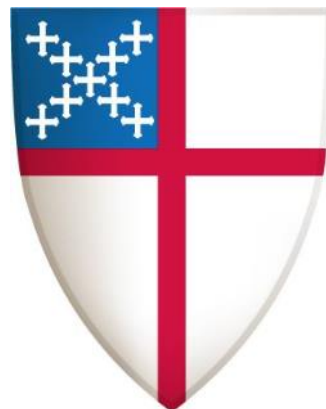
Pachomius was the first to set down a written monastic rule.^[10] The first rule was composed of prayers generally known and in general use, such as the Lord's Prayer. The monks were to pray them every day. As the community developed, the rules were elaborated with precepts taken from the Bible. He drew up a rule which made things easier for the less proficient, but did not check the most extreme asceticism in the more proficient.^[6] The Rule sought to balance prayer with work, the communal life with solitude. The day was organised around the liturgy, with time for manual work and devotional reading.

[Continued online](#)

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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.



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