

# St. Stephen's Episcopal Church

## The Season After PENTECOST

*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 BENEDICT OF NURSIA

Wednesday 10 July 2024 9:30 AM



From [Wikipedia the free encyclopedia](#)

**Benedict of Nursia** ([Latin](#): *Benedictus Nursiae*; [Italian](#): *Benedetto da Norcia*; 2 March AD 480 – 21 March AD 547), often known as **Saint Benedict**, was an [Italian Christian](#) monk, writer, and theologian. He is venerated in the [Catholic Church](#), the [Eastern Orthodox Church](#), the [Oriental Orthodox Churches](#), the [Lutheran Churches](#), the [Anglican Communion](#), and [Old Catholic Churches](#).<sup>[3][4]</sup> In 1964 Pope [Paul VI](#) declared Benedict a [patron saint of Europe](#).<sup>[5]</sup>

Benedict founded twelve communities for monks at [Subiaco](#) in present-day Lazio, Italy (about 65 kilometres (40 mi) to the east of Rome), before moving further south-east to [Monte Cassino](#) in the mountains of [central Italy](#). The present-day [Order of Saint Benedict](#) emerged later and, moreover, is not an "order" as the term is commonly understood, but a confederation of autonomous [congregations](#).<sup>[6]</sup>

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Welcome and Announcements

Rev Allison Cornell

**Entrance Rites** *The people stand as they are able.*

**Opening Acclamation:**

Presider: Blessed be the Holy Trinity (+) One God, who forgives all our sins,

**All: And whose mercy endures forever. Amen.**

Presider: Let us together pray the Collect for Purity

**All: Almighty God, to whom all hearts are open, all desires known, and from whom 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.**

**Gloria/Praise Hymn: G#746 “All People That On Earth Do Dwell” vs 1,2 3**

1. All peo - ple that on earth do dwell, Sing  
2. Know that the Lord is God in - deed; With -  
3. O en - ter then his gates with praise; Ap -

to the Lord with cheer - ful voice; Him serve with mirth, his  
out our aid he did us make; We are his folk, he  
proach with joy his courts un - to; Praise, laud, and bless his

praise forth tell, Come we be - fore him, and re - joice.  
does us feed, And for his sheep he does us take.  
Name al - ways, For it is seem - ly so to do.

**The Collect of the Day:**

Presider: The Lord be with you

**All And also with you**

Presider: Let us pray the Collect of the day *together*

**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 Lessons: (Please be seated)*

**Lesson 1: A reading from 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

- 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.

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

Deacon: 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."

Deacon: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

# Sermon

Nicene Creed: *(Contemporary Version)*

**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 from the Holy Spirit and the Virgin Mary and was made 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 and the Son, who with the Father and the Son is worshipped 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: In the power of the Spirit and in union with Christ, let us pray: O God, the creator and preserver of all, we pray for people in every kind of need; make your ways known on earth

**People: your saving health among all nations.**

Leader: We pray for the good state of the universal Church, praying especially today for:

*The Diocese of Guatemala – Iglesia Anglicana de la Region Central de America* in the Anglican cycle of prayer and for *Saints Philip & James, of Morenci* in the Diocesan cycle of prayer; and for the first peoples of this land, especially the Tohono O’odom and Apache peoples who call this area home. Guide and govern us by your good Spirit:

**People: that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life.**

Leader: We commend to your heavenly goodness all those who are in any ways afflicted or distressed, in mind, body or spirit; remembering \_\_\_\_\_ (pause as *people add their petitions aloud or silently*).

Comfort and relieve them in their need,

**People: give them patience and endurance in their sufferings, and bring good out of all their afflictions.**

Leader: We remember those who have gone before us in the peace of Christ, remembering \_\_\_\_\_ (*pause as people add names of those who have died*), and we give you praise for all your faithful ones,

**People: with whom we rejoice in the communion of saints.**

Leader: All this we ask for Jesus Christ’s sake.

**All Amen.**

## The Confession:

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

All: **Gracious God, have mercy on us. We confess that we have turned from you and have offended you in thought, word, and deed. We are truly sorry and we humbly repent. In your compassion forgive**

**us our sins, known and unknown, things we have done and things we have failed to do. Turn us and our hearts again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our savior and Lord. Amen.**

Presider: By God's Grace you have been saved. In the name of Christ (+) your sins are forgiven. May Almighty God strengthen you with power through the Holy Spirit, that Christ may continue to live in your hearts through faith in his love. **Amen.**

### **The Peace:**

Presider: The peace of Christ be with you always  
*All:* **and also with you.**

### **Offertory**

**Presider:** Ascribe to the Lord the honor due his name; bring offerings and come into his courts.

**Doxology** #380 Praise God from Whom All Blessings Flow (vs. 3)

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

## **The Holy Communion**

*Evangelical Lutheran Church of America (ELCA), prayer IX*

Presider: The Lord be with you

*All* **And also with you**

Presider: Lift up your hearts.

*All* **We lift them to the Lord.**

Presider: Let us give thanks to the Lord our God.

*All* **It is right to give our thanks and praise.**

*Presider continues:*

It is indeed right, and our worship and our joy, at all times and in all places to give you thanks and praise, holy Father, heavenly King, almighty and eternal God, through Jesus Christ, your Son our Lord.

In fulfillment of your true promise, the Holy Spirit came down from heaven, lighting upon the disciples to teach them and to lead them into all truth: uniting

peoples of many tongues in the confession of faith in Christ and giving to your church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, forever praising you and singing/  
*saying:*

*Sanctus:*

*Journey Songs #189 Holy, Holy, Holy*

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and  
earth are full, are full of your glo - ry. Ho - san - na! Ho -  
san - na! Ho - san - na in the high - est. Bless - ed is  
he who comes, who comes in the name of the Lord. Ho -

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Music: *Mass of Christ the Savior*; Dan Schutte, b. 1947, © 2007, 2009, Daniel L. Schutte.

Holy God, you alone are holy, you alone are God. The universe declares your praise: beyond the stars; beneath the seas; within each cell; with every breath:

**People: We praise you, O God.**

Generations bless your faithfulness: through the water; by night and day; across the wilderness; out of exile; into the future:

**We bless you, O God.**

We give you thanks for your dear Son: at the heart of human life; near to those who suffer; beside the sinner; among the poor; with us now:

**We thank you, O God.**

In the night in which he was betrayed, our Lord Jesus took bread, gave you thanks in prayer saying: “Blessed are You, Lord, God of all creation, for through your goodness we have received this bread we offer you: fruit of the earth, and work of human hands, it will become for us the Bread of Life.”

**Blessed be God forever.**

Then Jesus broke the bread and gave it to his followers saying: “Take, eat.



This is my body, given for you. Do this for the remembrance of me.”

Again, after supper, Jesus took the cup, gave thanks to you saying: “Blessed are you, Lord, God of all creation, for through your goodness we have received this wine that we offer You: fruit of the vine and work of human hands, it will become our spiritual drink.

**Blessed be God forever.**

Then he gave the cup 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. Whenever you drink it, do this for the remembrance of me.”

Remembering his love for us on the way, at the table, and to the end, we proclaim the mystery of faith:

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

We pray for the gift of your Spirit: in our gathering; within this meal; among your people; throughout the world.

**Blessing, praise, and thanks to you, Holy God, through Jesus Christ, by your Spirit, in your church, world without end. Amen.**

Presider: As our Savior Christ has taught us, we now pray: (*Contemporary Version*)

**All: 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.**

**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** (*The priest breaks the consecrated bread in silence*)

Fraction Anthem: Journey Songs #194 Lamb of God (insert below)

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of lyrics: "\*Lamb of God, you take a - way the sins of the". The second staff contains the melody for the second line of lyrics: "world, have mer-cy on us. world, grant us peace." The second staff includes a first ending bracket labeled "1..." and a final ending bracket labeled "Final".

Presider We break this bread to share in the body of Christ.

**All** **Though we are many, we are one body, because we all share in the one bread.**

*(People come forward to receive the bread and wine)*

## **Celebration of Birthdays, Anniversaries, Healing Prayer, Travelers & Gratitudes**

**Post Communion Prayer** *(Please stand as you are able)*

Presider: Let us pray

**All:** **God of abundance, we give you thanks that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through the gift of faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord. Amen.**

**The Benediction:**

Presider: May the peace of the Lord Christ go with you,  
wherever He may send you.

May He guide you through the wilderness,  
and protect you through the storm.

May He bring you home rejoicing  
at the wonders He has shown you.

And may He bring you home rejoicing  
once again into our doors.

+ In the name of the Father, and of the Son, and of the 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: Go in peace to love and serve the Lord. Alleluia! Alleluia!

**People:** **Thanks be to God, alleluia, alleluia, alleluia!**

Continued from front:

Benedict's main achievement, his [Rule of Saint Benedict](#), contains a set of [rules](#) for his monks to follow. Heavily influenced by the writings of [John Cassian](#) (c. 360 – c. 435), it shows strong affinity with the earlier [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, Benedict's [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](#).<sup>[7]</sup>

## **Biography**

Apart from a short poem attributed to Mark of Monte Cassino,<sup>[8]</sup> 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,<sup>[9]</sup> although the authenticity of this work is disputed.<sup>[10]</sup>

Gregory's account of Benedict's life, however, is not 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.<sup>[11]</sup>

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.<sup>[12]</sup> Gregory's *Dialogues*, Book Two, then, an authentic [medieval hagiography](#) cast as a conversation between the Pope and his deacon Peter,<sup>[a]</sup> is designed to teach spiritual lessons.<sup>[9]</sup>

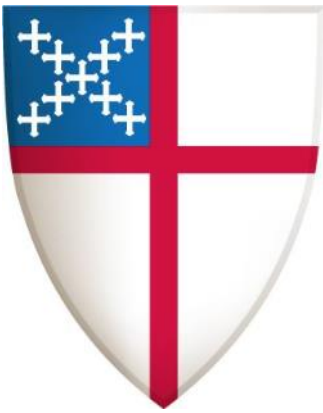
## **Early life**

He was the son of a [Roman](#) noble of [Nursia](#),<sup>[9][13]</sup> the modern [Norcia](#), in [Umbria](#). 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 urban academic life. Seeking to escape the great city, he left with his servant and settled in [Enfide](#).<sup>[14]</sup> Enfide, which the tradition of Subiaco identifies with the modern [Affile](#), is in the [Simbruini](#) mountains, about forty miles from Rome<sup>[13]</sup> and two miles from Subiaco.

A short distance from Enfide is the entrance to a narrow, gloomy valley, penetrating the mountains and leading directly to Subiaco. The path continues to ascend, and the side of the ravine on which it runs becomes steeper until a cave is reached, above this point the mountain now rises almost perpendicularly; while on the right, it strikes in a rapid descent down to where, in Benedict's day, 500 feet (150 m) below, lay the blue waters

[Continued online](#)



# ST. STEPHEN'S EPISCOPAL CHURCH

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Adrs: \_\_\_\_\_ BrthDate \_\_\_\_\_

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