



## 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.*

### FEAST OF JOHN OF DAMASCUS

Wednesday 4 Dec 2024 9:30 AM



From [Wikipedia the free encyclopedia](#)

**John of Damascus** (Arabic: [يوحنا الدمشقي](#), [romanized](#): *Yūḥana ad-Dimashqī*; [Greek](#): [Ἰωάννης ὁ Δαμασκηνός](#), [romanized](#): *Ioánnēs ho Damaskēnós*, IPA: [\[joˈanis o ðamasciˈnos\]](#); [Latin](#): *Ioannes Damascenus*; born **Yūḥana ibn Maṣūr ibn Sarjūn**, [يوحنا ابن منصور ابن سرجون](#)) or **John Damascene** was an [Arab Christian monk](#), [priest](#), [hymnographer](#), and [apologist](#). He was born and raised in [Damascus](#) c. 675 AD or 676 AD; the precise date and place of his death is not known, though tradition places it at his monastery, [Mar Saba](#), near [Jerusalem](#) on 4 December 749 AD.<sup>[5]</sup>

A [polymath](#) whose fields of interest and contribution included [law](#), [theology](#), [philosophy](#), and [music](#), he was given the by-name of **Chrysorroas** ([Χρυσορροας](#), literally "streaming with gold", i.e. "the golden speaker"). He wrote works expounding the Christian faith, and composed hymns which are still used both [liturgically](#) in [Eastern Christian](#) practice

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## Greeting

Presider: Blessed be God: Father, Son, and Holy Spirit

People: **And blessed be God's kingdom, now and forever. Amen.**

## Collect of the Day

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

**All: Confirm our minds, O Lord, in the mysteries of the true faith, set forth with power by your servant John of Damascus; that we, with him, confessing Jesus to be true God and true Man, and singing the praises of the risen Lord, may, by the power of the resurrection, attain to eternal joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

**The Word of God** *(please be seated for the lessons)*

### **First Reading : Wisdom 16:20-26:**

Instead of these things you gave your people food of angels, and without their toil you supplied them from heaven with bread ready to eat, providing every pleasure and suited to every taste. For your sustenance manifested your sweetness towards your children; and the bread, ministering to the desire of the one who took it, was changed to suit everyone's liking. Snow and ice withstood fire without melting, so that they might know that the crops of their enemies were being destroyed by the fire that blazed in the hail and flashed in the showers of rain; whereas the fire, in order that the righteous might be fed, even forgot its native power. For creation, serving you who made it, exerts itself to punish the unrighteous, and in kindness relaxes on behalf of those who trust in you. Therefore at that time also, changed into all forms, it served your all-nourishing bounty, according to the desire of those who had need, so that your children, whom you loved, O Lord, might learn that it is not the production of crops that feeds humankind but that your word sustains those who trust in you.

Reader: The word of the Lord.

**People: Thanks be to God.**

**Psalm 118:14-21**

- 14 The Lord is my strength and my song, \*  
and he has become my salvation.**
- 15 There is a sound of exultation and victory \*  
in the tents of the righteous:**
- 16 "The right hand of the Lord has triumphed! \*  
the right hand of the Lord is exalted!  
the right hand of the Lord has triumphed!"**
- 17 I shall not die, but live, \*  
and declare the works of the Lord.**
- 18 The Lord has punished me sorely, \*  
but he did not hand me over to death.**
- 19 Open for me the gates of righteousness; \*  
I will enter them;  
I will offer thanks to the Lord.**
- 20 "This is the gate of the Lord; \*  
he who is righteous may enter."**
- 21 I will give thanks to you, for you answered me \*  
and have become my salvation.**

**Second Reading: Romans 6:1-11:**

What then are we to say? Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

**Reader:** The word of the Lord.

**People:** Thanks be to God.

**Gospel Reading: Luke (17:20-21):**

**Deacon:** The Holy Gospel of our Lord Jesus Christ according to Luke:

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

Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, “The kingdom of God is not coming with things that can be observed; nor will they say, ‘Look, here it is!’ or ‘There it is!’ For, in fact, the kingdom of God is among you.”

**Deacon:** The Gospel of the Lord

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

**SERMON**

**The Nicene Creed** *All say together*

**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: Show us your mercy, O Lord;

**All: And grant us your salvation.**

Leader: Clothe your ministers with righteousness;

**All: Let your people sing with joy.**

Leader: Give peace, O Lord, in all the world

**All: For only in you can we live in safety.**

Leader: Lord keep this nation under your care;

**All: And guide us in the way of justice and truth**

Leader: Let your way be known upon Earth;

**All: Your saving health among all nations.**

Leader: Let not the needy, O Lord, be forgotten;

**All: Nor the hope of the poor be taken away.**

Leader: Create in us clean hearts, O God;

**All: And sustain us with your Holy Spirit.**

Leader: In the Anglican cycle of prayer we pray for *The Diocese of Kitgum – The Church of the Province of Uganda.*

In the Diocesan cycle of prayer we pray for *St. Andrew's, in Sedona*

We acknowledge and pay respect to the first peoples of this land especially the Apache and Tohono O'Odum who call this area their home.

Rejoicing in the fellowship of all your saints,

**All: We commend these we pray for, ourselves, and the whole creation to your unfailing love. Amen.**

## Confession of Sin

Deacon: Let us confess our sins against God and our neighbor.

*(The people stand, sit, or kneel. A short pause 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.**

## **Absolution**

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

## **Exchange of the Peace**

Presider: May the peace of Christ be always with you

**All: And also with you.**

*(The Ministers and People exchange signs of peace (peace sign, hugs, handshakes, fist bumps...))*

## **Offertory**

Presider: Ascribe to the Lord the honor due his Name, bring offerings and come into his courts.

Doxology - *(Peoples' offerings are brought to the altar)*

**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.**

## **Holy Communion**

The Great Thanksgiving Rite II Prayer B BCP p. 372

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.

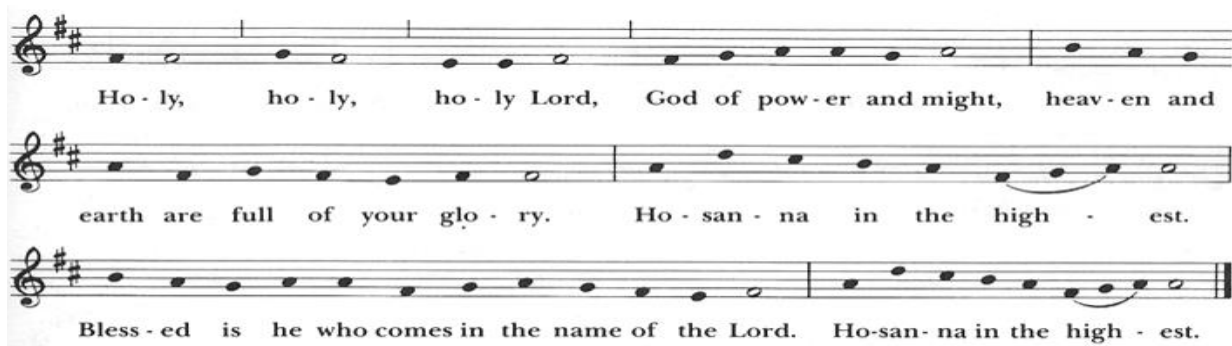
Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore we praise you, joining our voices with Angels and Archangels

and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All:

*Sanctus H1982 S-124*



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav - en and  
earth are full of your glo - ry. Ho - san - na in the high - est.  
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

*The people stand, sit, or kneel.*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts (+) that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified (+) by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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 forever. **AMEN.**

And now as Jesus taught us, we are bold to pray:

**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** (*In silence the Presider breaks the bread*)

*Fraction Anthem (recording, Lamb of God by Matt Maher)*



*Fraction Anthem*

*Lamb of God*

*JS #194*

The image shows a musical score for a hymn. It consists of two staves of music in G major (one sharp) and 4/4 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody starts with a quarter rest, followed by a quarter note G, a quarter note A, a quarter note B, a quarter note C, a quarter note D, a quarter note E, a quarter note F#, and a quarter note G. The second staff continues the melody with a quarter note A, a quarter note B, a quarter note C, a quarter note D, a quarter note E, a quarter note F#, and a quarter note G. The score includes lyrics: "\*Lamb of God, you take a - way the sins of the world, have mer-cy on us. world, grant us peace." There are repeat signs and a "Final" marking.

\*Lamb of God, you take a - way the sins of the world, have mer-cy on us. world, grant us peace.

### **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.

*(In this church, everyone is welcome to receive the bread and wine of Holy Communion. The bread is gluten free and it is real wine. If you prefer to dip/intinct 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 prefer to receive a blessing instead of the bread and wine, come to either rail and cross your arms over your chest and the priest will bless you).*

**Birthdays, Anniversary, Healing, Travel and Gratitude sharing**

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

Presider: Let us pray:  
*Presider and People*

**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/Benediction:**

Presider: May the simplicity, stillness, and serenity of this Advent season bring peace and fulfillment to your hearts and homes; and the blessing of God: Father, Son, and Holy Spirit be upon you and remain with you now and always. **Amen.**

**The 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:

throughout the world as well as in western [Lutheranism](#) at Easter.<sup>[6]</sup>

He is one of the Fathers of the [Eastern Orthodox Church](#) and is best known for his strong defence of [icons](#).<sup>[7]</sup> The [Catholic Church](#) regards him as a [Doctor of the Church](#), often referred to as the *Doctor of the Assumption* due to his writings on the [Assumption of Mary](#).<sup>[8]</sup> He was also a prominent exponent of [perichoresis](#), and employed the concept as a technical term to describe both the interpenetration of the divine and human natures of Christ and the relationship between the hypostases of the Trinity.<sup>[9]</sup> John is at the end of the [Patristic period](#) of dogmatic development, and his contribution is less one of theological innovation than one of a summary of the developments of the centuries before him. In [Catholic theology](#), he is therefore known as the "last of the Greek Fathers".<sup>[10]</sup>

The main source of information for the life of John of Damascus is a work attributed to one John of Jerusalem, identified therein as the [Patriarch of Jerusalem](#).<sup>[11]</sup> This is an excerpted translation into Greek of an earlier Arabic text. The Arabic original contains a prologue not found in most other translations, and was written by an Arab monk, Michael, who explained that he decided to write his biography in 1084 because none was available in his day. However, the main Arabic text seems to have been written by an unknown earlier author sometime between the early 9th and late 10th century.<sup>[11]</sup> Written from a hagiographical point of view and prone to exaggeration and some legendary details, it is not the best historical source for his life, but is widely reproduced and considered to contain elements of some value.<sup>[12]</sup> The hagiographic novel [Barlaam and Josaphat](#) is a work of the 10th century<sup>[13]</sup> attributed to a monk named John. It was only considerably later that the tradition arose that this was John of Damascus, but most scholars no longer accept this attribution. Instead much evidence points to [Euthymius of Athos](#), a Georgian who died in 1028.<sup>[14]</sup>

## **Family background**

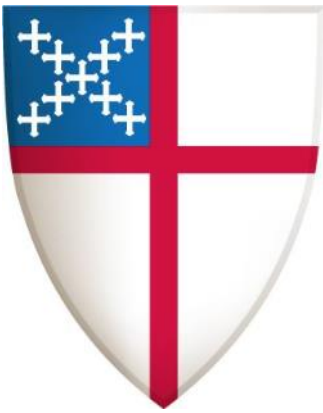
John was born in [Damascus](#), in 675 or 676, to a prominent Damascene [Christian Arab](#) family.

<sup>[15][16][a]</sup> His father, [Sarjun ibn Mansur](#), served as an official of the early [Umayyad Caliphate](#).

His grandfather, [Mansur ibn Sarjun](#), was a prominent [Byzantine](#) official of Damascus, who had been responsible for the taxes of the region during the reign of Emperor [Heraclius](#) and also served under Emperor [Maurice](#).<sup>[18][19]</sup> Mansur seems to have played a role in the capitulation of Damascus to the troops of [Khalid ibn al-Walid](#) in 635 after securing favorable conditions of surrender.<sup>[18][19]</sup> [Eutychius](#), a 10th-century [Melkite](#) patriarch, mentions him as one high-ranking official involved in the surrender of the city to the Muslims.<sup>[20]</sup>

The tribal background of Mansur ibn Sarjun, John's grandfather, is unknown, but biographer Daniel Sahas has speculated that the name Mansur could have implied descent from the [Arab Christian tribes](#) of [Kalb](#) or [Taghlib](#).<sup>[21]</sup> The name was common among Syrian Christians of Arab origins, and Eutychius noted that the governor of Damascus, who was likely Mansur ibn Sarjun, was an Arab.<sup>[21]</sup> However, Sahas also asserts that the name does not necessarily imply an Arab background and could have been used by non-Arab, Semitic Syrians.<sup>[21]</sup> While Sahas and biographers F. H. Chase and Andrew Louth assert that *Mansūr* was an Arabic name, Raymond le Coz asserts that the "family was without doubt of Syrian origin";<sup>[22]</sup> indeed, according to historian Daniel J. Janosik, "Both aspects could be true, for if his family ancestry were indeed Syrian, his grandfather [Mansur] could have been given an Arabic name when the Arabs took over the government."<sup>[23]</sup> When [Syria was conquered by the Muslim Arabs](#) in the 630s, the court at Damascus retained its

[Continued online](#)



# ST. STEPHEN'S EPISCOPAL CHURCH

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Hm: \_\_\_\_\_ Cell \_\_\_\_\_

Email: \_\_\_\_\_ Anv. Date \_\_\_\_\_

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

City, St., Zip: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_