

# Welcome to St Stephen's BELVEDERE

*Let anyone with ears listen [Matthew 13. 9]!*

Often we hear this morning's Gospel lesson about the sower spreading the seed on different kinds of ground interpreted as the Word of God being proclaimed among many people who are able to hear it, or not, in varying degrees. I have heard this passage preached with this understanding many times. But I heard a sermon preached once with a bit more nuance and insight which I found especially helpful. The preacher encouraged us, the congregation, to imagine these different kinds of soils within ourselves. There are places where we are fully receptive, places where we are not so receptive, and places where we refuse to hear. It is harder for me to manage how someone else might hear. But I do have some choice about how open I am to hearing — how I can try to cultivate fertile ground within myself to hear a different perspective, a challenging view, someone's pain or outrage, another's story or experience.

Welcome to St Stephen's, a community striving to nurture hearts and ears to listen!

## **To our visitors, newcomers, and seekers:**

- If you're new via the livestream, please email [office\[at\]ststephenschurch.org](mailto:office@ststephenschurch.org) to let us know who you are, to ask questions, or to make comments.
- Donations and Contributions can be made online at <http://ststephenschurch.org/styled-23%20Contribute/index.html>.
- If you are ready to inquire about membership, want us to pray for you or someone you name, or you'd like a call from one of our priests, please email [office@ststephenschurch.org](mailto:office@ststephenschurch.org).
- All currently available Livestream links, Christian Education forums, and classes can be accessed on the church website St Stephen's Central page.
- Visit *Together Apart*, the daily clergy blog, at <https://ststephensbelvedere.squarespace.com/>

**12th JULY 2020 | THE FIFTH SUNDAY AFTER TRINITY**



**The flowers at the altar today are given by  
Martha & Bruce Auld  
to the glory of God, and in loving memory of their parents,  
Marjorie & John Cogswell  
and Maxine & Willis Auld**

Floral donations support the livestream service.

### **Serving at the Altar Today**

<b>Soprano</b>	Judith Ward Hall
<b>Alto</b>	Rowan Taymuree
<b>Tenor</b>	Douglas Mandell
<b>Bass</b>	Wilford Kelly
<b>Director of Parish Music</b>	John Karl Hirten
<b>Preacher</b>	The Rev'd Phillip C. Ellsworth, Jr.
<b>Celebrant</b>	The Rev'd Christine Tully Trainor



# ST STEPHEN'S CHURCH

BELVEDERE

THE FIFTH SUNDAY AFTER TRINITY

12th July 2020 | 10:00 AM

Proper 10 | Holy Eucharist, Rite II

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*Worship is a verb. from the Altar of this sacred space to the altar of your heart in the sacred space of your home. We welcome you to join us in the active worship of God. This service is based on the Holy Eucharist Liturgy of the Scottish Episcopal Church, 1982, printed herein.*

*For ease of use, this leaflet contains the live stream congregation portions of the liturgy, service music, and hymn lyrics.*

## At the Procession

**Hymn 679** *Surely it is God who saves me*

THOMAS MERTON

Surely it is God who saves me; trusting him, I shall not fear.  
For the Lord defends and shields me and his saving help is near.  
So rejoice as you draw water from salvation's living spring;  
in the day of your deliverance thank the Lord, his mercies sing.

Make his deeds known to the peoples; tell out his exalted Name.  
Praise the Lord, who has done great things;  
all his works his might proclaim.  
Zion, lift your voice in singing; for with you has come to dwell,  
in your very midst, the great and Holy One of Israel.

— Carl P. Daw (b. 1944)

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## The Acclamation

*Celebrant* The world belongs to God.

People **The earth and all its people.**

*Celebrant* How good it is, how wonderful

People **To live together in community.**

*Celebrant* Love and faith come together.

People **Justice and peace hold hands.**

*Celebrant* Were Christ's disciples to keep silent

People **These stones would shout aloud.**

*Celebrant* Open our lips, O God,

People **And our mouths shall proclaim your praise.**

**Canticle 13** *Benedictus es, Domine*

THE IMPERIAL TUNE (c. 1630)

Glory to you, Lord God of our ancestors;  
you are worthy of praise; glory to you.

Glory to you for the radiance of your holy Name;  
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple;  
on the throne of your majesty, glory to you.

Glory to you, seated between the Cherubim;  
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths;  
in the high vault of heaven, glory to you.

Glory to you, Creator, Redeemer, and Sanctifier;  
we will praise you and highly exalt you for ever.

**THE LITURGY OF THE WORD**

**The Collect for the Fifth Sunday after Trinity**

*Celebrant* May God be with you.

*People* **And also with you.**

*Celebrant* Let us pray.

**O** Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

*The people sit.*

## The First Reading Genesis 25. 19 – 34

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her,

"Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

*Reader* Hear what the Spirit is saying to God's people.

*People* **Thanks be to God.**

**Antiphon** Shine your light on me, O God.

Your word is a lantern to my feet \*  
and a light upon my path.

I have sworn and am determined \*  
to keep your righteous judgments.

I am deeply troubled; \*  
preserve my life, O Lord, according to your word.

Accept, O Lord, the willing tribute of my lips, \*  
and teach me your judgments.

My life is always in my hand, \*  
yet I do not forget your law.

The wicked have set a trap for me, \*  
but I have not strayed from your commandments.

Your decrees are my inheritance for ever; \*  
truly, they are the joy of my heart.

I have applied my heart to fulfill your statutes \*  
for ever and to the end.

**Antiphon** Shine your light on me, O God.

**The Epistle Reading Romans 8. 1 – 11**

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according

to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law — indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

*Reader* Hear what the Spirit is saying to God's people.

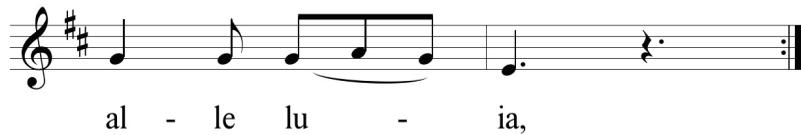
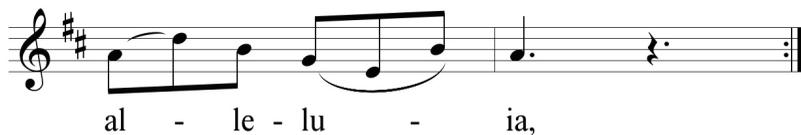
*People* Thanks be to God.

*The people stand and remain standing for the Holy Gospel.*

**The Sequence** *Alleluia*

John Karl Hirten (b. 1956)

*Repeat each phrase after the cantor the first time.*



*A verse will be sung, after which, all repeat Alleluia*

## The Holy Gospel Matthew 13. 1 – 9, 18 – 23

*Gospeller* The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

*Gospeller* The Gospel of the Lord

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

*The preacher says a prayer and then bids the people to sit.*

## The Homily

Phil Ellsworth

*After the homily, the people stand to say the Nicene Creed.*

### The Nicene Creed *Standing*

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.

## The Prayers of the People

Cantor: We pray . . .

Leader All

Lord, in your mer - cy Hear our prayer.

*During the Prayers of the People, please join the intercessor in reading aloud the names on the prayer list.*

We pray for those needful or desirous of our prayers, including  
**Renata, Betty, and Carol.**

We pray for those who have died, including **Alexander Knepper,**  
and **Muriel White Stehouwer.**

We give thanks with **Elyse and Ethan Jackson** for the birth of  
**August James Jackson** [born 6th July at 6:34 am. 5 lbs, 6 oz.].

And on their Year's Mind, we remember and pray for  
**Bernard Henry Vykukal, and Eugene Lawrence Vykukal.**

*The Celebrant adds a concluding Collect.*

**The Confession** *Said by all, kneeling or standing.*

*The Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Celebrant and People* The people respond with the **bolded** sentences.

Gracious God, we have come to see that our lives fall far short of your glory.  
**Have mercy and forgive us.**

You have given your Son for us, and poured out your Spirit, yet we fail to return your love with all our heart.  
**Have mercy and change us.**

Too often we are selfish and proud, ignoring you and neglecting others.  
**Have mercy and cleanse us.**

When we do not truly trust and obey you, we are overwhelmed by self-pity, fear and worry.  
**Have mercy and deliver us.**

In Christ we are given a sure hope and secure love, yet we follow the false hopes and desires of this world.  
**Have mercy and renew us.**

O God, through the redeeming death of your Son, by your Spirit, and through your word, enable us to follow you with joy.  
**All this we ask, confident of your faithfulness and love. Amen.**

## **The Absolution**

*The Celebrant pronounces an absolution.*

## **Welcome and Announcements**

## **Offertory Sentence**

*Please remember to support the church financially through your pledge or contribution, which you can send by mail to St Stephen's Episcopal Church, PO Box 97, Belvedere, CA 94920 or donate online by way of St Stephen's Paypal account button at <http://ststephenschurch.org/styled-23%20Contribute/index.html>.*

## THE LITURGY OF THE EUCHARIST

At the Offertory *Thy word is a lantern*

Henry Purcell (1659 – 1695)

Thy word is a lantern unto my feet, and a light unto my path. I have sworn, and am steadfastly purposed to keep thy righteous judgements. I am troubled above measure: Quicken me, O Lord, according to thy word. Let the freewill offerings of my mouth please thee O Lord, and teach me thy judgements. The ungodly have laid a snare for me, but yet I swerved not from thy commandments. Thy testimonies have I claimed as mine heritage for ever: And why? They are the very joy of my heart. Alleluia.

— Psalm 119. 105 – 108, 110 – 111

The Doxology

OLD HUNDREDTH

Praise God, from whom all bless - ings flow; praise  
God, all crea tures here be - low; praise God a - bove, ye  
heaven - ly host: praise Fa - ther, Son and Ho - ly Ghost.

## The Great Thanksgiving

— *From the Eucharistic Liturgy of the  
Scottish Episcopal Church, 1982*

*Celebrant* May God be with you.

People **And also in you.**

*Celebrant* Lift up your hearts.

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

*Celebrant* Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

*Celebrant*

Worship and praise belong to you, maker of light and darkness. Your wisdom draws beauty from chaos, brings a harvest out of sorrow, and leads the exiles home. In Christ your Son, enemies are reconciled, debts forgiven and strangers made welcome.

*The Celebrant proceeds.*

We who by Christ's power follow the way of the Cross, sharing the joy of his obedience, now offer you our praise, with angels and archangels and the whole company of heaven, we sing the hymn of your unending glory:

**Sanctus** *Rose Hill Mass*

John Karl Hirten (b. 1956)

*The people remain standing and sing.*

Ho - ly, ho - ly, ho - ly Lord,  
God of pow'r and might, heav-en and earth are  
full of your glo - ry. Ho - san - na, ho -  
san - na, ho - san - na in the high - est, ho - san - na, ho -  
san - na in the high - est. Blest is the  
One who comes in the name of the Lord. Ho -  
san - na, ho - san - na, ho - san - na in the high - est. Ho -  
san - na, ho - san - na in the high - est!

*The people stand or kneel.*

*The Celebrant continues.*

Glory and thanksgiving be to you, most loving God, for Christ in whom the world is reconciled. Lifted on the cross, his suffering and forgiveness spanned the gulf our sins had made. Through that dark struggle, death was swallowed up in victory, that life and light might reign.

Before he was given up to suffering and death, and at supper with his disciples, he took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

We now obey your Son's command. We recall his blessed passion and death, his glorious resurrection and ascension; and we look for the coming of your Kingdom. Made one with him, we offer you these gifts and with them ourselves, a holy and living sacrifice.

Hear us, most merciful God, and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by his life-giving power, they may be the Body and Blood of your Son, and we may be kindled with the fire of your love and renewed for service.

Help us, who are gathered into the community of Christ's body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Blessed Virgin Mary, the apostles, and prophets, and of all our brothers and sisters living and departed.

Through Jesus Christ our Lord, with whom, and in whom, in the unity of the Holy Spirit, all honor and glory be to you, world without end. **AMEN.**

And now, as our Savior Christ hath taught us, we are bold to say,

## The Lord's Prayer

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.

## At the Breaking of the Bread

Peregrine Tone

*Repeat refrain after the cantor the first time.*



*Choir:* Christ our Passover is sacrificed for us.



*All:* There-fore let us keep the feast.\_

*—All sing Refrain*

## The Peace

## Invitation

## At the Communion

*How will I receive the Sacrament if not by mouth? By faith. The Church has been through pestilence and passed its wisdom down to us in the Book of Common Prayer. Here's the rubric [instruction] from the 1689 Prayer Book translated into contemporary Californian: "But if a person, either by reason of extremity of sickness or . . . by any other just impediment, cannot receive the Sacrament of Christ's Body and Blood: the Clergy shall instruct them that if they repent of their sins, and believe that Jesus Christ has suffered death upon the Cross for them, and shed his Blood for their redemption, earnestly remembering the benefits they have received thereby . . . they eat and drink the Body and Blood of our Savior Christ profitably to their soul's health, although they do not receive the Sacrament with their mouth."*

*Via live stream you will receive what Tradition calls Spiritual Communion. Inclining your hearts, you will eat and drink the Body and Blood of our Savior Jesus Christ to your soul's health, although you do not receive the Sacrament with your mouth.*

## Communion Music

**Communion Hymn 588** *Almighty God, your word is cast*      CALL STREET

Almighty God, your word is cast  
like seed into the ground;  
now let the dew of heaven descend,  
and righteous fruits abound.

Let not our selfishness and hate  
this holy seed remove,  
but give it root in every heart  
to bring forth fruits of love.

Let not the world's deceitful cares  
the rising plant destroy,  
but let it yield a hundredfold  
the fruits of peace and joy.

— John Cawood (1775 – 1852)

**The Post-Communion Prayer of Thanksgiving** *The people stand.*

*After Communion, the Celebrant says* Let us pray.

*Said by all.*

Almighty Creator of all, we give you thanks and praise that when we were still far off you met us in your Son and brought us home. Dying and living, he declared your love, gave us grace, and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit enlightens, give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise your name; through Christ our Lord. Amen.

**The Blessing** *The people remain standing and respond Amen at the conclusion.*

*Celebrant*

God the Holy Trinity, make you strong in faith and love, defend you on every side, and guide you in truth and peace; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit be with you this day and ever more. **Amen.**

## At the Retiring Procession

Hymn 530 *Spread, O spread, thou mighty word*

GOTT SEI DANK

Spread, O spread, thou mighty word,  
spread the kingdom of the Lord,  
that to earth's remotest bound  
all may heed the joyful sound;

Word of how the Father's will  
made the world, and keeps it, still;  
how his only Son he gave,  
earth from sin and death to save;

Word of how the Savior's love  
earth's sore burden doth remove;  
how forever, in its need,  
through his death the world is freed;

Word of how the Spirit came  
bringing peace in Jesus' name;  
how his never-failing love  
guides us on to heaven above.

Word of life, most pure and strong,  
word for which the nations long,  
spread abroad, until from night  
all the world awakes to light.

— Jonathan Friedrich Bahnmeier (1774 – 1841);  
*tr.* Arthur William Farlander (1898 – 1952),  
Charles Winfred Douglas (1867 – 1944),  
*alt. stanza 4,* F. Bland Tucker (1895 – 1984)

## The Dismissal

*Priest*     Go in peace, caring for creation, serving Christ,  
                  and sharing the Spirit. Alleluia, Alleluia!

*People*     Thanks be to God. Alleluia, Alleluia!

## The Postlude

### — Music Notes —

Henry Purcell's "Thy Word is a lantern" must have been a very popular piece in its day, owing to the high number of English cathedral libraries that happen to have contemporary manuscript copies of the piece. It's another example of a "verse anthem" which lends itself to a small choir with section leaders, with the section leaders doing most of the heavy lifting. It opens with some fairly simple vocal writing in which the three solo voices imitate each other with the main theme. There's a brief mood change at the second line (*'I have sworn and am steadfastly purposed'*) which is followed by graphic rising chromaticism at *'I am troubled above measure.'* The piece continues in its various mood swings and word painting until the final Alleluia.

Hymn 530, "Spread, O spread, thou mighty word" is a good example of the evolution of a hymn text. It was written sometime before 1827 by the German clergyman Jonathan Friedrich Bahnmeier. He was a principal member of the committee putting together a new hymnal for the Lutheran Church, and the language reflects the changing outlook of the German church at the time from pietistic and inward-looking to evangelical and outward-looking. In the 1930's it was translated into English by two members of the committee that produced the *1940 Episcopal Hymnal*: Arthur Farlander and Winfred Douglas, using the first five stanzas of the original six-stanza hymn. The fourth stanza of that translation is as follows:

Mighty word God's Spirit gave, Man for heav'nly life to save;  
Word through whose all holy might Man can will and do the right.

In the 1970's, the committee that produced the *Hymnal 1982* rightly chose to have F. Bland Tucker provide a more inclusive alternate stanza to replace the original. Despite its evolution as a kind of "hymn by committee," it remains an effective and relevant text.

## — Announcements —

For all St Stephen's live streams and virtual offerings, please go to the **ST STEPHEN'S CENTRAL** page on our website at <http://ststephenschurch.org/>.

Visit *Together Apart*, the almost daily clergy blog, at <https://ststephensbelvedere.squarespace.com/>

**Stay Connected with Bible Studies and discussions** that continue online via Zoom. Go to St Stephen's Central at [ststephenschurch.org](http://ststephenschurch.org) for all links.

**Today, 12th July, at 9:00 am**, Karl Belgum will lead a Sunday Forum discussion. The Zoom link is on St Stephen's Central.

Donald Sung leads a *film discussion* on **Wednesdays, at 4:00 pm**.

**Live Stream** | We seek your feedback on your experience with the quality of the livestream. Are you having technical difficulties with livestream sound? Video? Glitches? Please email Elizabeth Gravely to let us know.

- *A tip from Rod Hall:* If you are having audio problems, try not watching the stream live but clicking on the url later — perhaps at 11:15 — and downloading the video.
- **If you log on to the Livestream prior to 10:00 am**, and then have trouble with viewing at the 10:00 hour, refresh your browser and the livestream should reset to stream.

**Your participation is requested** for the **regathering survey** available with a link in *Tidings* [*St Stephen's Church News*]; also on the home page of the website.

**Clergy Pastoral Care** | The clergy may be contacted at the office number: 415-435-4501 by leaving a voicemail. After hours, if you have a pastoral emergency, call or text the Clergy On Call number, 415-328-8812.

**Virtual Prayer Corner** | To light a candle in the virtual prayer corner, please see the instructions on the *St Stephen's Central* webpage of the website <http://ststephenschurch.org/> under **Pastoral Care** or download the pdf link in your Saturday morning *Tidings* (*St Stephen's Church News*).

**Floral Donations** | In order to protect the health of St Stephen's Altar Guild members, the floral display will remain a phalaenopsis orchid plant until the church can resume physical services, and it is once again safe to create changing floral arrangements. Your continued floral donations help support the livestream services.

**Please make sure that St Stephen's has your correct email** and that you are currently receiving the weekly email and eNews from us. If you have updates to your contact information, please email Elizabeth Gravely, Rector's Executive Assistant, as soon as possible: elizabeth[at]ststephenschurch. Don't miss the Live stream Sunday Services, Zoom Bible Studies, and teleconference events that are available to you. If you do not receive *St Stephen's Church News* on Saturday at 6:00a, look in your junk mail first. It helps to add dee[at]ststephenschurch.org into your address book.

### **— St Stephen's Church Covid Response Fund for those in Need —**

St Stephen's is in collaboration with **ExtraFood Marin** [<https://extrafood.org/>] to help make 75 meal bags per week for distribution at St Vincent's and Open Door Ministries. **ExtraFood Marin** addresses critical issues of hunger, wasted food, and the climate crisis by collecting excess fresh food from businesses and immediately dispersing it to Marin's most vulnerable children, adults, and families via pantries and distribution locations.

St Stephen's Church welcomes your contribution to our fund for these meals. Leadership has dedicated an initial grant of \$4100 to support this effort and invites your participation. 100% of your contributions will go to extending the mission and ministry of ExtraFood.

To give: Click the link below, <http://ststephenschurch.org/styled-23%20Contribute/index.html> to donate with a credit card via Paypal. Please indicate that your donation is for *COVID Response 2020*. Or give by check to St Stephen's, PO Box 97, Belvedere, CA 94920, with *COVID Response 2020* in the memo line. To donate stock or securities, please contact the office for brokerage instructions: elizabeth[at]ststephenschurch.org or betsy[at]ststephenschurch.org. All contributions are deductible to the full extent of the law.

# ST STEPHEN'S CHURCH

## St Stephen's Vestry

Phil Ellsworth, Rector	Bobby Moore, Senior Warden
Michelle Mayfield-Baske	Joe Jennings
George Brown	Katherine "Kathy" Hill Perasso
Janet Brown	Christopher "Chris" Porter
Heather Findlay	Jock Putney
David Irmer	Sarah Sung
Emory Williams	
Bob McCaskill, Treasurer	David Patterson, Clerk

## A Guide to St Stephen's

Staff Work at Home: Preference for quickest response is to email staff directly.

St Stephen's Church Office is closed to the public. Voicemail only (415) 435-4501

Clergy On Call (Pastoral Emergencies) (415) 328-8812

The Rev'd Phillip C. Ellsworth, Jr., Rector (ext. 11) [fr.ellsworth\[at\]ststephenschurch.org](mailto:fr.ellsworth@ststephenschurch.org)

The Rev'd Christine Trainor, Assoc. Rector (ext. 12) [christine\[at\]ststephenschurch.org](mailto:christine[at]ststephenschurch.org)

The Rev'd Deacon Alberta Brown Buller (ext. 28) [deacon.alberta\[at\]ststephenschurch.org](mailto:deacon.alberta[at]ststephenschurch.org)

The Rev'd Richard Schaper, Assisting Priest [rlschaper\[at\]gmail.com](mailto:rlschaper[at]gmail.com)

The Rev'd Zoila Schoenbrun, Assisting Priest [dicknzoila\[at\]aol.com](mailto:dicknzoila[at]aol.com)

The Rev'd Shari M. Young, Assisting Priest [shariyoung37\[at\]gmail.com](mailto:shariyoung37[at]gmail.com)

The Venerable Dorothy Jones, Assisting Deacon [office\[at\]ststephenschurch.org](mailto:office[at]ststephenschurch.org)

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Dee Bell-Becker, Communications Assoc. (ext. 23) [dee\[at\]ststephenschurch.org](mailto:dee[at]ststephenschurch.org)

Sally Burr (Lead), Ann Muengnoi Professional Caregivers, Nursery

JoAnn Haseltine, Verger Roger Felton, Sexton

Satoko Boris, Spec. Events Mgr. (ext. 14) [satoko\[at\]ststephenschurch.org](mailto:satoko[at]ststephenschurch.org)

American Bach Soloists, Artists in Residence (415) 621-7900