

Welcome to St Stephen's BELVEDERE

“Then Peter came up and said to him, ‘Lord, how often will my brother sin against me, and I forgive him? As many as seven times?’ Jesus said to him, ‘I do not say to you seven times, but seventy times seven.’”

When Jesus responds to Peter who wants to know how many times to forgive someone and says “seventy times seven,” it’s not a command he’s cracking but a joke. Doling out forgiveness measure by measure is a petty and calculating business. How much to forgive? How little? The importance of math notwithstanding, Jesus taught that forgiveness and arithmetic have as much to do with each other as love and the quadratic formula. What is more comic, Peter guessing the answer to his question is 7 or us earnestly doing the math and believing the answer is 490?

As I write, it’s noon and the sky is as dark as it is before cock crow. It looks as if we’re all living in the movie *Blade Runner*. Keep looking up. Let’s keep laughing, especially at ourselves. Welcome to St Stephen’s.

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.
- 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/>

13TH SEPTEMBER 2020 | THE FOURTEENTH SUNDAY AFTER TRINITY



**The flowers at the altar today are given by
Melody & C.J. Key
who married 23 years ago today.
Each anniversary we thank God for being the ultimate
matchmaker and giving us the gift of love.**

Floral donations support the livestream service.

Serving at the Altar Today

Scripture Reader	Lance Dalzell-Piper [Exodus lesson]
Scripture Reader	Janice Dalzell-Piper [Romans lesson]
Soprano	Judith Ward Hall
Alto	Matheus L. Coura
Tenor	Douglas Mandell
Bass	Wilford Kelly
Director of Parish Music	John Karl Hirten
Stream Team	Oliver Dugan, Alec Marasa, Kelly Perasso, Jack Putney, Phoebe Putney
Preacher & Celebrant	The Rev'd Phillip C. Ellsworth, Jr.



ST STEPHEN'S CHURCH

BELVEDERE

THE FOURTEENTH SUNDAY AFTER TRINITY

13th September 2020 | 10:00 AM

Proper 19 | Holy Eucharist, Rite II

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 *Wisdom freed a holy people*

HYMN TO JOY

Wisdom freed a holy people,
blameless, from oppressors' sword,
and withstood, with signs and wonders,
rulers dread, to serve the Lord.

Giving them reward of labors,
led the saints along her way,
She was blaze of stars in darkness
and a shelter through the day.

Through the Red Sea safely brought them,
led along the waters steep,
But their enemies she swallowed,
hurled them out from chasm deep.

For salvation, Lord, the righteous
praised your Name with one accord,
that the tongues of new-born people
uttered Wisdom's mighty word.

— Words by Patricia B. Clark (b. 1938), ©1994. Used with permission

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 Fourteenth Sunday after Trinity | Proper 19

Celebrant May God be with you.

People **And also with you.**

Celebrant Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 Exodus 14. 19 – 31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

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

People **Thanks be to God.**

Antiphon Tremble, O earth, at the presence of the Lord.

Hallelujah!

When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,

Judah became God's sanctuary *
and Israel his dominion.

The sea beheld it and fled; *
Jordan turned and went back.

The mountains skipped like rams, *
and the little hills like young sheep.

What ailed you, O sea, that you fled? *
O Jordan, that you turned back?

You mountains, that you skipped like rams? *
you little hills like young sheep?

Tremble, O earth, at the presence of the Lord, *
at the presence of the God of Jacob,

Who turned the hard rock into a pool of water *
and flint-stone into a flowing spring.

Antiphon Tremble, O earth, at the presence of the Lord.

The Epistle Reading **Romans 14. 1 – 12**

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

“As I live, says the Lord, every knee shall bow to me,
and every tongue shall give praise to God.”

So then, each of us will be accountable to God.

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 18. 21 – 35

Gospeller The Holy Gospel of our Lord Jesus Christ according to Matthew.
People **Glory to you, Lord Christ.**

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

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 \times 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
Patsy, Ann, Ruth, Allison, Kareem, Dan, Betty, Dierdre, Lynn,
and **Carol.**

We pray for those who have died, including **Paul Martori, Susan Hedges,**
Richard Landvatter, Pete Ford, Robert Turkle, Sr., William A. King,
Pat McDonald, Midge Moore, Karla Gibson, and Steve Berg.

And on their Year's Mind, we remember and pray for
Helen Maxton Deberry, John Edward Hirten, Katherine Belle, and
Shirley Shepardson Key.

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 *Canticle of Miriam and Moses* John Karl Hirten (b. 1956)

Let us sing to the Lord! He has covered himself in glory.

I will sing to the Lord, gloriously triumphant.

Horse and rider he has thrown into the sea.

The Lord is my strength, my song, my salvation.

This is my God whom I extol, the God of my ancestors, whom I praise.

Let us sing to the Lord! He has covered himself in glory.

The Lord is a warrior! The Lord is his name.

The chariots of Pharaoh he hurled into the sea.

The flower of his army is drown in the sea.

Let us sing to the Lord! He has covered himself in glory.

The deeps hide them, they sank like a stone.

Your right hand, Lord, glorious in its power, shattered the enemy!

Let us sing to the Lord! He has covered himself in glory.

The people you have redeemed pass.

You will lead them and plant them on your mountain,

the place, O Lord, where you have made your home,

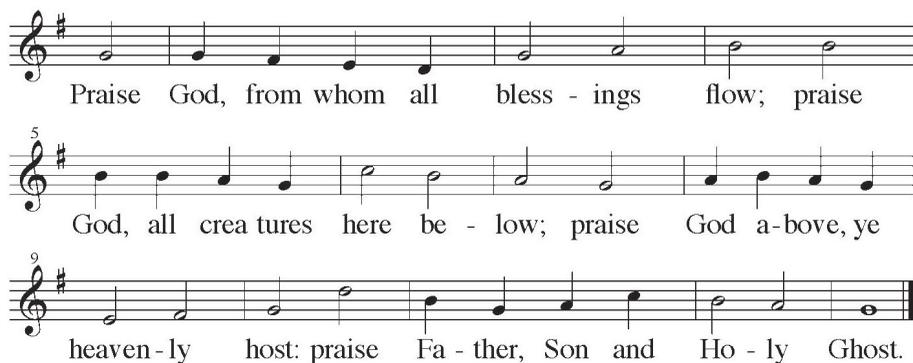
the sanctuary, Lord, which your hands have made.

The Lord will reign for ever and ever.

Let us sing to the Lord! He has covered himself in glory.

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

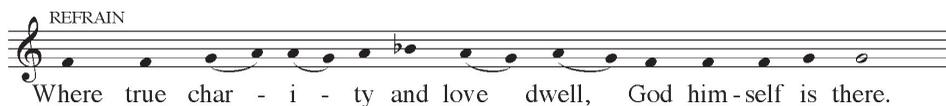
At the Communion

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 606 *Where true charity and love dwell* UBI CARITAS



Since the love of Christ has joined us in one body,
let us all rejoice and be glad now and always.
And as we hear and love our Lord, the living God,
so let us in sincerity love all people.

Refrain [r]

As we are all of one body when we gather
let no discord or enmity break our oneness.
May all our petty jealousies and hatred cease
that Christ the Lord may be with us through all our days.

[r]

— Joyce MacDonald Glover (b. 1923)

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 390 *Praise to the Lord*

LOBE DEN HERREN

Praise to the Lord, the Almighty, the King of creation;

O my soul, praise him, for he is thy health and salvation:

join the great throng, psaltery, organ, and song,

sounding in glad adoration.

Praise to the Lord; over all things he gloriously reigneth:

borne as on eagle's wings, safely his saints he sustaineth:

Hast thou not seen how all thou needest has been hath been granted
in what he ordaineth?

Praise to the Lord! O let all that is in me adore him!

All that hath life and breath, come now with praises before him!

Let the amen sound from his people again, gladly for ever adore him!

— Joachin Neander (1650 – 1680)

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 –

Canticle of Miriam and Moses was originally titled *Canticle of Moses*, which is how the text was known until the last decade or so when scholars finally acknowledged the contribution of Moses' sister, Miriam, to the Israelites' celebration of the crossing of the Red Sea. The composer uses shameless word painting in the third verse describing the Egyptians sinking to the bottom of the sea.

In August of 1978, the Standing Commission on Church Music was preparing to select hymns for *Hymnal 1982*, the book we use today. The Commission surveyed congregations across the country to find out which hymns were in regular use. "Praise to the Lord" (*Lobe den Herren*) was rated as one of the hymns most often used. The text, most of which survives to this day, was written by the German writer Joachim Neander in 1680, and translated in the 1860's by Catherine Winkworth. The tune is thought to have originated in folk tradition, since it can be found in a variety of sources dating to the 17th Century.

– 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 for all links.

Donald Sung leads a *film discussion* on **Wednesdays, at 4:00 pm**. Please check the website for exact summer dates.

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 Gravelly to let us know.

- St Stephen's has moved the livestream channel to YouTube. All upcoming livestreams, as well as those for 8.23.20 and 8.16.20 will be available on this channel. If you subscribe with your Google account, you can always doublecheck for the most recent version of the current livestream, as well as view those archived since the changeover. Go to https://www.youtube.com/channel/UCXrUQn_EzrgXLZTVE2Aq1UQ, and save this in your browser favorites.
- To Subscribe to St Stephen's YouTube Channel
 1. Click the subscribe button
 2. You will be asked to sign in. Click on the words Sign In.
 3. Your Google accounts will be listed. Choose one that is listed or choose, 'Other Account.'
 4. At this point, if you do not have a Google Account, you may create one here. Follow those instructions.
 5. Once you have created an account and/or signed in, click on the little bell in the upper right corner. Choose 'Manage Notifications' to receive

notices about when content is added to St Stephen's Channel. From time to time important short videos are added to the channel, and you can receive alerts about these, and any changes with Sunday livestreams.

- A mini challenge: When we reach 100 subscribers, we can customize our YouTube URL, giving us even more options and reach.

Diocesan Zoom Convention | The 171st Diocesan Convention will be held virtually via Zoom on Friday, 16th October, and Saturday, 17th October.

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.

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.

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 Tidings* on Saturday at 6:00a, look in your junk mail first. It helps to add dee[at]ststephenschurch.org into your address book.

— Fall Adult Bible Studies and Sunday Forums —

Today, 13th September, 9:00 — 10:00 am Zoom

Slow Religion: The Foundations of Christian Faith in the 21st Century
Where is God in the Whirlwind or Our Exile of Today?

The Slow Religion: The Foundations of Christian Faith studies explore the core beliefs and experiences of the Christian faith and invite reflection within our 21st Century/Covid-19 pandemic context. The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun, and is organized into two sets: first, the historical context and development of the faith; and, second topical examinations of belief and how to apply those today. The Topics include: *God, Jesus Christ, the Holy Spirit, Incarnation, Resurrection, Forgiveness of Sins and Eternal Life*. Each subject will include a brief presentation to give historical and textual content, readings in the Bible, creeds and prayers from multiple sources, and then questions for reflection and discussion.

Pre-Christian Origins and Context

Pre-Christian context for the new religion: Greek, Pagan, and Jewish views of God, early creeds and prayer life. Sources include the Old Testament and Roman and Greek texts. We will reflect on how do we respond when God seems distant, and modernity attempts to crowd out religious faith?

Sunday, 20th September, 9:00 — 10:00 am Zoom

Slow Religion: The Foundations of Christian Faith in the 21st Century
Pre-Christian Origins and Context

Pre-Christian context for the new religion: Greek, Pagan, and Jewish views of God, early creeds and prayer life. Sources include the Old Testament and Roman and Greek texts. We will reflect on how do we respond when God seems distant, and modernity attempts to crowd out religious faith? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

Sunday, 27th September 27, 9:00 — 10:00 am Zoom

Imagery in The Bible, Karl Belgum

Sunday 4th October, 9:00 — 10:00 am Zoom

Slow Religion: The Foundations of Christian Faith in the 21st Century
Jesus Christ and the Holy Spirit

Life, ministry, death, resurrection and ascension of Jesus Christ, and the increasing prominence of the Holy Spirit as witnessed in the Gospels.
Comparative views of the evolution of the creed and prayer life from 1st century

Judaism to Jesus. Sources include Gospels and Roman texts. We will reflect on how do we discern God's presence and command and how do we respond when God becomes active in our lives? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

Sunday 11th, October 11, 9:00 — 10:00 am Zoom

Slow Religion: The Foundations of Christian Faith in the 21st Century
Jesus Christ and the Holy Spirit

Life, ministry, death, resurrection and ascension of Jesus Christ, and the increasing prominence of the Holy Spirit as witnessed in the Gospels. Comparative views of the evolution of the creed and prayer life from 1st century Judaism to Jesus. Sources include Gospels and Roman texts. We will reflect on how do we discern God's presence and command and how do we respond when God becomes active in our lives? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

Sunday, 18th October, 9:00 — 1:00 am Zoom

Slow Religion: The Foundations of Christian Faith in the 21st Century
The Early Church (40 — 400CE)

How the early Christian community experienced the Holy Spirit, expanded its communal prayer life, built the foundation of the Church and creeds (confession and profession of faith) and differentiated and defended itself from the influences of Judaism and Greek philosophy. We will reflect on how do we connect with the Holy Spirit in our lives, experience God's love and acceptance, and find the strength to love and serve God in the world around us? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

Sunday 25th October, 9:00 — 1:00 am Zoom TBA

Karl Belgum

Sunday 1 November, 9:00 — 10:00 am Zoom

Slow Religion: The Foundations of Christian Faith in the 21st Century
The Early Church (40 — 400CE)

How the early Christian community experienced the Holy Spirit, expanded its communal prayer life, built the foundation of the Church and creeds (confession and profession of faith) and differentiated and defended itself from the influences of Judaism and Greek philosophy. We will reflect on how do we connect with the Holy Spirit in our lives, experience God's love and acceptance, and find the strength to love and serve God in the world around us? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

Regathering Update 13th September 2020

Preparations for in-person worship continue. We plan to run a trial service and then re-open for worship in the courtyard on Sunday, September 27th (dependent on safety precautions relating to COVID regulations and AQI due to wildfires).

The outdoor worship service envisioned will offer 18 reserved spots. We will offer reservations through Eventbrite. The reservation process will begin at noon on Monday, September 21 and close Thursday, September 24th, giving the office time to prepare for set up and check-in on Sunday. Reservations must be made through the Eventbrite system only, as the office needs to manage reservations through a single system. Instructions on how to reserve spots will be provided closer to the re-opening date.

Check-in for the service will be at 8:00 am, with worship beginning at 8:15. A word liturgy, the service will combine prayers and music with a focus on scripture and preaching. Brief and accessible, the worship service aspires to appeal to all ages. While we hope to be able to offer holy eucharist/communion before too long, and are preparing for a safe method of distribution, we are still awaiting episcopal approval for the sharing of this sacrament.

Reservations will be made directly through Eventbrite, and we are still working out a system which ensures that all who want to come will have a fair opportunity to reserve a spot(s) over time. Seating will be assigned. Social distancing will be observed, and masks must be worn at all times. People will not be permitted to congregate before or after the service.

The livestream service will continue at 10 am. Please stay tuned as we ready to regather.

— CTT+

DISASTER RELIEF



As the Episcopal Relief Development acts quickly to assist those impacted by #Hurricane Laura and other devastating storms, we urgently ask for your support. Make a donation to our hurricane relief fund and help us assist Episcopal dioceses in the Gulf Coast, who have extensive experience responding to disasters — not to mention powerful communications networks.

Please give today: <http://bit.ly/HurricaneLaura20FB>



Neighboring relief providers have asked that instead of items, monetary donations be directed to the North Coast Opportunities/Mendo Lake Credit Union Lake County Wildfire Relief Fund:

<https://www.ncoinc.org/disaster-recovery/>

with a memo for “Valley Fire.” The Red Cross suggests visiting:

www.redcross.org

to contribute financial aid or texting the word “REDCROSS” to 90999 to make a \$10 donation.

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
The Rev'd Christine Trainor, Assoc. Rector (ext. 12)	christine[at]ststephenschurch.org
The Rev'd Richard Schaper, Assisting Priest	rlschaper[at]gmail.com
The Rev'd Zoila Schoenbrun, Assisting Priest	dicknzoila[at]aol.com
The Rev'd Shari M. Young, Assisting Priest	shariyoung37[at]gmail.com
The Venerable Dorothy Jones, Assisting Deacon	office[at]ststephenschurch.org
John Karl Hirten, Music Director (ext. 17)	johnkhirten[at]ststephenschurch.org
Elizabeth Gravely, Rector's Exec. Assistant (ext. 10)	elizabeth[at]ststephenschurch.org
Betsy Menzel, Financial Accounts Mgr. (ext. 15)	betsy[at]ststephenschurch.org
Dee Bell-Becker, Communications Assoc. (ext. 23)	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
American Bach Soloists, Artists in Residence	(415) 621-7900