

Welcome to St Stephen's BELVEDERE

The *Book of Common Prayer* gives the option in the eucharistic service to say one or more passages from scripture called The Comfortable Words after the general confession (found in Rite One). For almost 500 years these verses, chosen from scripture by Archbishop Thomas Cranmer, have been spoken by worshipping communities around the globe. Today's Gospel refers to one of those passages: "Come to me all you who are weary and carrying heavy burdens, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light (Matthew 11.28f)." Unique to the Anglican tradition, The Comfortable Words are meant to give us encouragement and strength, especially during particular times of self-reflection and examination. The Comfortable Words offer a means to affirm each of us individually, and all of us together, in the assurance of God's compassion, forgiveness, and presence.

Welcome to this community of St Stephen's as we walk the way of Christ together, confirmed and strengthened by God's grace.

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/>

5th JULY 2020 | THE FOURTH SUNDAY AFTER TRINITY



**The flowers at the altar today were given
by Barbara Gloger
to the glory of God, in celebration of Independence Day,
America's birthday.**

Floral donations support the livestream service.

Serving at the Altar Today

Soprano	Judith Ward Hall
Alto	Karen Clark
Tenor	Douglas Mandell
Bass	Wilford Kelly
Director of Parish Music	John Karl Hirten
Preacher & Celebrant	The Rev'd Christine Tully Trainor



ST STEPHEN'S CHURCH

BELVEDERE

THE FOURTH SUNDAY AFTER TRINITY

5th July 2020 | 10:00 AM

Proper 9 | 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 302 *Father, we thank thee who hast planted*

RENDEZ À DIEU

Father, we thank thee who hast planted thy holy Name within our hearts.
Knowledge and faith and life immortal Jesus, thy Son, to us imparts.
Thou, Lord, didst make all for thy pleasure,
 didst give us food for all our days, giving in Christ the Bread eternal;
 thine is the power, be thine the praise.

Watch o'er thy Church, O Lord, in mercy, save it from evil, guard it still,
 perfect it in thy love, unite it, cleansed and conformed unto thy will.
As grain, once scattered on the hillsides,
 was in this broken bread made one,
 so from all lands thy Church be gathered into thy kingdom by thy Son.

— F. Bland Tucker (1895 – 1984)

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 Fourth Sunday after Trinity

Celebrant May God be with you.

People **And also with you.**

Celebrant Let us pray.

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The people sit.

The First Reading Genesis 24. 34 – 38, 42 – 49, 58 – 67

The servant said to Laban, “I am Abraham’s servant. The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master’s wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father’s house, to my kindred, and get a wife for my son.’

“I came today to the spring, and said, ‘O Lord, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, “Please give me a little water from your jar to drink,” and who will say to me, “Drink, and I will draw for your camels also” — let her be the woman whom the Lord has appointed for my master’s son.’

“Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder; and she went down to the spring, and drew. I said to her, ‘Please let me drink.’ She quickly let down her jar from her shoulder, and said, ‘Drink, and I will also water your camels.’ So I drank, and she also watered the camels. Then I asked her, ‘Whose daughter are you?’ She said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him.’ So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshiped the Lord, and blessed the Lord, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master’s kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left.”

And they called Rebekah, and said to her, “Will you go with this man?” She said, “I will.” So they sent away their sister Rebekah and her nurse along with Abraham’s servant and his men. And they blessed Rebekah and said to

her, “May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes.” Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, “Who is the man over there, walking in the field to meet us?” The servant said, “It is my master.” So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah’s tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother’s death.

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

People **Thanks be to God.**

Antiphon Grace flows from your lips, O King,
because God has blessed you forever.

“Hear, O daughter; consider and listen closely; *
forget your people and your father’s house.

The king will have pleasure in your beauty; *
he is your master; therefore do him honor.

The people of Tyre are here with a gift; *
the rich among the people seek your favor.”

All glorious is the princess as she enters; *
her gown is cloth-of-gold.

In embroidered apparel she is brought to the king; *
after her the bridesmaids follow in procession.

With joy and gladness they are brought, *
and enter into the palace of the king.”

“In place of fathers, O king, you shall have sons; *
you shall make them princes over all the earth.

I will make your name to be remembered
from one generation to another; *
therefore nations will praise you for ever and ever.”

Antiphon Grace flows from your lips, O King,
because God has blessed you forever.

The Epistle Reading Romans 7. 15 – 25a

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

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 cantor the first time.



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

The Holy Gospel Matthew 11. 16 – 19, 25 – 30

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

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

Jesus said to the crowd, “To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

‘We played the flute for you, and you did not dance;
we wailed, and you did not mourn.’

For John came neither eating nor drinking, and they say,

‘He has a demon’;

the Son of Man came eating and drinking, and they say,

‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’

Yet wisdom is vindicated by her deeds.”

At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

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

Christine Trainor

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 . . .

The musical notation is written on two staves. The top staff is a treble clef with a key signature of one sharp (F#) and a common time signature. It is divided into two parts: 'Leader' and 'All'. The 'Leader' part consists of a single melodic line with five quarter notes: G4, A4, B4, C5, and D5. The 'All' part consists of a single melodic line with four notes: a dotted quarter note G4, a dotted quarter note A4, a half note B4, and a half note C5. The bottom staff is a bass clef with a key signature of one sharp (F#) and a common time signature. It provides a simple harmonic accompaniment for the 'All' part, consisting of a dotted quarter note G2, a dotted quarter note A2, a half note B2, and a half note C3.

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, Charleen, Sharese, Monique, Pavesh, Betty, Naomi,
Victoria, and Carol.**

We pray for those who have died, including **Alexander Knepper,
Muriel White Stehouwer, Héctor Raul Ossorio Espinel, and
Al Rambod.**

And on their Year's Mind, we remember and pray for
Mary von Kaesborg, and Dean Liechty.

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 *He shall feed his flock* George Frideric Handel (1685 – 1759)

Karen Clark and Judith Ward, *soloists*

He shall feed his flock like a Shepherd, and he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young. Come unto him, all ye that labour, come unto him that are heavy laden, and he will give you rest. Take his yoke upon you, and learn of him, for he is meek and lowly of heart, and ye shall find rest unto your souls.

— Isaiah 51. 11 and Matthew 11. 28 – 29

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 692 *I heard the voice of Jesus say* THE THIRD TUNE

I heard the voice of Jesus say, "Come unto me and rest,
and in your weariness, lay down your head upon my breast."
I came to Jesus as I was, so weary, worn, and sad;
I found in him a resting place, and he has made me glad.

I heard the voice of Jesus say, "Behold, I freely give
the living water, thirsty one, stoop down, and drink, and live."
I came to Jesus, and I drank of that life-giving stream;
my thirst was quenched, my soul revived, and now I live in him.

I heard the voice of Jesus say, "I am this dark world's light;
look unto me, your morn shall rise, and all your day be bright."
I looked to Jesus, and I found in him my Star, my Sun;
and in that light of life I'll wait till pilgrim days are done.

— Horatius Bonar (1808 – 1889)

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 719 *O beautiful for spacious skies*

MATERNA

O beautiful for spacious skies,
for amber waves of grain,
for purple mountain majesties
above the fruited plain!

America! America!
God shed His grace on thee,
and crown thy good with brotherhood
from sea to shining sea.

O beautiful for heroes proved
in liberating strife,

who more than self their country loved,
and mercy more than life!

America! America!

God mend thine every flaw,
confirm thy soul in self-control,
thy liberty in law.

O beautiful for patriot dream
that sees beyond the years
thine alabaster cities gleam
undimmed by human tears!

America! America!

God shed His grace on thee
and crown thy good with brotherhood
from sea to shining sea.

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 –

The source for *Father, we thank thee* is an ancient text known as the *Teaching of the Twelve Apostles*, a.k.a. the *Didache*. Dating to 110 C.E. and first discovered in Constantinople, it is a prayer for the whole church, described in the last stanza as grain scattered over the hillsides, but harvested and made into a single loaf of bread, which reflects the prayer of Jesus to the Creator in John 17. 21, “that they all may be one.” It’s a beautifully concise and poetic description of the eucharist. The tune first appeared in 1545 as part of *La Forme des prieres et chantz ecclesiastiques* (*The way of praying and singing [as an] assembly*), an early Protestant psalter designed to enable the congregation to sing. Originally assigned to Psalm 118, “Rendez à Dieu louange et gloire” (Render to God praise and glory), it was later included in the famous *Genevan Psalter of 1551*, where it acquired its current metrical form.

Although it is not precisely Independence Day, it is close enough to sing what is possibly the most beautiful and appropriate national song, “America the Beautiful.” The original words were written in the summer of 1892 by Katherine Lee Bates, a summer school teacher, after she and other school instructors made a trip to the top of Pike’s Peak in Colorado. According to Miss Bates from a 1918 recounting, the opening line of the hymn was inspired by the view from atop the peak. Here is the original hymn, with italics to show what would later be changed by the author:

O beautiful for *halcyon* skies,
for amber waves of grain,
for purple mountain majesties
above the *enameled* plain!
America! America!
God shed His grace on thee,
till souls wax fair as earth and air
and music-hearted sea!

O beautiful for pilgrim feet
whose stern, impassioned stress
a thoroughfare for freedom beat
across the wilderness!

America! America!
*God shed His grace on thee
till paths be wrought through wilds of thought
by pilgrim foot and knee!*

O beautiful for *glory-tale*
of liberating strife,
*when once or twice, for man's avail,
men lavished precious life!*

America! America!
*God shed His grace on thee,
till selfish gain no longer stain,
the banner of the free!*

O beautiful for patriot dream
that sees beyond the years
thine alabaster cities gleam
undimmed by human tears!

America! America!
God shed His grace on thee
*till nobler men keep once again
Thy whiter jubilee!*

Bates would later revise the text “after the lapse of a few years, during which the hymn had run the gauntlet of criticism.” The editors of *Hymnal 1982* took the final version from 1911 and conflated the second and third stanzas, out of concern that the line “a thoroughfare for freedom beat across the wilderness” might be interpreted as glorification of the settlement of America at the expense of native peoples. Even after all these changes, the words hold great meaning and power. The music was written by Samuel A. Ward for another text, but was first sung with Bates’ text in 1912 at the graduation of the Massachusetts Agricultural College. The tune and text continued to take on a life, becoming very popular during the First World War.

– 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 note that the *Slow Religion* series has come to a conclusion. Special thanks to Zoila Schoenbrun and Joe Jennings for their dedicated service with organizing and leading this engaging series.

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

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]. Note that on Friday, 3rd July, the survey site *was down* for servicing, and thus was unavailable that day only. If you had difficulty on that day, please try again.

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 —

Would you like to help those in need? St Stephen's is in collaboration with ExtraFood Marin [<https://extrafood.org/>]. This non-profit 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.

ExtraFood [<https://extrafood.org/>] is directing deliveries through St Stephen's to help make 75 meal bags per week for distribution at St Vincent's and Open Door Ministries.

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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Elizabeth Gravely, Rector's Exec. Assistant (ext. 10) [elizabeth\[at\]ststephenschurch.org](mailto:elizabeth[at]ststephenschurch.org)

Betsy Menzel, Financial Accounts Mgr. (ext. 15) [betsy\[at\]ststephenschurch.org](mailto:betsy[at]ststephenschurch.org)

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