

# Welcome to St Stephen's

## BELVEDERE

**G**enesis begins with the refrain, “And it was evening and it was morning, the first day... . And it was evening and it was morning, the second day...” and so on. That refrain means to get it into our thick skulls that *God does his best work at night*. In Sunday's first reading, we're told of a beautiful dream given to Jacob in his sleep, angels descending and ascending, with a promise from God to give him something he deserved not even slightly, “I will be with you wherever you go.”

I had a dream last night that was more of a memory appearing in my sleep. My son Gabriel is two. We're lying in bed. He's wearing swim goggles. He's twirling his hair. I'm reading a story to him. He's excited to get through it because he wants to learn how it will end. Before I can finish the page we're on he keeps saying “Turn the page!” Again and again he keeps asking me to “Turn the page!” Until finally I ask him, “How do you know that the page we're on is not the most important of them all?” 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](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/>

19th JULY 2020 | THE SIXTH SUNDAY AFTER TRINITY



**The flowers at the altar today are given by  
Marisa Bracoloni Jennings & Joe Jennings  
to the glory of God and in thanksgiving  
for the community of St Stephen's Church.**

Floral donations support the livestream service.

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

|                                 |                                     |
|---------------------------------|-------------------------------------|
| <b>Soprano</b>                  | Judith Ward Hall                    |
| <b>Alto</b>                     | TBA                                 |
| <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 Christine Tully Trainor   |
| <b>Celebrant</b>                | The Rev'd Phillip C. Ellsworth, Jr. |



# ST STEPHEN'S CHURCH

BELVEDERE

THE SIXTH SUNDAY AFTER TRINITY

19th July 2020 | 10:00 AM

Proper II | 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 542 *Christ is the world's true light*

ST JOAN

Christ is the world's true light,  
its captain of salvation,  
the Day-star clear and bright,  
of every race and nation;  
new life, new hope awakes  
for all who own his sway:  
freedom her bondage breaks,  
and night is turned to day.

In Christ all races meet,  
their ancient feuds forgetting,  
the whole round world complete,  
from sunrise to its setting:  
when Christ is throned as Lord,  
all shall forsake their fear,  
to ploughshare beat the sword,  
to pruning-hook the spear.

One Lord, in one great Name  
unite us all who own thee;  
cast out our pride and shame  
that hinder to enthrone thee;  
the world has waited long,  
has travelled long in pain;  
to heal its ancient wrong,  
come, prince of Peace, to reign.

— George Wallace Briggs (1875 – 1959)

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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 Sixth Sunday after Trinity

*Celebrant*     May God be with you.  
*People*         **And also with you.**  
*Celebrant*     Let us pray.

**A**lmighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son 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 28. 10 – 19a

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place — and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

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

*People* Thanks be to God.

**Psalm 139. 1 – 5, 13** *Domine, probasti*

John Karl Hirten (b. 1956)

**Antiphon** Lead me in the way of truth.

Lord, you have searched me out and known me; \*  
you know my sitting down and my rising up;  
you discern my thoughts from afar.

You trace my journeys and my resting-places \*  
and are acquainted with all my ways.

Indeed, there is not a word on my lips, \*  
but you, O Lord, know it altogether.

You press upon me behind and before \*  
and lay your hand upon me.

Such knowledge is too wonderful for me; \*  
it is so high that I cannot attain to it.

I will thank you, because I am marvelously made; \*  
your works are wonderful, and I know it well.

**Antiphon** Lead me in the way of truth.

## The Epistle Reading Romans 8. 12 – 25

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh — for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ — if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

*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.*



al - le - lu - ia,



al - le lu - ia,

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

## The Holy Gospel Matthew 13. 24 – 30, 36 – 43

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

Jesus put before the crowd another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man;

the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

*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 consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#). It is divided into two parts: the first part is labeled 'Leader' and contains a melodic line of six quarter notes: D4, E4, F#4, G4, A4, B4. The second part is labeled 'All' and contains a chordal accompaniment of four notes: D4, E4, F#4, and G4, with the first two notes beamed together. The bottom staff is in bass clef with the same key signature and contains a chordal accompaniment of four notes: D3, E3, F#3, and G3, with the first two notes beamed together. The lyrics 'Lord, in your mer - cy Hear our prayer.' are written below the notes.

*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  
**Martha, Stanley, Renata, Betty, and Carol.**

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

And on their Year's Mind, we remember and pray for  
**Charlotte Biggart Morrison,** and **Ronald Buller.**

*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 *Teach me, O Lord*

Thomas Attwood (1765 – 1838)

— Psalm 119. 33

Teach me O Lord, the way of thy statutes; and I shall keep it to the end.

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 482** *Lord of all hopefulness, Lord of all joy*

SLANE

Lord of all hopefulness, Lord of all joy,  
whose trust, ever childlike, no cares can destroy,  
be there at our waking, and give us, we pray,  
Your bliss in our hearts, Lord, at the break of the day.

Lord of all eagerness, Lord of all faith,  
whose strong hands were skilled at the plane and the lathe,  
be there at our labors, and give us, we pray,  
Your strength in our hearts, Lord at the noon of the day.

Lord of all kindness, Lord of all grace,  
Your hands swift to welcome, your arms to embrace,  
be there at our homing, and give us, we pray,  
Your love in our hearts, Lord, at the eve of the day.

Lord of all gentleness, Lord of all calm,  
whose voice is contentment, whose presence is balm,  
be there at our sleeping, and give us, we pray,  
Your peace in our hearts, Lord, at the end of the day.

— Jan Struther (1901 – 1953)

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**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 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 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 –

Thomas Attwood (1765 — 1838) was organist at St Paul’s Cathedral from 1792 until his death. He is buried in the crypt of the cathedral underneath the organ. A musician from an early age, he was sent abroad to study through the graces of the Prince of Wales (later King George IV) who had been impressed by his talent. He went to Vienna and became a favorite student of Wolfgang Amadeus Mozart. Because of his position at the cathedral, he was extremely well-known and influential. During his travels to the continent he became good friends with Felix Mendelssohn and was responsible for having him come to London to play recitals and conduct his oratorios. Most of his church compositions have fallen by the wayside, but “Teach me, O Lord” remains one of Atwood’s more well-known pieces.

Jan Struther’s text “Lord of all hopefulness” was first paired with the tune in the 1940 *Episcopal Hymnal*, where it made an immediate impact because the straightforward (almost simplistic) imagery of the text matched the immediacy of the tune. The text is in the form of a “collect” (as found in priestly prayers throughout the liturgy) which includes an address describing an attribute of God (e.g., “Lord of all hopefulness, whose trust no cares can destroy”) followed by a petition relating to it (“be there at our waking”, etc.).

Of Irish folk origin, the hymn tune SLANE is named for a hill about ten miles from Tara Hill in County Meath. It is on that hill, according to the account in *The Confessions of St Patrick*, that St Patrick defied the command of the pagan king Loigare, by lighting the Paschal fire on Easter eve. The act was done in defiance of the king’s edict that no fire could be ignited before the royal fire was lit by the king’s hand on Tara hill. The royal fire was kindled to celebrate the pagan Spring festival and symbolized the return of light and change of season following the dark winter.

## – 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.

Donald Sung leads a *film discussion* on **Wednesdays, at 4:00 pm**. Next one is **22nd July**, on *Chinatown*.

**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.

Although the Bishop has extended church regatherings to the end of August, 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

## 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

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