

# Welcome

## to St Stephen's

### BELVEDERE

In Paul's Letter to the Romans he calls on us to be a living sacrifice. I remember a friend saying once, "the problem with living sacrifices is that they keep crawling off the altar!" It seems a daunting expectation to give so fully of ourselves.

Yet, it can be an exhilarating charge. I'm reminded of a story when disciple Gil Bailie visited Howard Thurman, asking "What am I going to do with my life? What does the world need?" Thurman replied, "Don't ask yourself what the world needs. Ask yourself what makes you come alive and go do that, because what the world needs is people who come alive."

Welcome to St Stephen's, a community serving Christ while becoming ever more alive in the Spirit.

### **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 <http://ststephensbelvedere.squarespace.com/>

**23rd AUGUST 2020 | THE ELEVENTH SUNDAY AFTER TRINITY**



**The flowers at the altar today are given by  
John Karl Hirten  
in thanksgiving for his daughter & grandchildren,  
& for the people of St Stephen's Church.**

Floral donations support the livestream service.

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

<b>Scripture Reader</b>	Ivan Weinberg [Exodus lesson]
<b>Scripture Reader</b>	John Busterud [Romans lesson]
<b>Soprano</b>	Judith Ward Hall
<b>Alto</b>	Matheus L. Coura
<b>Tenor</b>	Douglas Mandell
<b>Bass</b>	Wilford Kelly
<b>Director of Parish Music</b>	John Karl Hirten
<b>Livestream Production Crew</b>	Oliver Dugan, Alec Marasa, Jack Putney
<b>Preacher</b>	The Rev'd Phillip C. Ellsworth, Jr.
<b>Celebrant</b>	The Rev'd Christine Tully Trainor



# ST STEPHEN'S CHURCH

BELVEDERE

THE ELEVENTH SUNDAY AFTER TRINITY

23rd August 2020 | 10:00 AM

Proper 16 | 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 587 *Our Parent, by whose Name*

RHOSYMEDRE

Our Parent, by whose name all parenthood is known,  
who dost in love proclaim each family thine own:  
    bless thou all parents, guarding well, with constant love as sentinel,  
    the homes in which your people dwell.

O Christ, thyself a child within an earthly home,  
with heart still undefiled, thou didst to manhood come;  
    our children bless, in every place, that they may all behold thy face,  
    and knowing thee may grow in grace.

O Spirit, who dost bind our hearts in unity,  
who teaches us to find the love from self set free,  
    in all our hearts such love increase, that every home, by this release,  
    may be the dwelling place of peace.

— 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 Eleventh Sunday after Trinity | Proper 16**

*Celebrant* May God be with you.

*People* **And also with thy spirit.**

*Celebrant* Let us pray.

**G**rant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 Exodus 1. 8 – 2. 10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, “This must be one of the Hebrews’ children,” she said. Then his sister said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?” Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

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

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

**Antiphon** Our help is in the name of the Lord.

If the Lord had not been on our side, \*  
let Israel now say;

If the Lord had not been on our side, \*  
when enemies rose up against us;

Then would they have swallowed us up alive \*  
in their fierce anger toward us;

Then would the waters have overwhelmed us \*  
and the torrent gone over us;

Then would the raging waters \*  
have gone right over us.

Blessed be the Lord! \*  
he has not given us over to be a prey for their teeth.

We have escaped like a bird from the snare of the fowler; \*  
the snare is broken, and we have escaped.

Our help is in the Name of the LORD, \*  
the maker of heaven and earth.

**Antiphon** Our help is in the name of the Lord.

**The Epistle Reading** **Romans 12. 1 – 8**

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober

judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

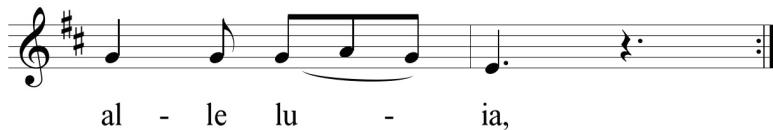
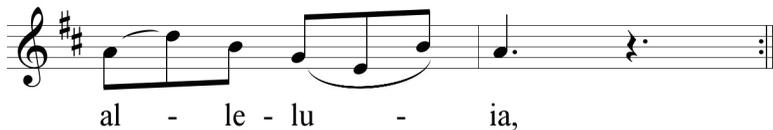
*Reader* Hear what the Spirit is saying to God's people.  
*People* Thanks be to God.

*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 16. 13 – 20

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

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

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

*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  
**Deirdre, Lynn, Dan, Robert, Martha, and Carol.**

We pray for those who have died, including **Timothy Hirten, Bobby Hall, Sean McGee, and Alexander Knepper.**

And on their Year's Mind, we remember and pray for **Mary Dilg, Jane Twinting Richards, Josselyn Young Edwards, and Jose Antonio Garcia-Romero.**

*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

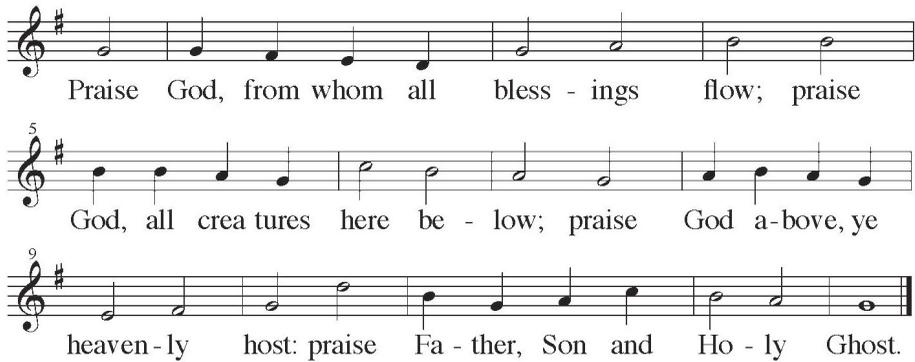
At the Offertory *Tu es Petrus*

Hans Leo Hassler (1564 — 1612)

You are Peter, and upon this rock I will build my church,  
and the gates of Hell shall not prevail against it.

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.

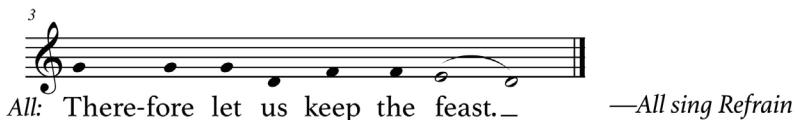
## At the Breaking of the Bread

Peregrine Tone

*Repeat refrain after the cantor the first time.*



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



## 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 315 *Thou who at thy first Eucharist didst pray* SONG 1

Thou, who at thy first Eucharist didst pray  
that all thy Church might be for ever one,  
grant us at every Eucharist to say with longing heart and soul,  
“Thy will be done.”  
O may we all one bread, one body be, through this blest sacrament of unity.

For all thy Church, O Lord, we intercede;  
make thou our sad divisions soon to cease;  
draw us the nearer each to each, we plead, by drawing all to thee,  
O Prince of Peace; thus may we all one bread, one body be,  
through this blest sacrament of unity.

So, Lord, at length when sacraments shall cease,  
may we be one with all thy Church above,  
one with thy saints in one unbroken peace,  
one with thy saints in one unbounded love;  
more blessèd still, in peace and love  
to be one with the Trinity in Unity.

— William Harry Turton (1856 — 1938)

## 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 522** *Glorious things of thee are spoken*

AUSTRIA

Glorious things of thee are spoken, Zion, city of our God;  
    he whose word cannot be broken formed thee for his own abode;  
    on the Rock of Ages founded, what can shake thy sure repose?  
With salvation's walls surrounded, thou may'st smile at all thy foes.  
  
See! the streams of living waters, springing from eternal love,  
    well supply thy sons and daughters, and all fear of want remove.  
Who can faint while such a river ever will their thirst assuage?  
Grace which, like the Lord, the giver, never fails from age to age.  
  
Round each habitation hov'ring, see the cloud and fire appear  
    for a glory and a covering, showing that the Lord is near.  
Thus deriving from their banner, light by night and shade by day,  
    safe they feed upon the manna which he gives them when they pray.

— John Newton (1725 — 1807)

### **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 –

Hans Leo Hassler was born in Nuremberg but, like several of his contemporaries, went to Italy at a young age and studied in Venice with Andrea Gabrieli, the Maestro di Cappella of the Basilica of San Marco. Hassler became a colleague of Andrea's nephew, Giovanni, who was also studying there, and many of his large compositions are influenced by the young Venetian. That said, *Tu es Petrus* bears more of a resemblance to the work of another Italian composer, Palestrina, in its pure, flowing manner. The work starts with entrances of the soprano, alto, tenor, and bass, in that order, following the rules of fugal counterpoint, then briefly develops into a series of two-part imitative counterpoint before returning to a four-part texture.

The hymn “Glorious things of thee are spoken” (written by John Newton, who also wrote “Amazing Grace”) has long been one of the most popular in the hymnal. Since 1889, it has been associated with the tune AUSTRIA when it first appeared in *The Primitive Methodist Hymnal*. The tune was written by the great Austrian composer Joseph Haydn (1732 – 1809) after a trip he took to London. He was much impressed by the impact of the British anthem “God save the King,” and how much it stirred the people. Upon returning he wrote the tune to go with a new text written by Lorenz Leopold Haschka entitled “Gott erhalte Franz der Kaiser” (God uphold Kaiser Franz), and the song was first performed in 1797 on the Kaiser's birthday. New words were written after the establishment of the Austrian Republic in 1918. Meanwhile, next door in Germany, the text “Deutschland, Deutschland uber Alles” was written in the 1840s by one Hoffman von Fallersleben. It remained the German national anthem until 1946, when a new one was written with music by Mozart. It is hoped that enough time has passed since the Second World War to enable this tune to be sung again with only happy associations.

## – 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**. 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.

- *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.

Please see this week's *St Stephen's Church News* for an update on regathering in the month of September.

**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 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.

## Regathering Update

St Stephen's continues to move forward with efforts to gather again for in-person worship. With the wise counsel of the St Stephen's Regathering Advisory Task Force, the parish submitted a detailed plan describing our safety protocol to the diocese. This plan just received approval, so the worship team is moving forward with implementing the plan.

We are hoping to begin in-person worship mid-September (exact Sunday to be determined). We will hold a trial service to trouble-shoot the logistics, which are myriad! So that you will have an idea about what to expect, please note the following guidelines, procedures, and description that have been incorporated into our plan.

The morning service will meet on Sundays from 8:15 am to about 8:45 am in the courtyard. A word liturgy, it will combine prayers and music with a focus on scripture and preaching. Brief and accessible, it aspires to appeal to all ages. Observing current guidelines, we can have up to 25 people attending (including worship leaders and musicians). Reservations will be made through the office, 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. Check in at 8 am will be required. 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.

While such restrictive parameters around our worship may not meet the needs of many of us for showing our great affection for one another, we will continue moving forward in ways that assure safety and honor different comfort levels during this time of pandemic. Livestream services will continue at 10 am. Please stay tuned for more details in coming weeks.

— CTT+



— Sacred Ground Discussion Circles at St Stephen's —

The opportunity to join a discussion circle for the Sacred Ground program at St Stephen's is coming to a close for the upcoming sessions. Registration to join a group ends **Monday, 24th August**.

If you would like to be part of a group this fall, please take the survey to sign up:

[Survey Link](#).

To find out more about the program, please click here:

[Sacred Ground Description Link](#).

or contact [the Rev'd Christine Trainor](#).

— CTT+

# 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