

Welcome

to St Stephen's

BELVEDERE

Happy Father's Day! Unlike Mother's Day, this national holiday has relatively light roots. In 1909 a woman named Sonora Dodd, one of six children raised by a single parent widower and Civil War veteran, rallied support to observe a parallel holiday for male parents. While the day conjures images of outdoor grilling, well-meaning neckties, and a fine, rare single-malt, many take advantage of the day to remember the encouragement, strength, and wise counsel given by the important men in their lives who have acted in fatherly roles.

Welcome to St Stephen's, a Christ-centered community seeking to follow in the way of the Father who desires peace, justice, equality, and flourishing for all the peoples.

To our visitors, newcomers, and seekers:

- If you're new via the livestream, please email 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/>

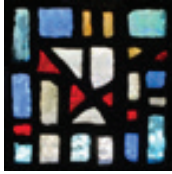
21st JUNE 2020 | THE SECOND SUNDAY AFTER TRINITY



**The flowers at the altar today were given by
Anita Ostrom and Richard Schaper
in gratitude to God that every life matters and is kin to us,
and in support of the livestream service.**

Serving at the Altar Today

Alto	Karen Clark
Tenor	Douglas Mandell
Bass	Wilford Kelly
Director of Parish Music	John Karl Hirten
Preacher	The Rev'd Phillip C. Ellsworth, Jr.
Celebrant	The Rev'd Christine Tully Trainor



ST STEPHEN'S CHURCH

BELVEDERE

THE SECOND SUNDAY AFTER TRINITY

21st June 2020 | 10:00 AM

Proper 7 | 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 537, stanzas 1 – 4 *Christ for the world we sing*

MOSCOW

Christ for the world we sing;
the world to Christ we bring
with loving zeal:
the poor and them that mourn,
the faint and overborne,
sin-sick and sorrow worn,
whom Christ doth heal.

Christ for the world we sing;
the world to Christ we bring
with fervent prayer:
the wayward and the lost,
by restless passions tossed,
redeemed at countless cost
from dark despair.

Christ for the world we sing;
the world to Christ we bring
with one accord:
with us the work to share,
with us reproach to dare,
with us the cross to bear,
for Christ our Lord.

Christ for the world we sing;
the world to Christ we bring
with joyful song:
the newborn souls, whose days,
reclaimed from error's ways,
inspired with hope and praise,
to Christ belong.

— Samuel Wolcott (1813 – 1886)

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 procleain 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 Second Sunday after Trinity

Celebrant May God be with you.

People **And also with you.**

Celebrant Let us pray.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; 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 21. 8 – 21**

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring." So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept.

And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

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

People Thanks be to God.

Canticle *The first Song of Isaiah* Hymn 679

THOMAS MERTON

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

Make his deeds known to the peoples; tell out his exalted Name.
Praise the Lord, who has done great things;
all his works his might proclaim.

Zion, lift your voice in singing; for with you has come to dwell,
in your very midst, the great and Holy One of Israel.

— Carl P. Daw, Jr. (b. 1944)

The Epistle Reading Romans 6. 1b – 11

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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

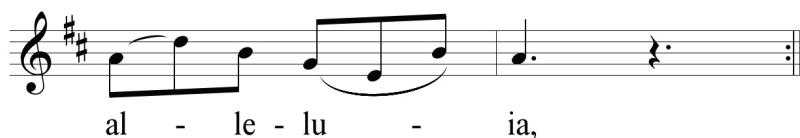
People **Thanks be to God.**

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 10. 24 – 39**

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

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

Jesus said to the twelve disciples, “A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher,

and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

“So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

“Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.

“Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s foes will be members of one’s own household.

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it.”

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 . . .

The musical notation is written on two staves. The top staff is in treble clef with a key signature of one sharp (F#). It is divided into two sections: the first section is labeled 'Leader' and contains five quarter notes (G4, A4, B4, C5, D5) corresponding to the lyrics 'Lord, in your mer - cy'; the second section is labeled 'All' and contains a half note (E4) and a quarter note (F#4) corresponding to the lyrics 'Hear our prayer.'. The bottom staff is in bass clef with the same key signature and contains a half note (E3) and a quarter note (F#3) corresponding to the lyrics '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
Charleen, Sharese, Monique, Pavesh, Betty, Naomi, Victoria, and Carol.

We pray for those who have died, including **Héctor Raul Ossorio Espinel, Al Rambod, and Salma and Javed Iftekhar.**

And on their Year's Mind, we remember and pray for **Lallie Pratt, and Mardi Burnes.**

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>.

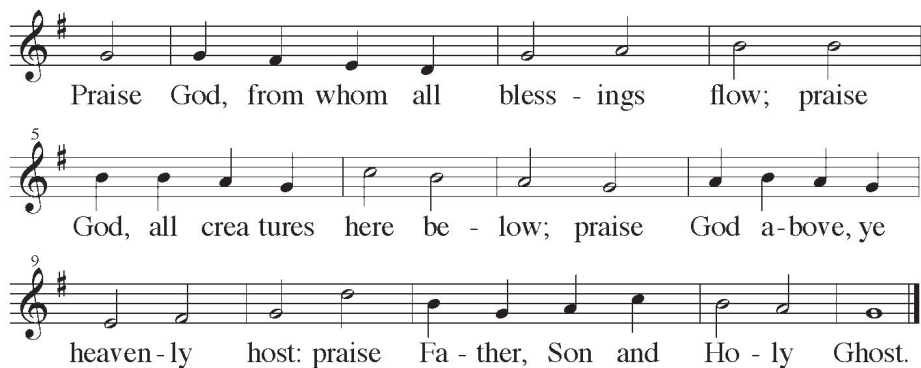
THE LITURGY OF THE EUCHARIST

At the Offertory *Have mercy on me, O Lord* Thomas Tomkins (1572 – 1656)

Have mercy upon me, O Lord,
after thy great goodness,
and according to the multitude of thy mercies do away mine offences.

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.

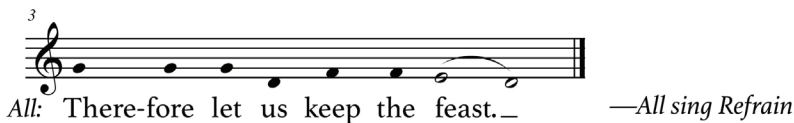
At the Breaking of the Bread

Peregrine Tone

Repeat refrain after 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 Meditation *There is a Balm in Gilead* African American
Sung by Wilford Kelly Spiritual

There is a balm in Gilead, to make the wounded whole,
there is a balm in Gilead, to heal the sin-sick soul.
Sometimes I feel discouraged, and think my work's in vain,
but then the Holy Spirit revives my soul again.
If you cannot preach like Peter, if you cannot pray like Paul,
you can tell the love of Jesus, and say, "He died for all."

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 296 *We know that Christ is raised and dies no more*

ENGELBERG

We know that Christ is raised and dies no more.
Embraced by death, he broke its fearful hold;
and our despair he turned to blazing joy. Alleluia!

We share by water in his saving death.
Reborn, we share with him an Easter life
as living members of a living Christ. Alleluia!

The Father's splendor clothes the Son with life.
The Spirit's power shakes the Church of God.
Baptized, we live with God the Three-in-One. Alleluia!

A new creation comes to life and grows
as Christ's new body takes on flesh and blood.
The universe, restored and whole, will sing: Alleluia!

— John Brownlow Geyer (b.1932) *alt.*

The Dismissal

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

People Thanks be to God. Alleluia, Alleluia!

— Music Notes —

The text “Christ for the world we sing” was written by Samuel Wolcott (1813 – 1886) while he was pastor of Plymouth Congregational Church, Cleveland. In 1869, he was a delegate to the 25th annual convention of the Young Men's Christian Association (many people don't realize that the YMCA was founded as a group that aimed to put Christian principals into people's daily practice,

and having a healthy body was only one aspect of that). Wolcott served as a missionary in Syria and was deeply impressed by the motto for the convention, “Christ for the world, and the world for Christ.” He would develop that into the hymn we know today.

The tune MOSCOW was originally paired with the text “Come thou, almighty King” (Hymn 365), and both are examples of an alternate definition of the word “parody.” Today we understand the word as “creating a composition based on a previous one which imitates the original in an intentionally mocking way,” but it can also be defined as “making use of a preexisting composition to create a new one.” Both the original text and the tune were parodies of “God save the King,” and the idea was to create an anthem that would be sung by the church that put the reign of God in the proper perspective vis-à-vis the reign of a earthly ruler. The later text became popular in the early 20th C. The tune name reflects the place of the death of the composer, Felice de Giardini.

Thomas Tomkins’ father was also a musician, a vicar choral of the cathedral of St Davids in Wales, and organist there; his three half-brothers were musicians as well, but none attained the fame of Thomas. In 1596 he was appointed as a choral instructor at Worcester Cathedral. He studied with William Byrd for a time in London, and became a Gentleman Ordinary of the Chapel Royal sometime before 1620, eventually becoming senior organist there in 1625.

— Announcements —

Happy Father’s Day to all from St Stephen’s.

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.

This Sunday, 21st June, at 9:00a, join Joe Jennings for a recap discussion of the *Slow Religion, The Gospel of John series*.

Donald Sung leads a *film discussion* on **Wednesdays, at 4:00 pm**. Next one is 24th June.

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.

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)

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