

Welcome

to St Stephen's

BELVEDERE

Jesus took some time apart to pray. His time with God did not close him off to the world, but inspired, restored him, and re-energized him to go to the help of the troubled disciples. Ideally, the time that we spend in prayer builds us up in our relationship with God and strengthens us to act in God's name.

Peter had courage when his eyes were on Jesus, but he foundered when he got distracted by himself and his anxieties. Welcome to St Stephen's, where we seek to keep our eyes on God as we weather tumultuous times.

To our visitors, newcomers, and seekers:

- If you're new via the livestream, please email [office\[at\]ststephenschurch.org](mailto:office@ststephenschurch.org) to let us know who you are, to ask questions, or to make comments.
- Donations and Contributions can be made online at <http://ststephenschurch.org/styled-23%20Contribute/index.html>.
- If you are ready to inquire about membership, want us to pray for you or someone you name, or you'd like a call from one of our priests, please email office@ststephenschurch.org.
- All currently available Livestream links, Christian Education forums, and classes can be accessed on the church website St Stephen's Central page.
- Visit *Together Apart*, the daily clergy blog, at <https://ststephensbelvedere.squarespace.com/>

9th AUGUST 2020 | THE NINTH SUNDAY AFTER TRINITY



**The flowers at the altar today are given by
Bonnie & Stephen Echerd
and with love and in celebration of
Barbara Berling's birthday.**

Floral donations support the livestream service.

Serving at the Altar Today

Soprano	Judith Ward Hall
Alto	Matheus L. Coura
Tenor	TBA
Bass	Wilford Kelly
Director of Parish Music	John Karl Hirten
Livestream Production Crew	Oliver Dugan, Jack Putney
Preacher	The Rev'd Phillip C. Ellsworth, Jr.
Celebrant	The Rev'd Christine Tully Trainor



ST STEPHEN'S CHURCH

BELVEDERE

THE NINTH SUNDAY AFTER TRINITY

9th August 2020 | 10:00 AM

Proper 14 | 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 533 *How wondrous and great thy works, God of praise!*

LYONS

How wondrous and great thy works, God of praise!

How just, King of saints, and true are thy ways!

O who shall not fear thee and honor thy Name?

Thou only art holy, thou only supreme.

To nations of earth thy light shall be shown;

their worship and vows shall come to thy throne:

thy truth and thy judgements shall spread all abroad,

till earths every people confess thee their God.

— Henry Onderdonk (1759 – 1858)

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 Ninth Sunday after Trinity

Celebrant May God be with you.

People **And also with you.**

Celebrant Let us pray.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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 37. 1 – 4, 12 – 28

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him" — that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

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

People Thanks be to God.

Psalm 105. 1 – 6 *Confitemini Domino*

Plainsong

Antiphon I will sing to the Lord for all the good he has done for me.

Give thanks to the LORD and call upon his Name; *
make known his deeds among the peoples.

Sing to him, sing praises to him, *
and speak of all his marvelous works.

Glory in his holy Name; *
let the hearts of those who seek the LORD rejoice.

Search for the LORD and his strength; *
continually seek his face.

Remember the marvels he has done, *
his wonders and the judgments of his mouth,

O offspring of Abraham his servant, *
O children of Jacob his chosen.

Antiphon I will sing to the Lord for all the good he has done for me.

The Epistle Reading Romans 10. 5 – 15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say?

“The word is near you, on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

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 14. 22 – 33

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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
Dan, Robert, Martha, Stanley, Betty, and Carol.

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

And on his Year's Mind, we remember and pray for **Manuel DePonte, Jr.,**
and **Marilyn Weinberg.**

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 *Let us break bread together on our knees* Traditional arr.
Moses Hogan (1957 – 2003)

Wilford Kelly, *bass*

Let us break bread together on our knees.

Let us break bread together on our knees.

When I fall on my knees with my face to the rising sun,

O Lord, have mercy on me.

Let us drink wine together on our knees.

Let us drink wine together on our knees.

When I fall on my knees with my face to the rising sun,

O Lord, have mercy on me.

Let us praise God together on our knees.

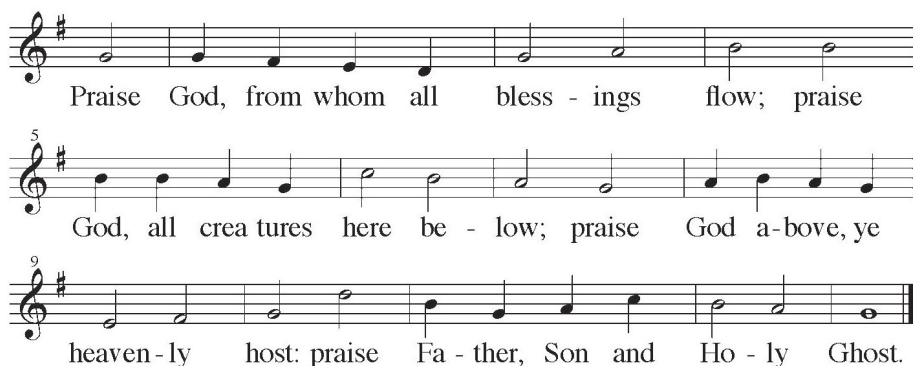
Let us praise God together on our knees.

When I fall on my knees with my face to the rising sun,

O Lord, have mercy on me.

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

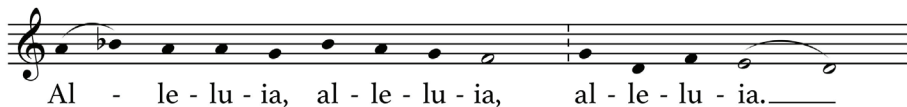
and the glory,

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 636 *How firm a foundation, ye saints of the Lord*

FOUNDATION

How firm a foundation, ye saints of the Lord,
is laid for your faith in his excellent word!
What more can he say than to you he hath said,
to you that for refuge to Jesus have fled?

“Fear not, I am with thee; O be not dismayed!
For I am thy God, and will still give thee aid
I’ll strengthen thee, help thee, and cause thee to stand,
upheld by my righteous, omnipotent hand.”

“When through the deep waters I call thee to go,
the rivers of woe shall not thee overflow;
for I will be with thee, thy troubles to bless,
and sanctify to thee thy deepest distress.”

“When through fiery trials thy pathways shall lie,
my grace, all sufficient, shall be thy supply;
the flame shall not hurt thee; I only design
thy dross to consume, and thy gold to refine.”

“The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
that soul, though all hell should endeavor to shake,
I’ll never, no, never, no, never forsake.”

— K. in John Rippon’s *Selection*, 1787

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 608 *Eternal Father, strong to save*

MELITA

Eternal Father, strong to save, whose arm hath bound the restless wave,
who bidd'st the mighty ocean deep its own appointed limits keep:
O hear us when we cry to thee for those in peril on the sea.

O Christ, whose voice the waters heard and hushed their raging at thy word,
who walkedst on the foaming deep, and calm amidst its rage didst sleep:
O hear us when we cry to thee for those in peril on the sea.

Most Holy Spirit, who didst brood upon the chaos dark and rude,
and bid its angry tumult cease, and give, for wild confusion, peace:
O hear us when we cry to thee for those in peril on the sea.

O Trinity of love and power, thy children's shield in danger's hour;
from rock and tempest, fire and foe, protect them wheresoe'er they go;
thus evermore shall rise to thee glad hymns of praise from land and sea.

— William Whiting (1825 – 1878)

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 –

Many people come to a church and assume that, because there are hymnals in the pews, those books are part and parcel of the denomination. The truth is that religious books, including hymnals, have always been largely the result of business ventures. In the fertile social landscape of the 1800's, where there were many evangelical offshoots of mainline denominations, a host of entrepreneurs set about publishing tune books of hymns and psalms in the hopes of catching the wave of religious fervor and benefitting from it. Many of our hymns today date back to these publications.

The text of the hymn “How firm a foundation” made its first appearance in the second edition of *A Selection of Hymns from the Best Authors, Intended as an Appendix to Dr. Watts's Psalms and Hymns* (London, 1787), edited by John Rippon. This book was quite popular both in England and in America, the earliest U.S. imprint dating from 1792, becoming part of the hymnal of the Episcopal Church in 1826. In the original edition of Rippon's book, the hymn had seven stanzas, and was entitled “Exceeding great and precious Promises. 2 Pet(er) 3:4,” and was signed “K.” It's thought that “K” represents the name of Richard Keen, who may have been the author, and who was the precentor of the Baptist congregation in London where Rippon was minister. The version in the *Hymnal 1982* presents the original stanzas 1, 3 – 5, and 7 with only slight updates.

The tune FOUNDATION is American in origin and is surely one of the most widely sung of any of this country's folk hymns. It was first printed in a shape note tunebook, *Genuine Church Music* (Winchester, VA, 1832), compiled by Joseph Funk and associated with the text from Rippon, although the name of the tune was PROTECTION. Many versions of this popular tune were printed with differing texts throughout the 19th Century. However, it did not appear with this tune in the Episcopal hymnal until *Hymnal 1982*, and even so it was also paired with another tune, LYON, which had been its accompanying tune in the *1940 Hymnal*.

– Announcements –

For all St Stephen's live streams and virtual offerings, please go to the **ST STEPHEN'S CENTRAL** page on our website at <http://ststephenschurch.org/>.

Visit *Together Apart*, the almost daily clergy blog, at <https://ststephensbelvedere.squarespace.com/>

Stay Connected with Bible Studies and discussions that continue online via Zoom. Go to St Stephen's Central at ststephenschurch.org for all links.

Donald Sung leads a *film discussion* on **Wednesdays, at 4:00 pm.**

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.

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.

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 [*St Stephen's Church News* was formerly called the *Tidings*.] 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.

– Sacred Ground –

We hope to start a Discussion Circle at St Stephen's Church. Because you have received invitations to the previous forums on Race and Religion, you may be interested in hearing about this opportunity, and you may not have seen the article in *Tidings [St Stephen's Church News]*.

Sacred Ground is a:

10-part series is built around a powerful online curriculum of documentary films and readings that focus on Indigenous, Black, Latino, and Asian/Pacific American histories as they intersect with European American histories. The curriculum is not intended as a comprehensive summary, but rather a starting point for discussion as participants connect historical narratives with their own life experiences. "*Sacred Ground* is a time and opportunity to hear the story of our past with regard to race, to hear our stories of our pasts," Presiding Bishop Michael Curry said in a video statement released with the curriculum's February 2019 launch. "From the travail and the reality of all those stories may emerge hope for a new day."

If you would be interested in participating in a Dialogue Circle at St Stephen's Church, [please click here to take an organizational survey](#).

If you would like to read more about the *Sacred Ground* program, [please click here](#).

To read about *Sacred Ground's* current impact through Dialogue Circles across the Episcopal Church, please go to the [Episcopal News Service article here](#).

We are grateful for your continued interest in growth and discipleship.

Peace,
Christine +

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
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JoAnn Haseltine, Verger	Roger Felton, Sexton
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American Bach Soloists, Artists in Residence	(415) 621-7900