

Welcome to St Stephen's BELVEDERE

The Bible is able to depict its central protagonists in an unflattering light. The story of Hagar [Genesis 21], for example. Abraham, Sarah, and God don't come off looking good at all. This is worth considering as the *cancel culture* bandwagon trundles across an already profoundly unforgiving landscape. For that chapter alone in their biography, the supercilious would cancel Abraham, Sarah, and the Most High. How could their reputations possibly survive scrutiny after what comes in the next chapter? "God tested Abraham saying, 'Take your son, your only son, Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains which I shall tell you.'"

All over the Old Testament there are sacrifices made by the offerer. This will be the first time God himself provides the sacrifice; in the next God will suffer for us, "in our place." Here is the essential sign of contradiction to look for on the property of this church, in our *Christus Rex* and high above the main doors visible a mile away; the sign of the God "whose property is always to have mercy": the cross. Welcome to St Stephen's.

To our visitors, newcomers, and seekers:

- If you're new via the livestream, please email office[at]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/>

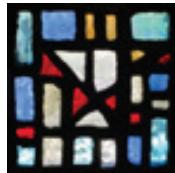
28th JUNE 2020 | THE THIRD SUNDAY AFTER TRINITY



The flowers at the altar today were given by
by Victoria & Phil Ellsworth
to the glory of God and in loving memory of Victoria's parents,
Muriel & Robert White,
and in support of the livestream service.

Serving at the Altar Today

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



ST STEPHEN'S CHURCH

BELVEDERE

THE THIRD SUNDAY AFTER TRINITY

28th June 2020 | 10:00 AM

Proper 8 | 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 *Jubilate Deo*

Michael Praetorius (1571 – 1621)

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 Third Sunday after Trinity

Celebrant May God be with you.

People And also with you.

Celebrant Let us pray.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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 22. 1 – 14*

God tested Abraham. He said to him, “Abraham!” And he said, “Here I am.” He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.” So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, “Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.” Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, “Father!” And he said, “Here I am, my son.” He said, “The fire and the wood are here, but where is the lamb for a burnt offering?” Abraham said, “God himself will provide the lamb for a burnt offering, my son.” So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.” And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place “The Lord will provide”; as it is said to this day, “On the mount of the Lord it shall be provided.”

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

People **Thanks be to God.**

Psalm 13 *Usquequo, Domine?*

Plainsong

Antiphon Give light to our eyes, O Lord.

How long, O LORD?
will you forget me for ever? *
how long will you hide your face from me?

How long shall I have perplexity in my mind,
and grief in my heart, day after day? *
how long shall my enemy triumph over me?

Look upon me and answer me, O LORD my God; *
give light to my eyes, lest I sleep in death;

Lest my enemy say, “I have prevailed over him,” *
and my foes rejoice that I have fallen.

But I put my trust in your mercy; *
my heart is joyful because of your saving help.

I will sing to the LORD, for he has dealt with me richly; *

I will praise the Name of the Lord Most High.

Antiphon Give light to our eyes, O Lord.

The Epistle Reading Romans 6. 12 – 23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin,

which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

People **Thanks be to God.**

The people stand and remain standing for the Holy Gospel.

The Sequence *Alleluia*

John Karl Hirten (b. 1956)

Repeat each phrase after cantor the first time.

al - le - lu - ia,

al - le lu - ia,

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

The Holy Gospel Matthew 10. 40 – 42

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

Jesus said, “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple — truly I tell you, none of these will lose their reward.”

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 ~~resurrection~~ resurrection of the dead,
 and the life of the world to come. Amen.

The Prayers of the People

Cantor: We pray . . .

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 Alexander Knepper,

Muriel White Stehouwer, Héctor Raul Ossorio Espinel, Al Rambod, and Salma and Javed Iftekhar.

And on their Year's Mind, we remember and pray for

Lawrence Arthur Richard, Michael Painter, and Jack Ellsworth.

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 *Hide not thou thy face* Richard Farrant (c. 1530 – 1580)

Hide not thou thy face from us, O Lord,
and cast not off thy servant in displeasure:
for we confess our sins unto thee and hide not our unrighteousness.
For thy mercy sake, deliver us from all out sins. Amen.

The Doxology

OLD HUNDREDTH

Praise God, from whom all blessings flow; praise
 5 God, all creatures here be - low; praise God a-bove, ye
 9 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!

from the Rose Hill Mass by John Karl Hirten

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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

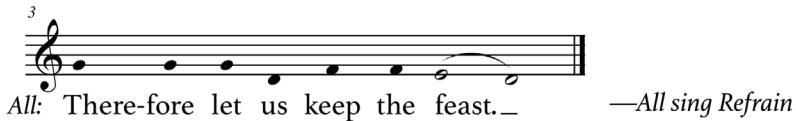
Peregrine Tone

Repeat refrain after cantor the first time.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia._____

Choir: Christ our Passover is sacrificed for us.



3
All: There-fore let us keep the feast. — *All sing Refrain*

The Peace

Invitation

At the Communion

How will I receive the Sacrament if not by mouth? By faith. The Church has been through pestilence and passed its wisdom down to us in the Book of Common Prayer. Here's the rubric [instruction] from the 1689 Prayer Book translated into contemporary Californian: "But if a person, either by reason of extremity of sickness or . . . by any other just impediment, cannot receive the Sacrament of Christ's Body and Blood: the Clergy shall instruct them that if they repent of their sins, and believe that Jesus Christ has suffered death upon the Cross for them, and shed his Blood for their redemption, earnestly remembering the benefits they have received thereby . . . they eat and drink the Body and Blood of our Savior Christ profitably to their soul's health, although they do not receive the Sacrament with their mouth."

Via live stream you will receive what Tradition calls Spiritual Communion. Inclining your hearts, you will eat and drink the Body and Blood of our Savior Jesus Christ to your soul's health, although you do not receive the Sacrament with your mouth.

Communion Music

Communion Hymn 318 *Here, O my Lord, I see thee face to face*

NYACK

Here, O my Lord, I see thee face to face;
here would I touch and handle things unseen,
here grasp with firmer hand th'eternal grace,
and all my weariness upon thee lean.

Here would I feed upon the bread of God,
here drink with thee the royal wine of heav'n;
here would I lay aside each earthly load,
here taste afresh the calm of sin forgiv'n.

I have no help but thine, nor do I need
another arm save thine to lean upon:
it is enough, my Lord, enough indeed;
my strength is in thy might, thy might alone.

Mine is the sin, but thine the righteousness;
mine is the guilt, but thine the cleansing blood;
here is my robe, my refuge, and my peace:
thy blood, thy righteousness, O Lord my God.

— Horatius Bonar (1808 – 1889)

The Post-Communion Prayer of Thanksgiving *The people stand.*

After Communion, the Celebrant says Let us pray.

Said by all.

Almighty Creator of all, we give you thanks and praise that when we were still far off you met us in your Son and brought us home. Dying and living, he declared your love, gave us grace, and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit enlightens, give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise your name; through Christ our Lord. Amen.

The Blessing *The people remain standing and respond Amen at the conclusion.*

Celebrant

God the Holy Trinity, make you strong in faith and love, defend you on every side, and guide you in truth and peace; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit be with you this day and ever more. **Amen.**

At the Retiring Procession

Hymn 609 *Where cross the crowded ways of life*

GARDINER

Where cross the crowded ways of life,
where sound the cries of race and clan,
above the noise of selfish strife,
we hear your voice, O Son of Man.

In haunts of wretchedness and need,
on shadowed thresholds fraught with fears,
from paths where hide the lures of greed,
we catch the vision of your tears.

From tender childhood's helplessness,
from human grief and burdened toil,
from famished souls, from sorrow's stress,
your heart has never known recoil.

The cup of water given for you
still holds the freshness of your grace;
yet long these multitudes to view
the sweet compassion of your face.

O Master, from the mountainside,
make haste to heal these hearts of pain;
among these restless throngs abide;
O tread the city's streets again;

Till all the world shall learn your love,
and follow where your feet have trod;
till glorious from your heaven above
shall come the city of our God.

— Frank Mason North (1850 – 1935)

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 —

Richard Farrant (c. 1530 – 1580) was known as a choirmaster, but he was more well known as a playwright and theatrical producer who created the Blackfriars Theatre that hosted children's companies. Very little else is known about him. He became a gentleman of the Chapel Royal in the reign of Edward VI, but resigned his post in 1564 on being appointed master of the children of St George's Chapel, Windsor. His plays, on classical themes, are all lost. In November 1569 he became Master of the Chapel Royal, holding this post concurrently with that at Windsor. Few of Farrant's compositions survive. The best known are a service, and the anthems *Call to remembrance* and *Hide not thou thy face*. It is thought that there were other John Farrants who were active composers during the period and there are several compositions attributed simply to "Farrant" in early sources, which may be by him or by one of the others.

The Rev'd Dr. Frank Mason North was a Methodist minister who served in and around New York City. In the 1880, he became corresponding secretary of the New York City Church Extension and Missionary Society, helping to develop churches as community centers, where they would provide services to the poor and immigrant communities. A proponent of the church as an instrument of social change, he once wrote, "Only, then, when the church acts from the conviction that Christianity relates itself to the life both of the individual and of the community, can its true mission be accomplished. It must cure its fevered patient and at the same time drain the marsh where lurk the germs of the disease." North authored several hymns, but the most well-known is "Where cross the crowded ways of life," a text which is particularly apt to today's pandemic crisis.

The tune dates to an 1815 publication by William Gardiner (1770 – 1853) a stocking manufacturer by trade and an amateur musician. He was a great admirer of Beethoven, Haydn, and Mozart, and published a book of melodies that he attributed to these great composers that were adapted for church use as hymn tunes. The original name of this tune was BEETHOVEN but was changed by the editors of Hymnal 1982 to GARDINER because they could not trace the tune to Beethoven at all.

— Announcements —

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

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

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

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

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

Live Stream | We seek your feedback on your experience with the quality of the livestream. Are you having technical difficulties with livestream sound? Video? Glitches? Please email Elizabeth Gravely to let us know.

- *A tip from Rod Hall:* If you are having audio problems, try not watching the stream live but clicking on the url later — perhaps at 11:15 — and downloading the video.
- **If you log on to the Livestream prior to 10:00 am**, and then have trouble with viewing at the 10:00 hour, refresh your browser and the livestream should reset to stream.

Your participation is requested for the **regathering survey** available with a link in *Tidings* [St Stephen's Church News]. Note that on Friday, 3rd July, the survey site *will be down* for servicing, and thus unavailable that day only.

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 \$400 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
The Rev'd Christine Trainor, Assoc. Rector (ext. 12)	christine[at]ststephenschurch.org
The Rev'd Deacon Alberta Brown Buller (ext. 28)	deacon.alberta[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
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