

# Welcome to St Stephen's

## BELVEDERE

Labor Day, a national holiday in the US celebrated on the first Monday in September, is a creation of the labor movement dedicated to the social and economic achievements of American workers. A yearly tribute to the varied contributions workers have made to the strength, prosperity, and well-being of our country, the holiday seems particularly poignant this year. With unemployment at unprecedented levels, we are mindful of, and pray for, all those who do not have work at this time. We pray also for all those whose work puts them in harm's way, caring for and protecting members of our local and national communities. And we pray for all those trying to do any work in the face of pandemic, political tension, and environmental crisis.

Welcome to St Stephen's this holiday weekend, a community that works and serves in the name of Christ.

### To our visitors, newcomers, and seekers:

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

6TH SEPTEMBER 2020 | THE THIRTEENTH SUNDAY AFTER TRINITY



The flowers at the altar today are given by  
Lauren & Jerry Hancock in celebration of  
the St Stephen's community, especially during these  
uncertain times, and in memory of their beloved parents,  
Charles Dessommes & Mary Hancock.  
Floral donations support the livestream service.

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

<b>Scripture Reader</b>	Betsy Menzel [Exodus lesson]
<b>Scripture Reader</b>	John Jenkins [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 THIRTEENTH SUNDAY AFTER TRINITY

6th September 2020 | 10:00 AM

Proper 18 | 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 174** *At the Lamb's high feast we sing*

SALZBURG

At the Lamb's high feast we sing  
praise to our victorious King,  
who hath washed us in the tide  
flowing from his pierced side;  
praise we him, whose love divine  
gives his sacred Blood for wine,  
gives his Body for the feast,  
Christ the victim, Christ the priest.

Where the Paschal blood is poured,  
death's dark angel sheathes his sword;  
Israel's hosts triumphant go  
through the wave that drowns the foe.

Praise we Christ, whose blood was shed,  
Paschal victim, Paschal bread;  
with sincerity and love  
eat we manna from above.

Mighty victim from on high,  
hell's fierce powers beneath thee lie;  
thou hast conquered in the fight,  
thou hast brought us life and light:  
now no more can death appall,  
now no more the grave entrall;  
thou hast opened paradise,  
and in thee thy saints shall rise.

Easter triumph, Easter joy,  
these alone do sin destroy.

From sin's power do thou set free  
souls newborn, O Lord, in thee.

Hymns of glory, songs of praise,

Father unto thee we raise:  
risen Lord, all praise to thee,  
with the Spirit, ever be.

— Translated from 17th C. Latin by Robert Campbell (1814 — 1868)

### The Acclamation

<i>Celebrant</i>	The world belongs to God.
People	<b>The earth and all its people.</b>
<i>Celebrant</i>	How good it is, how wonderful
People	<b>To live together in community.</b>
<i>Celebrant</i>	Love and faith come together.
People	<b>Justice and peace hold hands.</b>
<i>Celebrant</i>	Were Christ's disciples to keep silent
People	<b>These stones would shout aloud.</b>
<i>Celebrant</i>	Open our lips, O God,
People	<b>And our mouths shall proclaim your praise.</b>

### 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 Thirteenth Sunday after Trinity | Proper 18

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

**G**rant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

*The people sit.*

### The First Reading Exodus 12. 1 – 14

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For

I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

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

*People*    **Thanks be to God.**

**Antiphon** Let the children of Zion be joyful in their King.

Hallelujah!

Sing to the LORD a new song; \*  
sing his praise in the congregation of the faithful.

Let Israel rejoice in his Maker; \*  
let the children of Zion be joyful in their King.

Let them praise his Name in the dance; \*  
let them sing praise to him with timbrel and harp.

For the LORD takes pleasure in his people \*  
and adorns the poor with victory.

Let the faithful rejoice in triumph; \*  
let them be joyful on their beds.

Let the praises of God be in their throat \*  
and a two-edged sword in their hand;

To wreak vengeance on the nations \*  
and punishment on the peoples;

To bind their kings in chains \*  
and their nobles with links of iron;

To inflict on them the judgment decreed; \*  
this is glory for all his faithful people.

Hallelujah!

**Antiphon** Let the children of Zion be joyful in their King.

**The Epistle Reading** **Romans 13. 8 – 14**

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your



neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

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

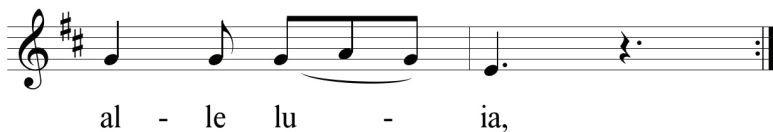
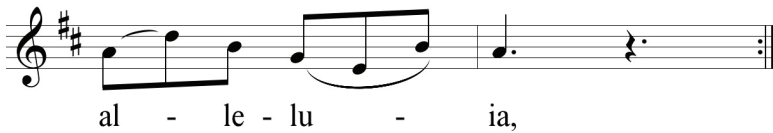
*People* **Thanks be to God.**

*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 18. 15 – 20**

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

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

Jesus said, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

*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.

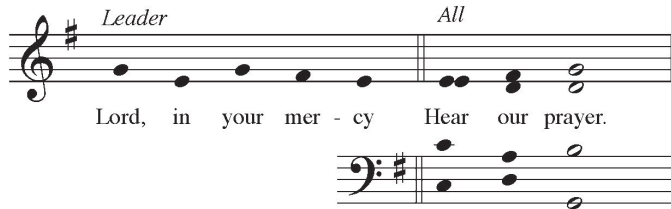
We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection 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  
**Ruth, Allison, Kareem, Dan, Betty, Paul, Dierdre, Lynn, Martha, and Carol.**

We pray for those who have died, including **Susan Hedges, Robert Turkle, Sr., William A. King, Pat McDonald, Midge Moore, Karla Gibson, Steve Berg, Timothy Hirten, and Bobby Hall.**

And on her Year's Mind, we remember and pray for  
**Leslie Jane Connarn.**

*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** *Cantate Domino*

Hans Leo Hassler (1564 – 1612)

Let all the earth sing God a new song. Sing to God and bless God's name;  
proclaim salvation from day to day.  
Declare the glory of God among the nations  
and God's wonders among all peoples.

— Psalm 96, 1 – 3

**The Doxology**

OLD HUNDREDTH

The musical notation is a four-part setting of the Doxology in G major (one sharp). It consists of three staves of music. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody is composed of quarter and half notes. The lyrics are: "Praise God, from whom all bless - ings flow; praise". The second staff begins with a treble clef and a key signature of one sharp. The melody continues with quarter and half notes. The lyrics are: "God, all crea tures here be - low; praise God a-bove, ye". The third staff begins with a treble clef and a key signature of one sharp. The melody concludes with quarter and half notes, ending with a double bar line. The lyrics are: "heaven - ly host: praise Fa - ther, Son and Ho - ly Ghost."

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,

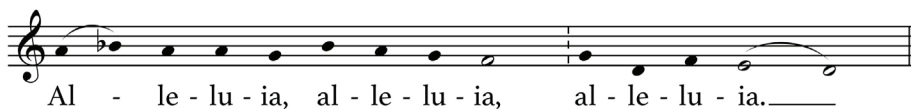
## The Lord's Prayer

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.

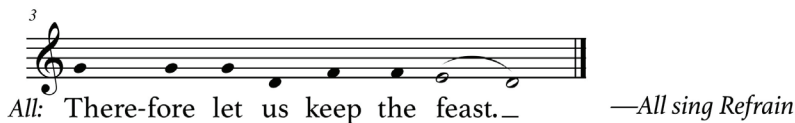
## At the Breaking of the Bread

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 602** *Jesu, Jesu, fill us with your love* CHERE PONI

Jesu, Jesu, fill us with your love,  
show us how to serve the neighbors we have from you. **Refrain** [r]

Kneels at the feet of his friends,  
silently washes their feet,  
Master who acts as a slave to them. [r]

Neighbors are rich and poor,  
neighbors are black and white,  
neighbors are nearby and far away. [r]

These are the ones we should serve,  
these are the ones we should love.  
All are neighbors to us and you. [r]

— Tom Colvin (1925 – 2000)

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

*After Communion, the Celebrant says* Let us pray.

*Said by all.*

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

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

*Celebrant*

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

## At the Retiring Procession

**Hymn 518** *Christ is made the sure foundation*

WESTMINSTER

Christ is made the sure foundation, Christ the head and corner-stone  
chosen of the Lord and precious, binding all the Church in one;  
holy Zion's help for ever, and her confidence alone.

All that dedicated city, dearly loved of God on high,  
in exultant jubilaion pours perpetual melody;  
God the One in Three adoring in glad hymns eternally.

To this temple where we call thee, come, O Lord of Hosts, today;  
with thy wonted loving kindness, hear thy servants as they pray,  
and thy fullest benediction shed within its walls alway.

Here vouchsafe to all thy servants what they ask of thee to gain;  
what they gain from thee, for ever with the blessed to retain,  
and hereafter in thy glory evermore with thee to reign.

— 7th C. Latin, tr. by John Mason Neale (1818 – 1866) *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!

## The Postlude

## — Music Notes —

Hans Leo Hassler was the first in a line of German born composers to study in Italy. At the age of 20, he went to Venice to study with Andrea Gabrieli, the music director at the cathedral there. When he crossed back over the Alps several years later, he brought with him Italian sensibilities as a composer and used many of the new techniques they had developed, such as an expanded harmonic palette and a refined rhythmic style that prefigured the Baroque era. He spent the remainder of his life working in prestigious positions at Nuremburg and then Dresden, where he would be succeeded by the likes of Michael Praetorius and Heinrich Schütz.

In the 19th Century, Christian missionaries in Ghana encouraged their converts to write texts in their own language which would be then set to tunes found in European hymnals. One hundred years later, when Thomas Stevenson Colvin served as a missionary in Malawi and Ghana, he encouraged the Christian natives to write their own hymn texts and sing them to some traditional African melodies that were familiar to them. Colvin would eventually collect, translate and arrange many of the hymns and publish them in a collection called *Fill Us With Your Love* (1981). The hymn we sing today is the most popular from that collection. The original text was somewhat altered (for example, the first two lines of verse 2 were “Neighbors are rich men and poor, neighbors are black men and white”).

The text “Christ is made the sure foundation” is a translation of an ancient Latin hymn (*Urbs beata*) by the scholar and hymn-writer John Mason Neale first published in 1851, though it has been altered in successive publications. The music is by the great English composer Henry Purcell (1659 – 1695) and is from the last part of a verse anthem called “O God, thou art my God,” and is a setting of the word “Hallelujah.” The “marriage” of the current text and tune was introduced to Americans through the broadcast of the wedding of Princess Margaret to Lord Snowden in 1960.

## — 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/>

**St Stephen's Clergy and Staff will observe the Monday Holiday.** Except for emergencies, calls will receive a response as soon as possible after the holiday.

**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.

- St Stephen's has moved the livestream channel to YouTube. All upcoming livestreams, as well as those for 8.23.20 and 8.16.20 will be available on this channel. If you subscribe with your Google account, you can always doublecheck for the most recent version of the current livestream, as well as view those archived since the changeover. See your *Tidings* for complete instructions on how to sign up.

Go to [https://www.youtube.com/channel/UCXrUQn\\_EzrgXLZTVE2AqIUQ](https://www.youtube.com/channel/UCXrUQn_EzrgXLZTVE2AqIUQ), and save this in your browser favorites.

- *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.

**Livestream Concert** | **12th September, 4p.** Join Wilford Kelly and John Karl Hirten for a livestream concert. Go to <http://www.wilfordkelly.com> for more information, and to get the link.

**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.

**Diocesan Zoom Convention** | The 171st Diocesan Convention will be held virtually via Zoom on Friday, 16th October, and Saturday, 17th October.

**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 Tidings* on Saturday at 6:00a, look in your junk mail first. It helps to add dee[at]ststephenschurch.org into your address book.



## — Fall Adult Bible Studies and Sunday Forums —

### **Sunday, 13th September, 9:00 — 10:00 am Zoom**

Slow Religion: The Foundations of Christian Faith in the 21st Century

*Where is God in the Whirlwind or Our Exile of Today?*

The Slow Religion: The Foundations of Christian Faith studies explore the core beliefs and experiences of the Christian faith and invite reflection within our 21st Century/Covid-19 pandemic context. The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun, and is organized into two sets: first, the historical context and development of the faith; and, second topical examinations of belief and how to apply those today. The Topics include: *God, Jesus Christ, the Holy Spirit, Incarnation, Resurrection, Forgiveness of Sins and Eternal Life*. Each subject will include a brief presentation to give historical and textual content, readings in the Bible, creeds and prayers from multiple sources, and then questions for reflection and discussion.

Pre-Christian Origins and Context

Pre-Christian context for the new religion: Greek, Pagan, and Jewish views of God, early creeds and prayer life. Sources include the Old Testament and Roman and Greek texts. We will reflect on how do we respond when God seems distant, and modernity attempts to crowd out religious faith?

### **Sunday, 20th September, 9:00 — 10:00 am Zoom**

Slow Religion: The Foundations of Christian Faith in the 21st Century

Pre-Christian Origins and Context

Pre-Christian context for the new religion: Greek, Pagan, and Jewish views of God, early creeds and prayer life. Sources include the Old Testament and Roman and Greek texts. We will reflect on how do we respond when God seems distant, and modernity attempts to crowd out religious faith? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

### **Sunday, 27th September 27, 9:00 — 10:00 am Zoom**

Imagery in The Bible, Karl Belgum

### **Sunday 4th October, 9:00 — 10:00 am Zoom**

Slow Religion: The Foundations of Christian Faith in the 21st Century

Jesus Christ and the Holy Spirit

Life, ministry, death, resurrection and ascension of Jesus Christ, and the increasing prominence of the Holy Spirit as witnessed in the Gospels.

Comparative views of the evolution of the creed and prayer life from 1st century

Judaism to Jesus. Sources include Gospels and Roman texts. We will reflect on how do we discern God's presence and command and how do we respond when God becomes active in our lives? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

**Sunday 11th, October 11, 9:00 — 10:00 am Zoom**

Slow Religion: The Foundations of Christian Faith in the 21st Century  
Jesus Christ and the Holy Spirit

Life, ministry, death, resurrection and ascension of Jesus Christ, and the increasing prominence of the Holy Spirit as witnessed in the Gospels. Comparative views of the evolution of the creed and prayer life from 1st century Judaism to Jesus. Sources include Gospels and Roman texts. We will reflect on how do we discern God's presence and command and how do we respond when God becomes active in our lives? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

**Sunday, 18th October, 9:00 — 1:00 am Zoom**

Slow Religion: The Foundations of Christian Faith in the 21st Century  
The Early Church (40 — 400CE)

How the early Christian community experienced the Holy Spirit, expanded its communal prayer life, built the foundation of the Church and creeds (confession and profession of faith) and differentiated and defended itself from the influences of Judaism and Greek philosophy. We will reflect on how do we connect with the Holy Spirit in our lives, experience God's love and acceptance, and find the strength to love and serve God in the world around us? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

**Sunday 25th October, 9:00 — 1:00 am Zoom TBA**

Karl Belgum

**Sunday 1 November, 9:00 — 10:00 am Zoom**

Slow Religion: The Foundations of Christian Faith in the 21st Century  
The Early Church (40 — 400CE)

How the early Christian community experienced the Holy Spirit, expanded its communal prayer life, built the foundation of the Church and creeds (confession and profession of faith) and differentiated and defended itself from the influences of Judaism and Greek philosophy. We will reflect on how do we connect with the Holy Spirit in our lives, experience God's love and acceptance, and find the strength to love and serve God in the world around us? The series is led by Joe Jennings and the Rev'd Zoila Schoenbrun.

## Regathering Update 5th September 2020

Preparations for in-person worship continue. We hope to run a trial service and then re-open for worship in the courtyard on Sunday, September 27th (dependent on safety precautions relating to COVID regulations and AQI due to wildfires).

The outdoor worship service envisioned will offer 18 reserved spots. We plan to offer reservations through Eventbrite. **The reservation process will begin at noon on Monday, September 21 and close at Noon on Thursday, September 24th**, the office time to prepare for set up and check-in on Sunday. Instructions on how to reserve spots will be provided closer to the re-opening date.

Check-in for the service will be at 8 am, with worship beginning at 8:15. A word liturgy, the service will combine prayers and music with a focus on scripture and preaching. Brief and accessible, it aspires to appeal to all ages. While we hope to be able to offer holy eucharist/communion before too long, and are preparing for a safe method of distribution, we are still awaiting episcopal approval for the sharing of this sacrament.

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. 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.

The livestream service will continue at 10 am. Please stay tuned as we ready to re-gather.

— CTT+

# SUMMER MUSINGS

**A Benefit Recital  
Wilford Kelly, bass-baritone  
John Karl Hirten, piano**



**Featuring works by Massenet, Brahms, Strauss,  
Bernstein, Bellini, and Hogan**

**Saturday, September 12, 2020  
4:00 PM PDT**

For the livestream link, ways to contribute, and more  
information, visit [www.wilfordkelly.com](http://www.wilfordkelly.com)

## Fire Disaster Relief



At last count, 560 wildfires currently raged across the state of California. According to Cal Fire, the mass of land burned in the past seven days is larger than the size of Rhode Island, already more than triple the area burned during a typical fire season. Thousands have been evacuated and displaced, during a pandemic. You need only step outside, or sniff the smoky air seeping into your home to know that many of us, and our neighbors face great risk and loss.

The generosity many of you have shown was needed and heartwarming. However, relief providers signal that the amount of donated items organizations have received has become overwhelming and difficult to manage.

Neighboring relief providers have asked that instead of items, monetary donations be directed to the North Coast Opportunities/Mendo Lake Credit Union Lake County Wildfire Relief Fund:

<https://www.ncoinc.org/disaster-recovery/>

with a memo for “Valley Fire.” The Red Cross suggests visiting:

[www.redcross.org](http://www.redcross.org)

to contribute financial aid or texting the word “REDCROSS” to 90999 to make a \$10 donation.

## A Prayer for Disasters

*O God of compassion, we pray for those who have been devastated by this hurricane and these wildfires. We remember those who have lost their lives so suddenly. We hold in our hearts the families forever changed by grief and loss. Bring them consolation and comfort. Surround them with our prayer for strength. Bless those who have survived and heal their memories of trauma and devastation. May they have the courage to face the long road of rebuilding ahead.*

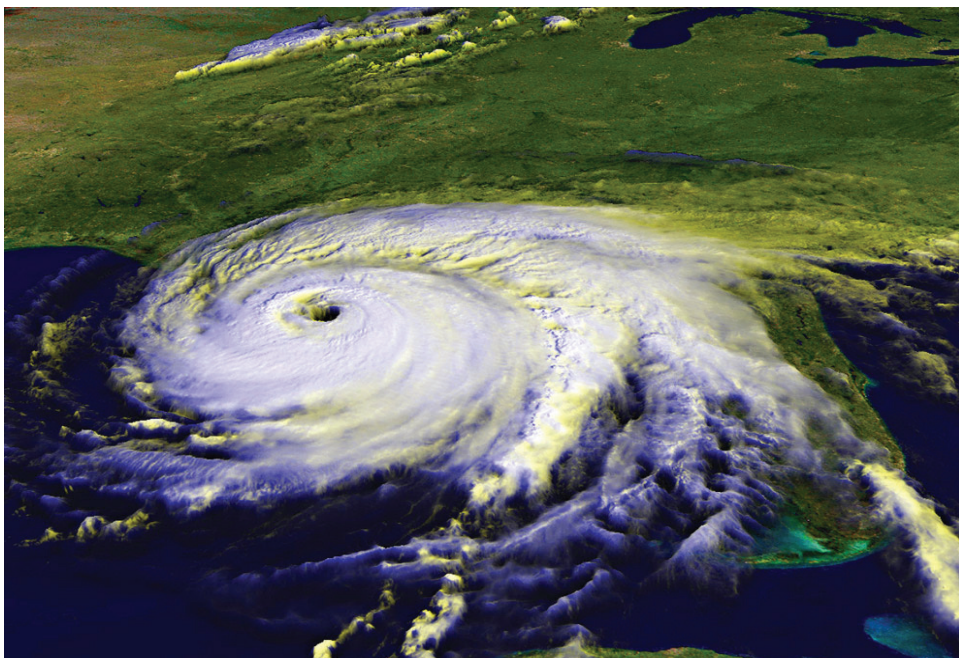
*We ask your blessing on all those who have lost their homes, their livelihoods, their security, and their hope. Bless the work of relief agencies and those providing emergency assistance. May their work be guided by the grace and strength that comes from you alone.*

*Help us respond with generosity in prayer, in assistance, in aid to the best of our abilities. Keep our hearts focused on the needs of those affected, even after the crisis is over. We ask this in Jesus's name. Amen.*

— CTT+



## Hurricane Laura Disaster Relief



ALERT: As the Episcopal Relief Development acts quickly to assist those impacted by #Hurricane Laura and other devastating storms, we urgently ask for your support. Make a donation to our hurricane relief fund and help us assist Episcopal dioceses in the Gulf Coast, who have extensive experience responding to disasters — not to mention powerful communications networks.

Please give today: <http://bit.ly/HurricaneLaura20FB>

# 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)

The Rev'd Christine Trainor, Assoc. Rector (ext. 12) [christine\[at\]ststephenschurch.org](mailto:christine[at]ststephenschurch.org)

The Rev'd Richard Schaper, Assisting Priest [rlschaper\[at\]gmail.com](mailto:rlschaper[at]gmail.com)

The Rev'd Zoila Schoenbrun, Assisting Priest [dicknzoila\[at\]aol.com](mailto:dicknzoila[at]aol.com)

The Rev'd Shari M. Young, Assisting Priest [shariyoung37\[at\]gmail.com](mailto:shariyoung37[at]gmail.com)

The Venerable Dorothy Jones, Assisting Deacon [office\[at\]ststephenschurch.org](mailto:office[at]ststephenschurch.org)

John Karl Hirten, Music Director (ext. 17) [johnkhirten\[at\]ststephenschurch.org](mailto:johnkhirten[at]ststephenschurch.org)

Elizabeth Gravely, Rector's Exec. Assistant (ext. 10) [elizabeth\[at\]ststephenschurch.org](mailto:elizabeth[at]ststephenschurch.org)

Betsy Menzel, Financial Accounts Mgr. (ext. 15) [betsy\[at\]ststephenschurch.org](mailto:betsy[at]ststephenschurch.org)

Dee Bell-Becker, Communications Assoc. (ext. 23) [dee\[at\]ststephenschurch.org](mailto: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](mailto:satoko[at]ststephenschurch.org)

American Bach Soloists, Artists in Residence (415) 621-7900