

THE SEVENTH SUNDAY AFTER PENTECOST

Holy Eucharist
Service
Year B RCL
July 8, 2018
9:00AM

St. Augustine of Hippo

A Parish of the Episcopal Diocese of New York



The St. Augustine's eCho

ORDER OF SERVICE

Opening Hymn My Lord, What A Morning (3) #13 (LEVAS)

THE WORD OF GOD

Opening Acclamation EOW 4

Gloria in Excelsis

The Collects: Proper 9 BCP pg. 230

The First Reading Ezekiel 2:1-5

Psalm 123 BCP pg. 780

The Epistle 2 Corinthians 12:2-10

Sequence Hymn In My Life, Lord (3) #216 (LEVAS)

The Holy Gospel Mark 6:1-13

SERMON

"Prophets are not without honor, except in their hometown, and among their own kin, and in their own house."

by The Rev. Nathanael Saint-Pierre

The Nicene Creed BCP pg. 358

Confession of Sin BCP pg. 359

The Peace

THE OFFERTORY

Offertory Hymn #657 (Hymnal)

Love Divine, All Love Excelling (3)

The Doxology

THE HOLY COMMUNION:

The Great Thanksgiving BCP pg. 367

Sanctus ET Benedictus

The Lord's Prayer

The Fraction Anthem

Agnus Dei

THE BREAKING OF THE BREAD

Administration of the Sacrament

Communion Hymn Just As I Am (6) #137 (LEVAS)

Homeless/Soup Kitchen Offering

Welcome & Announcements

Post Communion Prayer Onscreen

Recessional Hymn Lead Me, Guide Me (3) #194 (LEVAS)

Dismissal BCP p. 366



Prophets Beware

Weekly Services and Programs Sundays

8:00 AM Said Eucharist (No Service during Summer)

9:00 AM Sung Eucharist (Parish Hall)

2:00 - 4:00 PM Pastoral Visitations

Wednesdays

12 Noon Healing Service with Holy Eucharist

9:00 PM Phone Line Prayer

Mission Statement

St. Augustine's Church is a Christ-centered ministry where everyone is invited and welcome.

We are a loving Christian body that seeks to enhance spirituality and community.

*The Clergy's
Corner*

“Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.”

The Rev. Nathanael Saint-Pierre



Have you ever met someone who knew you when you were a baby? He has seen you growing in front of his very eyes, has changed your diapers and believes he know you inside-out, and has already made up his mind about who you are and what you can do? Have you ever been labeled as someone you deeply know you are not, this judgment being based on your country of origin, your skin color, an impediment you may have?

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You may remember that sentence from Nathanael: “Can anything good comes out of Nazareth?” How do we go beyond our prejudices to embrace someone and welcome him, despite his difference of view, origin, ethnicity, into our communities?

This text followed two great miracles performed by Jesus: in one, he healed a woman with a hemorrhage; in the second, he brought a young woman back to life. When he arrived in Nazareth, he was, at first, welcomed and received with praise, admiration, and amazement (you may also recall his triumphant entry into Jerusalem). But once curiosity or in-depth analysis kicked in, as soon as oppressive systems were threatened, what the people knew about him started to influence their judgment. Admiration flipped into hostility; amazement flipped into rejection. We need to dig deeper into the reasons why such changes in behavior were extended to him. Maybe Nazareth was known for producing lunatics, crazies. You may remember a few chapters before, even Jesus’ parents went to get him under control because they believed he had lost his mind. Maybe, it was a colonized mentality.

Israel was under occupation. Nazarenes themselves were oppressed. The rejection of one of their own could have been a symptom of inter-nalized oppression. Maybe, it was just jealousy or envy. It is human nature to sometimes feel so overshadowed by someone else's success that we respond to it, not with the appreciation of the manifestation of God's love through him, but with the hostility of evil, willing to destroy what another can achieve.

I can only say that I have observed, rightly or wrongly, you're free to decide for yourself, that in certain Black communities, we behave like the Nazarenes. We don't specifically know why, but, sometimes, we become very jealous or envious to see one of our own succeed. Some of us may even have a justification for that: "The one who is successful develops a big head and doesn't care about the pack anymore now that he has made a name for himself." This is what some psychologists have named Internalized Oppression, and it is a big challenge that we need to overcome. In other communities, the minimal achievement of one member, a picture that has been taken, a song that has been written, a scrapbook that has been put together, insignificant works of art, are valued, appreciated and exhibited as community achievements. In our community, we laugh at people when they try to accomplish some-thing.

As a Haitian immigrant, a Green Card holder in the USA, with a colonized mentality, internalized oppression has always been very real to me. I didn't know it was possible, but reading the stories from many others, who, at the surface may seem very different from me, made internalized oppression even "more real."

I am not sure if you have decided to imagine a community where we will put aside our doubts and embrace the manifestations of the presence of God in our peers and people with whom we share the same ancestry, but what a great community we could become if we could envision God's transformative actions in building trust among one another.

Because, let's face it, colonization implanted in us distrust in each other. We could not trust the brother because he could be a spy for the master. We could not value his accomplishments because he was put in a position of privilege that we coveted. The more divided we are, the better we contribute to make the oppressive system flourishing and powerful.

Jesus did not force himself to demonstrate his capability in the presence of the naysayers. He did not try to convince the denigrators. He did not even address their disrespect. It is in the text that followed this first section, that he commissioned his disciples to go out, two-by-two, and teach with the very instruction that in places that they were welcomed to stay and teach more, but in places they were met with hostility, to shake the dust off their sandals and walk away.

What do we lose when we question the credibility of one of our own? Who do we think really becomes the loser? The people of Nazareth, who could have benefited not only from Jesus' teaching, but from his ability to bring the love of God into the midst of his people, lost a great opportunity. It is never beneficial to slam the door on people we don't know or make people feel "other". For every time we "other" people, devalue people, denigrate people, become envious of people, become jealous of people, every time we've done these things to one of the little ones, we have closed the door on the face of Jesus.

God can use anyone to bring salvation. We can trust that God can enter into any thing, any one, at any time, to bring about his kingdom into the world. The purpose of a Christian community is to help people to grow until they reach the stature of Christ. It is important for us within the Black community that we reject that internalized oppression that made us feel so unworthy, to consider ourselves Godly and God-like. Although we've been living constantly in the shadow of a system that denied us access to its standards, it is our duty to change

that narrative and to create Christian norms in which the diversity of the human race is a lot more important than the standards of beauty of the Kardashians. And it is my prayer that, no matter where we come from, Ghana, Sierra Leone, Jamaica, Providential, Haiti, or if we were born in North Carolina, South Carolina, Brooklyn, New York, we are all one and we will let God's love help us to build up one another. Amen.



HOLY EUCHARIST RITE II

OPENING HYMN

#13 (LEVAS)

MY LORD, WHAT A MORNING (3)

THE WORD OF GOD

Celebrant Blessed be the one, holy and living God.

All Glory to God for ever and ever.

When appointed, the following hymn or some other song of praise is sung or said, all standing

GLORIA IN EXCELSIS

**Glory to God in the highest and peace to his people on earth.
Lord God, Heavenly King, almighty God and Father,
We worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
You take away the sin of the world;
Have mercy on us;
You are seated at the right hand of the Father;
Receive our prayer.
For you alone are the Holy One, you alone are the Lord,
You alone are the Most High, Jesus Christ, with the Holy Spirit,
In the glory of God the Father. Amen**

The Celebrant says to the people

God be with you.

All **And also with you.**

Celebrant **Let us pray.**

The Celebrant says the Collects.

THE COLLECT

The Seventh Sunday after Pentecost: Proper 9

BCP p. 230

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE FIRST READING

Ezekiel 2:1-5

Ezekiel stands in God's presence and receives a decisive charge to speak the truth.

A reading (lesson) from the Book of the Prophet Ezekiel:

The Lord said to me: O mortal, stand up on your feet, and I will speak with you. And when he spoke to me, a spirit entered into me and set me on my feet; and I heard him speaking to me. He said to me, Mortal, I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day. The descendants are impudent and stubborn. I am sending you to them, and you shall say to them, "Thus says the Lord God." Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them.

*Hear what the Spirit is saying to God's people
All Thanks be to God*

THE RESPONSE

Psalm 123

Ad te levavi oculos meos

BCP pg. 780

¹ To you I lift up my eyes, *
to you enthroned in the heavens.

² As the eyes of servants look to the hand of their masters, *
and the eyes of a maid to the hand of her mistress,

³ So our eyes look to the LORD our God, *
until he show us his mercy.

⁴ Have mercy upon us, O LORD, have mercy, *
for we have had more than enough of contempt,

⁵ Too much of the scorn of the indolent rich, *
and of the derision of the proud.

*Glory to the Father, and to the Son, and to the Holy Spirit: *
As it was in the beginning, is now, and will be for ever. Amen.*

THE EPISTLE

2 Corinthians 12:2-10

Paul tells the Corinthians that he could boast but he refrains because he knows that God's strength is made perfect in our weakness.

A reading from the Second Letter of Paul to the Corinthians:

I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from

it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, “My grace is sufficient for you, for power is made perfect in weakness.” So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

All *Hear what the Spirit is saying to God’s people*
Thanks be to God.

SEQUENCE HYMN IN MY LIFE, LORD (3) #216 (LEVAS)

THE HOLY GOSPEL

Mark 6:1-13

Jesus has divine power to heal afflictions but the people of Nazareth turn him away by their disbelief.

The Holy Gospel of our Lord Jesus Christ, according to **Mark**.
All **Glory to you, Lord Christ**

Jesus came to his hometown, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, “Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?” And they took offense at him. Then Jesus said to them, “Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.” And he could do no deed of

power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief.

Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He said to them, "Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

The Gospel of the Lord
All Praise to you, Lord Christ

SEQUENCE HYMN

IN MY LIFE, LORD (3)

#216 (LEVAS)



THE SERMON:

“Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.”

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Have you ever met someone who knew you when you were a baby? He has seen you growing in front of his very eyes, has changed your diapers and believes he know you inside-out, and has already made up his mind about who you are and what you can do? Have you ever been labeled as someone you deeply know you are not, this judgment being based on your country of origin, your skin color, an impediment you may have?

Situation: Jesus found himself in Nazareth, the town he was from, and where he was known by almost everyone.

Complication: You may remember that sentence from Nathanael: “Can anything good comes out of Nazareth?” How do we go beyond our prejudices to embrace someone and welcome him, despite his difference of view, origin, ethnicity, into our communities?

Resolution: This text followed two great miracles performed by Jesus: in one, he healed a woman with a hemorrhage; in the second, he brought a young woman back to life. When he arrived in Nazareth, he was, at first, welcomed and received with praise, admiration, and amazement (you may also recall his triumphant entry into Jerusalem). But once curiosity or in-depth analysis kicked in, as soon as oppressive systems were threatened, what the people knew about him started to influence their judgment. Admiration flipped into hostility; amazement flipped into rejection. We need to dig deeper into the reasons why such changes in behavior were extended to him. Maybe Nazareth was known for producing lunatics, crazies. You may remember a few chapters before, even Jesus’ parents went to get him under control because they believed he had lost his mind. Maybe, it was a colonized mentality. Israel was under occupation. Nazarenes themselves were oppressed. The rejection of one of their own could have been a symptom of internalized oppression. Maybe, it was just jealousy or envy. It is human nature to sometimes feel so

overshadowed by someone else's success that we respond to it, not with the appreciation of the manifestation of God's love through him, but with the hostility of evil, willing to destroy what another can achieve.

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Celebration: Jesus did not force himself to demonstrate his capability in the presence of the naysayers. He did not try to convince the denigrators. He

did not even address their disrespect. It is in the text that followed this first section, that he commissioned his disciples to go out, two-by-two, and teach with the very instruction that in places that they were welcomed to stay and teach more, but in places they were met with hostility, to shake the dust off their sandals and walk away.

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THE NICENE CREED

BCP p. 358

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,
was incarnate of the Holy Spirit
and the Virgin Mary,
and became truly human.

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.
who with the Father and the Son
is worshiped and glorified.
who 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:

(Unknown Source)

Deacon or other leader

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and
humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
***That they may be faithful ministers of your Word and
Sacraments.***

We pray for all who govern and hold authority in the nations
of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The People may add their own petitions.

Confession and Absolution

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

God of all mercy: We confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world, you have created. We repent of the evil that enslaves us, the evil we have done, And the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

The Priest, stands and says

Almighty God have mercy on you, forgive all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen**

THE PEACE

BCP p. 360

All stand. The Celebrant says to the people

Celebrant **The peace of God be always with you.**

All **And also with you.**

The Ministers and People greet one another in the name of the Lord.

THE HOLY COMMUNION

The Celebrant begins the Offertory with the following sentence.

OFFERTORY SENTENCE

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

THE OFFERTORY

OFFERTORY HYMN **#657 (HYMNAL)**
LOVE DIVINE, ALL LOVE EXCELLING (3)

THE DOXOLOGY

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER B

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant **God be with you.**
All **And also with you.**
Celebrant **Lift up your hearts.**
All **We lift them to the Lord.**
Celebrant **Let us give thanks to the Lord our God.**
All **It is right to give God thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

PROPER PREFACE BCP p. 380

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS ET BENEDICTUS

Celebrant and People

**Holy, holy, holy Lord, God of mercy and grace,
Heaven and earth are full of your glory.
Hosanna in the highest. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest. Hosanna in the highest.**

The people stand or kneel.

Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world.

In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

[En la víspera de su muerte por nosotros, nuestro Señor Jesucristo tomó pan; y ándote gracias, lo partió y lo dio a sus discípulos, y dijo: "Tomen y coman. Este es mi Cuerpo, entregado por TODOS. Hagan esto como memorial mío".]

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for ALL. Do this for the remembrance of me."

[Después de la cena tomó el cáliz; y dándote gracias, se lo entregó, y dijo: "Beban todos de él. Esta es mi Sangre del nuevo Pacto, sangre derramada por TODOS para el perdón de los pecados. Siempre que lo beban, háganlo como memorial mío".]

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you:

This is my Blood of the new Covenant, which is shed for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Celebrant continues

[Y te ofrecemos nuestro sacrificio de alabanza y acción de gracias, Señor de todos; ofreciéndote, de tu creación, este pan y este vino.]

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

Te suplicamos, Dios bondadoso, que envíes tu Espíritu Santo sobre estos dones, para que sean el Sacramento del Cuerpo de Cristo y su Sangre del nuevo Pacto. Unenos a tu Hijo en su sacrificio, a fin de que, por medio de él, seamos aceptables, siendo santificados por el Espíritu Santo.

En la plenitud de los tiempos, sujeta todas las cosas a tu Cristo y llévanos a la patria celestial donde, con [Maria, Juan, Augustino, y] todos tus santos, entremos en la herencia eterna de tus hijos; por Jesucristo nuestro Señor, el primogénito de toda la creación, la cabeza de la Iglesia, y el autor de nuestra salvación.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____ and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

And now, as our Savior Christ has taught us, we are bold to sing,

THE LORD'S PRAYER

People and Celebrant

**Our Father, which 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 debts,
As we forgive our debtors.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever. Amen.**

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread. A period of silence is kept. Then may be said

FRACTION ANTHEM

**Alleluia! Alleluia! Alleluia! Christ our Passover is sacrificed for us.
Therefore let us keep the feast.**

**Christ our Passover is sacrificed for us.
Therefore let us keep the feast.**

AGNUS DEI

**Lamb of God, you take away the sins of the world:
Have mercy on us
Lamb of God, you take away the sins of the world:
Have mercy on us
Lamb of God, you take away the sins of the world:
Grant us Peace**

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God; Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words:

**The Body of Christ, the bread of heaven. [Amen.]
The Blood of Christ, the cup of salvation. [Amen.]**

When necessary, the Celebrant consecrates additional bread and wine, using the form on page 408.

During the ministrations of Communion, hymns, psalms, or anthems may be sung.

COMMUNION HYMN: JUST AS I AM (6) #137 (LEVAS)

After Communion, the Celebrant says

Let us pray.

Celebrant and People

God of abundance, you have fed us with the bread of life and the cup of salvation. You have united us with Christ and one another, and you have made us one with all your people in heaven and on earth.

Now send us forth in the power of your Spirit; that we may proclaim your redeeming love to the world and continue forever in the risen life of Christ our Savior. Amen.

RECESSIONAL HYMN: LEAD ME, GUIDE ME (3) #194 (LEVAS)

The Deacon, or the Celebrant, dismisses them with these words

All **Let us go forth in the name of Christ. Alleluia. Alleluia. Alleluia.**
Thanks be to God. Alleluia. Alleluia. Alleluia.



Dear Parishioners,

When the house of God can reflect God's glory, what a great blessing for those who worship him!

Beloveds, it is an expression of our gratitude to offer flowers for the altar every Sunday.

As we are coming together and can feel God's blessings among us, we should think of beautifying our worship space.

Donations of flowers are welcomed. Envelopes are available on the back for financial donations if you want to contribute. If you care to bring flowers you pick yourself, that's even better!

Let us make this space sacred and beautiful!

ANNOUNCEMENTS

Wel come
Bienvenido
Bienvenue
Nou kontan wè w

We are happy that you have come to worship with us. If you have no church home, we invite you to unite with us. Please complete one of the Parish Census Forms, located on the table in the back of the church. You may give it to an usher and we will be in touch with you very soon. However, if you are just passing through, we are honored by your presence, and we wish you Godspeed as you complete your journey.

Daily Lectionary Readings

Monday: AM Psalm 1,2,3; PM Psalm 4,7
Num. 32:1-6,16-27 Rom. 8:26-30 Matt 23:1-12

Tuesday: AM Psalm 5,6; PM Psalm 10,11
Num. 35:1-3,9-15,30-34 Rom. 8:31-39 Matt. 23:13-26

Wednesday: AM Psalm 119:1-24; PM Psalm 12, 13,14 Deut. 1:1-18; Rom 9:1-18; Matt. 23:27-39

Thursday: AM Psalm 18:1-20; PM Psalm 134,135 Deut. 3:18-28 Rom. 9:19-33; Matt. 24:1-14

Friday: AM Psalm 16,17 PM Psalm 22
Deut. 31:7-13,24-32:4 Rom. 10:1-13; Matt. 24:15-31

Saturday: AM Psalm 20,21:1-7 (8-14); PM Psalm 110:1-5 (6-7), 116,117; Deut. 34:1-12; Rom. 10:14-21; Matt. 24:32-51 Matt. 24:32-51

 Please Join Us for **The Healing Service every Wednesday at**

PHONE LINE PRAYER

12:00 noon, in the church.

We invite you to join **St. A's Prayer Line on Wednesdays at 9:00 PM.**

Dial (212) 673-5300 between 8:45–10:00 PM.

SCOPE- "Senior Citizen (Church) Outreach Program and Eldership" is seeking volunteers.

It would be great to have some help to develop a ministry for the Seniors to include health care/advice and other activities.

Please contact Mrs. Irene Alladice or Fr. Nat if you wish to respond to this call.

Coming Up Next

Need Prayer?

Call the church office and request that your name be added to our prayer list. Let us know when you are available so we may visit you or pray with you over the phone.

If you are celebrating a special occasion; birthday, anniversary, etc. please let us know so we may offer congratulations to you.

We are accepting Articles and Advertisements to publish in the St Augustine's eCho.

During our worship, please remember to put your phone on vibrate or silent. But we invite you to use them if you want to record the entire (or part of) the service, take pictures, post video on Facebook, Instagram, Pinterest or Twitter. Let your friends know you are at St Augustine's. We are a Techno-Friendly Church.

Free Caregiver support services Care NYC provides free: Respite Services (in-home or adult care); Long-term care planning; Assistance applying for Medicaid and other benefits; Counseling with understanding professionals; Peer support groups wellness activities, education and caregiver skills; Cultural trips to take with your loved one and MORE!

Call: 718-906-0669 212. 349.2770x215 or email: carenyc@scsny.org
Services available in English and Spanish

Pastoral Visitations: Please express your desire to receive a visit or communion if you cannot make it to church. We will do our best to come visit you between 2-4 PM on Sundays.

Moving Forward: My hope and prayer is that we can get together as one community to be God's people and presence on the LES. I am asking for your prayers in this important new chapter of our lives,

	July	June
Weekly Collections	1	24
	2018	2018
Pledges	\$1,396.00	\$92.00
Open Plate	\$33.00	\$6.00
Special Services		
Regular Support	\$1.00	
Special Offerings		\$150.00
Men's Guild		
St. Augustine's Project		
Tenants	\$200.00	
Rentals		
Episcopal Charities		
St. Augustine Youth		
Soup Kitchen	\$51.00	\$94.00
SCOPE/Bingo		
Building Fund		
ECW Donation		
Parking Lot		
Other External Sources		
Total	\$1,681.00	\$342.00

Office Hours

9:00-12:00/1:00-4:00
Church: 286-290 Henry Street
Office: 333 Madison Street
New York, New York 10002

T: (212) 673-5300 -- F: (212) 673-5201

Email: info@staugnyc.org

Website:

<http://www.staugnyc.org>

Facebook:

<https://www.facebook.com/staugnyc>

The Staff

The Rev. Nathanael Saint-Pierre,

MIS, MCPD, Rector

(917) 232-9583

rector@staugnyc.org

Ms. O'mayra Rivera

Administrative Assistant

(info@staugnyc.org)

Ms. Carolyn Bensen,

Director of Music

Mr. Sylvan Stoner, **Bookkeeper**

(accounting@staugnyc.org)

Ms. Barbara H. King,

Event Coordinator

Mr. Oland Saltes, **Verger**

Sexton

The St. Augustine's Project

www.staugproject.org

Barbara King

Minnie Curry

Sandra Walker

The Vestry

Ms. Irene Alladice, Warden

Ms. Susan Brown, Warden

2018

Mr. Christopher Morris

Ms. Annette Dudley

Ms. Barbara H. King, *Clerk*

Mr. Oland Saltes

2019

Ms. Valerie Scott

Ms. Dinah Williams

Ms. Bobby Wright

Shut-Ins/Homebound: Velda Alleyne, Ellen Bradley, Annie Garcia, Norberta Mieleles.

Prayers: Lester Allen, Carline Aupont, Sandra Brown, Juan Cosme, Minnie Curry and family, Ellen Daley, Maybelle & Stanford Daly, Diane Ellis, Robert & Vernestine Exum, Sanford Exum and Family, Iris Faulkner, Evelyn Fleming, Faith and Grace Garfield, Mildred Hancock, Bernice Henry, Rev. Deacon Edgar Hopper, Joyce Johnson, Kenny Johnson, LaVerne Johnson, The Krauser Family, James Leung, Hattie Mitchell and Family, Daryl Moore, Lula Moore, Marissa Nicolo, James Rainge, Lawrence Rainge, James Robinson-Parran, Beverly Rosario, Oland Saltes, Sandra Slater, Sylvan Stoner, Rodger Taylor, Yvonne Ward, Tyrone Wong, Gladys Saint-Pierre, Noelia Gonzalez, The Rev. Rosalind Brathwaite, Laura Harvin & Family, Jayvon Cotton

Armed forces: David Mason, Jr.

We ask God's blessings for those celebrating their birthdays in July:



Especially: 6th Norberta Mieleles, Rodger Taylor; 9th Glenn Lashley; 10th Donald Curry, Aaron Daly; 17th Idella Richards; 19th Raphael Munchez, Ariana Stephens; 22nd Edward Davis; 25th William Newlin, Darius Cox; 29th Raheem Dawson

If you would like to add your name to the monthly birthday list, please email us at info@staugnyc.org

We pray for those who have died: Doadie Brown, Ronald Brown, Isa Coker, Robert and Mittie Frances Combs, Percy Daglow Sr., Wanda Daley, Frances Diaz, Harry & Dorothy Fiyalko, Luis Garcia, Etta Green, Dorothy Henderson, Inez Kikuchi, Cheryl Krauser, Vernell Langley, Diane McDowell, Geraldine Newkirk, Evelyn Newlin, Jacynth Orridge, Hector Peña, Alice Saltes Richards, Dorothy Rodriguez, Nancy Scott, Alma Suarez, Eleanor Suriel, Sylvia Fergusson-Sylvah and Romulus Sylvah, Harriett Marshall-Taylor, Isaac & Gwendolyn Pinder-Taylor, Donald Williams, Esther Juanita Dawson, Lucille Williams, Minnie Williams, Rev. Deacon Nydia Flores, Florence Taylor, John Joseph, Marlene Ward-Torain, Edward Phillips (Father Tally), Edward "Tyler" Tyler, Sandra Garcia-Combs

We pray for Justice and Peace in all lands: Especially: Afghanistan, Africa, The Caribbean, China, Darfur, France, Haiti, the Holy Land, India, Iraq, Japan, Kenya, Lebanon, Niger, Sierra Leone, The Sudan, This Nation and the United Nations.

The St. Augustine's eCho is a newsletter to keep our members and the larger community informed about what is happening at St Augustine's and beyond. We welcome story contributors to submit articles, poetry, advertising, and any information one may want to share. Please submit your contribution by e-mail to info@staugnyc.org no later than on Wednesdays for the Sunday edition.