

# THE THIRD SUNDAY AFTER PENTECOST

Holy Eucharist  
Service  
Year B RCL  
June 10, 2018  
10:30AM

## St. Augustine of Hippo

A Parish of the Episcopal Diocese of New York



### The St. Augustine's eCho

#### ORDER OF SERVICE

Prelude Wade In The Water WM. Farley-Smith  
Opening Hymn Great Is Thy Faithfulness (3) #189(LEVAS)

#### THE WORD OF GOD

Opening Acclamation EOW 4  
Gloria in Excelsis S280 (Hymnal)  
The Collect: Proper 5 BCP pg. 229  
The First Reading Genesis 3:8-15  
Psalm 130 BCP pg. 784  
The Epistle 2 Corinthians 4:13-5:1  
Sequence Hymn We Walk By Faith (4) #206 (LEVAS)  
The Holy Gospel Mark 3:20-35

**SERMON** "We Are One Crazy Family"  
by Rev. Nathanael Saint-Pierre

The Nicene Creed BCP pg. 358  
Confession of Sin BCP pg. 359  
The Peace

#### THE OFFERTORY

Offertory Music Sheep May Safely Graze J.S. Bach  
Offertory Hymn Jerusalem, My Happy Home (5) #620 (Hymnal)  
The Doxology

#### THE HOLY COMMUNION:

The Great Thanksgiving BCP pg. 367  
Sanctus ET Benedictus S125 (Hymnal)  
The Lord's Prayer #264 (LEVAS)  
The Fraction Anthem #268 (LEVAS)  
Agnus Dei #270 (LEVAS)

#### THE BREAKING OF THE BREAD

Administration of the Sacrament  
Communion Solo Barbara Allie, Soprano  
My Lord What A Morning  
Communion Hymn When Peace Like A River (4) #188 (LEVAS)  
Homeless/Soup Kitchen Offering  
Welcome & Announcements  
Post Communion Prayer Onscreen  
Recessional Hymn Shall We Gather? (4) #141 (Hymnal)  
Dismissal BCP p. 366  
Postlude Canon In D Flat Robert Schumann



## "We Are One Crazy Family"

#### Weekly Services and Programs Sundays

8:00 AM Said Eucharist  
10:30 AM Sung Eucharist  
2:00 - 4:00 PM Pastoral Visitations

#### Wednesdays

12 Noon Healing Service with Holy Eucharist  
6:30 PM Christian Education Class (Seasonal)  
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*

**“We Are One Crazy Family”**

by Rev. Nathanael Saint-Pierre



Have you heard the sermon preached by Bishop Michael Curry titled “We need some crazy Christians”? The gospel of Mark we read today is the scripture he used as the basis for this sermon. Although I am tempted to just stream the sermon from YouTube and have you listen to it, (Bishop Curry is trendy these days and everyone is talking about his sermon at the royal wedding), I won’t do that, even though I know you would love it. Maybe I am crazy enough to believe you want to hear me instead.

Jesus was in the middle of a crowd, teaching them about God. He didn’t even have time to eat. He was so passionate about his call. He was trying to present God in new ways. People thought he was out of his mind. The gospel writer didn’t find it important to tell us whether Jesus was at the pulpit, behind a lectern or in front of an altar.

Unfortunately, some Christians made decorum their priority. Whenever one is trying to change what people are used to, whenever one’s interpretation of God’s word is different from expected norms, whenever a teacher is inviting disciples to get out of the box, I mean, out of their comfort zone to discover something, if not new, but different, people tend to believe him crazy or needing to be contained (reprimanded, controlled, eliminated). Jesus created discomfort with his style and energy. (Have you seen the discomfort at Prince Harry’s wedding during the sermon?).

Jesus taught us in this gospel what it is to be part of God’s family. It is not to know by heart all the rules and regulations of the Torah (in extenso, how many times do we need to genuflect within the one hour we want to give to God), it is not to enforce them on others, it is not

\*\*\*\*\*  
\* to become so antichange that the worship space has to remain the \*  
\* same for 200 years; it is to do the will of God. We are one family \*  
\* when we live a life of faith, revealing that we carry in us the same \*  
\* gene of the Holy Spirit. Every time we let divisiveness and personal \*  
\* interest be our obsession, every time we don't resist the temptation \*  
\* of being mean because we disagree, the kingdom we are fighting to \*  
\* bring is not God's kingdom. But every time, in our craziness, that we \*  
\* go the extra mile to rescue, restore and redeem our neighbor, we do \*  
\* the will of God and are part of God's family: the Jesus movement. \*  
\*  
\* Jesus understood that his mother, sisters and brothers could be ob- \*  
\* structing his belonging to God because they came NOT to support his \*  
\* ministry but to get him under control. It is difficult for a mother to \*  
\* accept that a son she bore could declare himself the son of God. Sis- \*  
\* ters and brothers must have found Jesus presumptuous or even worse, \*  
\* CRAZY. Sometimes, our faith is disturbed by the reality we think we \*  
\* know. Sometimes, evil forces want us to maintain our same vision of \*  
\* God -- a God who looks like them and not like us -- oppressive systems \*  
\* do not want us to get out of the box in which they want to imprison \*  
\* our soul. \*  
\*  
\* I remember when I was a child I could not receive Communion be- \*  
\* cause I wasn't confirmed yet. In the little black French Book of Com- \*  
\* mon Prayer I carried with me to church, there was only one rite for \*  
\* Eucharist; Baptism was done separately; funeral color was purple, \*  
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\* given to 2-3-year-olds. The church has developed many flavors of Eu- \*  
\* charistic Prayer (A-B-C-D... etc.). Baptism is fully integrated into the \*  
\* main Eucharist of the day and funerals have become a joyful celebra- \*  
\* tion of life; the liturgical color is white. I am only 55, but I'd be lying \*  
\* if I pretend that my church hasn't changed. That might sound crazy, \*  
\* but I like it! In fact, I feel like singing: "Ah ha! Ah ha! That's the way, \*  
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\*  
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\* gives me the faculty to embrace change. \*  
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\* Nevertheless, those who opposed Jesus' views are still part of the \*  
\* church today. They have changed names, but they are still as hypo- \*  
\* critical as the Pharisees. They distort the facts as best as they can just \*  
\* to make leadership that they cannot oppress look bad. They are in it \*  
\* for themselves. They are in it to remain in their comfort zone (in con- \*  
\* trol). They oppose new views because they resist change; some even \*  
\* prefer to walk away and adopt a different family. \*  
\* \* \* \* \*  
\* Here lies the craziness of Christians: we are in Christ together. We \*  
\* don't know better if we don't see Christ in those who differ from us. \*  
\* We are not in Christ to denigrate others or to deny them to bring their \*  
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\* can drumming to the Episcopal Church worship? Who is it who stipu- \*  
\* lated that we worship God only with a pipe organ and opera singers? Is \*  
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anything, Christian to be unapologetically joyful. Jesus grew up being a Jew. In Jesus' death, the temple was transformed, the veil of the temple was torn apart so that we could understand the kind of family he wants us to be. In his resurrection, life itself was transformed. May Jesus, who was crazy enough to take our humanity and put down his divinity, inspire us to be crazy enough to put down our pride and welcome difference and divergence.



**Worship Schedule for the Summer**

Please make a note of our service changes for the summer beginning June 24th (Sunday after Father's Day) through September 2nd.

**NO 8:00am Service**  
**10:30am Service will take place at 9:00am**  
**in the Parish Hall**



*The Celebrant says the Collect.*

## **THE COLLECT**

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**The Third Sunday after Pentecost: Proper 5**

BCP p. 229

**O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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**

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**Genesis 3:8-15**

*The relationship between God and humanity is forever changed. Adam and Eve doubt God and trust the wily serpent to tell the truth. They're caught in shame and all creation is cursed.*

**A reading (lesson) from the Book of Genesis:**

They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, "Where are you?" He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate." The LORD God said to the serpent,

"Because you have done this,  
cursed are you among all animals  
and among all wild creatures;  
upon your belly you shall go,  
and dust you shall eat  
all the days of your life.

I will put enmity between you and the woman,  
and between your offspring and hers;  
he will strike your head,  
and you will strike his heel.”

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

## **THE RESPONSE**

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Psalm 130

*De profundis*

BCP pg. 784

- <sup>1</sup> Out of the depths have I called to you, O LORD;  
LORD, hear my voice; \*  
let your ears consider well the voice of my supplication.
- <sup>2</sup> If you, LORD, were to note what is done amiss, \*  
O Lord, who could stand?
- <sup>3</sup> For there is forgiveness with you; \*  
therefore you shall be feared.
- <sup>4</sup> I wait for the LORD; my soul waits for him; \*  
in his word is my hope.
- <sup>5</sup> My soul waits for the LORD,  
more than watchmen for the morning, \*  
more than watchmen for the morning.
- <sup>6</sup> O Israel, wait for the LORD, \*  
for with the LORD there is mercy;

<sup>7</sup> With him there is plenteous redemption, \*  
and he shall redeem Israel from all their sins.

***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**

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### **2 Corinthians 4:13-5:1**

*This world and experience are small compared to the eternity we are promised with God. Any suffering or struggle now is but a pinprick in the time and the experience of the glory of God.*

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

Just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

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

**SEQUENCE HYMN**

**WE WALK BY FAITH (4)**

**#206(LEVAS)**

## **THE HOLY GOSPEL**

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### **Mark 3:20-35**

*Jesus faces opposition for his preaching and his work. He is accused by the crowds of being an agent of evil, and the conflict leads those who care for him to try to quiet him and keep him from harm.*

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

*All*      **Glory to you, Lord Christ**

The crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”— for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?”

And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

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



**THE SERMON: “We Are One Crazy Family”**

*by Rev. Nathanael Saint- Pierre*

Have you heard the sermon preached by Bishop Michael Curry titled “We need some crazy Christians”? The gospel of Mark we read today is the scripture he used as the basis for this sermon. Although I am tempted to just stream the sermon from YouTube and have you listen to it, (Bishop Curry is trendy these days and everyone is talking about his sermon at the royal wedding), I won’t do that, even though I know you would love it. Maybe I am crazy enough to believe you want to hear me instead.

Situation: Jesus was in the middle of a crowd, teaching them about God. He didn’t even have time to eat. He was so passionate about his call. He was trying to present God in new ways. People thought he was out of his mind. The gospel writer didn’t find it important to tell us whether Jesus was at the pulpit, behind a lectern or in front of an altar.

Complication: Unfortunately, some Christians made decorum their priority. Whenever one is trying to change what people are used to, whenever one’s interpretation of God’s word is different from expected norms, whenever a teacher is inviting disciples to get out of the box, I mean, out of their comfort zone to discover something, if not new, but different, people tend to believe him crazy or needing to be contained (reprimanded, controlled, eliminated). Jesus created discomfort with his style and energy. (Have you seen the discomfort at Prince Harry’s wedding during the sermon?).

Resolution: Jesus taught us in this gospel what it is to be part of God's family. It is not to know by heart all the rules and regulations of the Torah (in extenso, how many times do we need to genuflect within the one hour we want to give to God), it is not to enforce them on others, it is not to become so anti-change that the worship space has to remain the same for 200 years; it is to do the will of God. We are one family when we live a life of faith, revealing that we carry in us the same gene of the Holy Spirit. Every time we let divisiveness and personal interest be our obsession, every time we don't resist the temptation of being mean because we disagree, the kingdom we are fighting to bring is not God's kingdom. But every time, in our craziness, that we go the extra mile to rescue, restore and redeem our neighbor, we do the will of God and are part of God's family: the Jesus movement.

Jesus understood that his mother, sisters and brothers could be obstructing his belonging to God because they came NOT to support his ministry but to get him under control. It is difficult for a mother to accept that a son she bore could declare himself the son of God. Sisters and brothers must have found Jesus presumptuous or even worse, CRAZY. Sometimes, our faith is disturbed by the reality we think we know. Sometimes, evil forces want us to maintain our same vision of God -- a God who looks like them and not like us -- oppressive systems do not want us to get out of the box in which they want to imprison our soul.

I remember when I was a child I could not receive Communion because I wasn't confirmed yet. In the little black French Book of Common Prayer I carried with me to church, there was only one rite for Eucharist; Baptism was done separately; funeral color was purple, sometimes, black. Things have changed! Nowadays, Communion is given to 2-3-year-olds. The church has developed many flavors of Eucharistic Prayer (A-B-C-D... etc.). Baptism is fully integrated into the main Eucharist of the day and funerals have become a joyful celebration of life; the liturgical color is white. I am only 55, but I'd be lying if I pretend that my church hasn't changed. That might sound crazy, but I like it! In fact, I feel like singing: "Ah ha! Ah ha! That's the way, Ah ha! Ah ha! I like it!" If God lets me live to be 80, I pray that God gives me the faculty to embrace change.

Nevertheless, those who opposed Jesus' views are still part of the church today. They have changed names, but they are still as hypocritical as the Pharisees. They distort the facts as best as they can just to make leadership that they cannot oppress look bad. They are in it for themselves. They are in it to remain in their comfort zone (in control). They oppose new views

because they resist change; some even prefer to walk away and adopt a different family.

Celebration: Here lies the craziness of Christians: we are in Christ together. We don't know better if we don't see Christ in those who differ from us. We are not in Christ to denigrate others or to deny them to bring their own contribution to the plan of God. What is wrong to introduce African drumming to the Episcopal Church worship? Who is it who stipulated that we worship God only with a pipe organ and opera singers? Is it because African drumming is voodoo? What is wrong to have a tam-tam introducing the gospel in an Episcopal Church? What is wrong with ethnic ministry in the church? We pretend to be inclusive but to a certain extent only. Why is it that even the Black clergy doesn't believe in his own ability to change a system that is excluding his African roots? (I definitely can't see anyone forcing Bishop Curry to stop his gestures, his mimics, his mannerism while preaching; I've seen him preaching many times down the aisle).

Yes, Jesus is in it to transform, not to conform. That must be what we all are in it for as well. We need to stick together in love. When the music is not joyful enough to represent the praise that God deserves, we need to be crazy and audacious to bring all kinds of instruments to enhance it. We need to stand, raise our hands high, clap if necessary, even dance. When we meet a preacher who doesn't need to elevate himself on a pulpit and prefers to be in the aisle connecting and interacting with people, this also is Episcopalian because it is before anything, Christian to be unapologetically joyful. Jesus grew up being a Jew. In Jesus' death, the temple was transformed, the veil of the temple was torn apart so that we could understand the kind of family he wants us to be. In his resurrection, life itself was transformed. May Jesus, who was crazy enough to take our humanity and put down his divinity, inspire us to be crazy enough to put down our pride and welcome difference and divergence.

**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*

Let us pray for peace in the Church and in the world.

With all our heart and all our mind, we pray to you, O Lord:

**Make us instruments of your peace.**

For the peace of the world; that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord:

**Where there is hatred, let us sow love.**

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord:

**Where there is injury, let us sow pardon.**

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and all may be one as you and the Father are one, we pray to you, O Lord:

**Where there is discord, let us sow union.**

For the poor, the persecuted, the sick, especially those who have asked of our prayers, for all who suffer and those who are in danger; that they may be relieved and protected, we pray to you, O Lord:

**Where there is despair, let us sow hope.**

For the mission and ministry of the Episcopal Church especially in the diocese of New York for this church of St Augustine's, and all who are gathered to pray, that in faithful witness we may preach the Gospel to the ends of the earth, we pray to you, O Lord:

**Where there is darkness, let us sow light.**

For all who have died in the hope of the resurrection, for all the departed and those who are grieving, may they find comfort and be at peace, we pray to you, O Lord:

**Where there is sadness, let us sow joy.**

Let us pray for our own needs and those of others (people may offer their prayers, either silently or aloud).

*Silence*

*The People may add their own petitions.*

Grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

### **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 MUSIC SHEEP MAY SAFELY GRAZE J.S. BACH**

**OFFERTORY HYMN #620 (HYMNAL)**

**JERUSALEM, MY HAPPY HOME (5)**

### THE DOXOLOGY

### THE GREAT THANKSGIVING: EUCHARISTIC PRAYER B

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

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

*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**

**S125 (1982)**

*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**

**# 268 (LEVAS)**

**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**

**#270 (LEVAS)**

**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.**





*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!*



## Summer Day Camp

# DISCOVER CAMP HENRY

ON THE  
LOWER  
EAST SIDE

**Swim! Play! Create! Travel! Act! Sing! Learn! Imagine!**

Camp Henry Day Camp offers a wide range of educational and recreational enrichment activities. And, it's fun! Daily activities include arts & crafts, music, drama, sports, trips to amusement parks and more! Tuition assistance is available for those who need it.

Camp Henry is licensed by the New York City Department of Health and accredited by the American Camp Association.

### WHO?

Kids ages 5 to 13

### WHEN?

Full summer: July 9 to August 24

Session I: July 9 to August 3

Session II: August 6 to August 24

### WHERE?

Henry Street Settlement  
301 Henry Street, New York, NY 10002

**For more information or to apply:**

VISIT [HenryStreet.org/CAMP](http://HenryStreet.org/CAMP)

CALL 212.254.3100 x263

EMAIL [acummings@henrystreet.org](mailto:acummings@henrystreet.org)

STOP BY 301 Henry Street



# 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 56, 57 [58]; PM Psalm 64, 65 Eccles. 7:1-14; Gal 4:12-20; Matt. 15:21-28

**Tuesday:** AM Psalm 61,62; PM Psalm 68:1-20 (21-23) 24-36 Eccles. 8:14-9:10; Gal. 4:21-31; Matt. 15:29-39

**Wednesday:** AM Psalm 72; PM Psalm 119:73-96, Eccles. 9:11-18; Gal. 5:1-15; Matt. 16:1-12

**Thursday:** AM Psalm [70], 71; PM Psalm 74 Eccles. 31:1-8; Gal. 5:16-24; Matt. 16:13-20

**Friday:** AM Psalm 69:1-23 (24-30) 31-38; PM Psalm 73 Eccles. 11:9-12:14; Gal. 5:25-6:10 Matt. 16:21-28

**Saturday:** AM Psalm 75, 76; PM Psalm 23,27 Num. 3:1-13; Gal. 6:11-18; Matt. 17:1-13



Please Join Us for **The Healing Service** every **Wednesday** at **12:00 noon**, in the church.

### PHONE LINE PRAYER

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](mailto: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,

I want you to know that every day I also pray for you all. Together in Christ

Weekly Collections	June	May
	3	27
	2018	2018
Pledges	\$2,133.00	\$611.00
Open Plate	\$9.00	\$26.00
Special Services	\$50.00	\$6.00
Regular Support	\$15.00	\$76.23
Special Offerings	\$10.00	\$15.00
Men's Guild		
St. Augustine's Project		
Tenants		\$2,000.00
Rentals		\$150.00
Episcopal Charities		
St. Augustine Youth		
Soup Kitchen	\$60.00	\$41.00
SCOPE/Bingo		
Building Fund		
ECW Donation		
Parking Lot		
Other External Sources		
<b>Total</b>	<b>\$2,277.00</b>	<b>\$2,925.23</b>

**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](mailto: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](mailto:rector@staugnyc.org)

**Ms. O'mayra Rivera**

*Administrative Assistant*

([info@staugnyc.org](mailto:info@staugnyc.org))

Ms. Carolyn Bensen,

*Director of Music*

Mr. Sylvan Stoner, **Bookkeeper**

([accounting@staugnyc.org](mailto:accounting@staugnyc.org))

Ms. Barbara H. King,

*Event Coordinator*

Mr. Oland Saltes, **Verger**

**Sexton**

**The St. Augustine's Project**

[www.staugproject.org](http://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 June:**



Especially; 4th Kim Postel, Lorinda Davis; 5th Jacqueline Bradley; 6th Florance Mason; 8th Elizabeth Hallal, Melida Richards; 10th Kim Lashley; 11th Robert Combs; 13th Stephanie Sylvah; 16th William Gordon, Sammie Abraham; 20th William Curry; Fontaine Saltes; 27th Gloria McKoy; 28th Rosalinda Hinds, Matthew Dickerson, Melinda Richards; 29th Margaret Wade.

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](mailto:info@staugnyc.org) no later than on Wednesdays for the Sunday edition.

*In an effort to reach a broad audience, St. Augustine's Church occasionally records, through video and photography, its services for publication on the Internet. Your attendance at a service or event constitutes your consent to be included in any filming, photographing, audio recording or broadcast and for any other use in whole or in part, including publicity and promotion.*