

Fifth Sunday of Easter



Holy Eucharist Service
Year B RCL
May 2, 2021
10:30 AM

St. Augustine of Hippo

A Parish of the Episcopal Diocese of New York

The St. Augustine's eCho

ORDER OF SERVICE

Prelude **ARIA FLOR PEETERS**

THE WORD OF GOD

The Collects: Fifth Sunday of Easter BCP pg. 225
The First Reading Acts 8:26-40
Psalm 22:24-30 BCP pg. 612
The Epistle 1 John 4:7-21
Sequence **LORD, I WANT TO BE A CHRISTIAN**
The Holy Gospel John 15:1-8

THE SERMON JESUS IS THE VINE: WE ARE THE BRANCHES

by The Rev. Dr. Nathanael Saint-Pierre
(John 15:1-8)

Nicene Creed
Prayers of the People
The Peace

THE OFFERTORY

Hymn: **GIVE ME JESUS MARQUES GARRETT**

Doxology

THE HOLY COMMUNION:

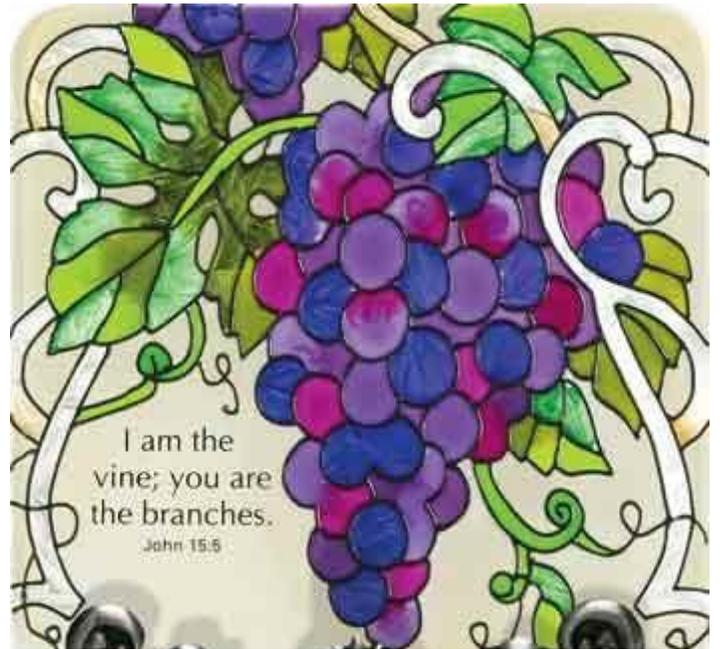
The Great Thanksgiving
Sanctus ET Benedictus
The Lord's Prayer
The Fraction Anthem
Agnus Dei

THE BREAKING OF THE BREAD

Administration of the Sacrament
Communion **ONE BREAD, ONE BODY**
Post Communion Prayer Onscreen
Welcome & Announcements
Dismissal BCP p. 366

Hymn **THIS JOYFUL EASTERTIDE**

Postlude **FANFARE GUY ELDRIDGE**



JESUS IS THE VINE: WE ARE THE BRANCHES

by The Rev. Dr. Nathanael Saint-Pierre
(John 15:1-8)

WEEKLY SERVICES AND PROGRAMS SUNDAYS

10:30 AM

Eucharist

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.

BCP (Book of Common Prayer)

LEVAS (Lift Every Voice and Sing)

Hymnal 1982

OSOP (One Song of Praise)

EOW (Enriching Our Worship)

HOLY EUCHARIST RITE II

PRELUDE:

ARIA

FLOR PEETERS

THE WORD OF GOD

BCP p. 355

The people standing, the Celebrant says

A hymn, psalm, or anthem may be sung. The people standing, the Celebrant says

Celebrant

Alleluia! Christ is risen.

People

Jesus is risen indeed. Alleluia!

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

The following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest

and peace to God's 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 COLLECT OF THE DAY

The Celebrant says to the people

God be with you.
All And also with you.
Celebrant Let us pray.

The Celebrant says the Collect.

The Fifth Sunday of Easter

BCP p. 225

Loving God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Ministry of the Word

One or more of the lectionary provided readings for the day or other selected passages of Scriptures are read. A Gospel reading must be read.

THE FIRST READING

Acts 8:26-40

The Lord prepares an Ethiopian eunuch to understand the gospel and prepares Philip to convey it. Philip obeys and a rapid conversion results.

A reading from the Acts of the Apostles:

An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he

invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: “Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.” The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Hear what the Spirit is saying to God’s people

People

Thanks be to God

THE RESPONSE

Psalm 22:24-30

Deus, Deus meus

BCP Pg.612

²⁴ My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

²⁵ **The poor shall eat and be satisfied,
and those who seek the Lord shall praise him: ***
"May your heart live for ever!"

²⁶ All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.

²⁷ **For kingship belongs to the Lord; ***
he rules over the nations.

²⁸ To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

²⁹ **My soul shall live for him;
my descendants shall serve him; ***
they shall be known as the Lord's for ever.

³⁰ They shall come and make known to a people yet unborn *
the saving deeds that he has done.

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

THE EPISTLE

1 John 4:7-21

The love that God shows us through Jesus must overflow from our hearts for the sake of our neighbors.

A reading (lesson) from the First Letter of John:

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his own Spirit. And we have seen and testify that the Father has sent his Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because he first loved us. If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also.

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

SEQUENCE MUSIC: LORD, I WANT TO BE A CHRISTIAN

THE GOSPEL

John 15:1-8

Abiding in Jesus shields us from self-deception and draws us closer to God.

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

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

Jesus said, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

The Gospel of the Lord

All **Praise to you, Lord Christ**

A sermon, or meditation, or conversation or a period of silence may follow the readings.

THE SERMON: JESUS IS THE VINE: WE ARE THE BRANCHES

by *The Rev. Nathanael Saint-Pierre*
(John 15:1-8)

*I have studied, but I need your strength.
I have prepared but I need your power.
I am willing and I want to, but only you can make me able.
Silently now, I wait for you, ready my Lord your will to see.
Open my eyes and illumine me, Spirit divine!*

Opening: “I am back!” Don’t you love it when I start my sermon after two weeks of vacation with my now famous: “I am back!”? You should know by now that this soundbite is not really mine. Father Harvey, our former rector, when he came here to preach at Hector’s Celebration of Life used it at the very start of his sermon. It bothered me. When a former rector leaves a parish, I thought that s/he needs to choose to support the new minister, not nurture false hope of a probable return. He received a standing ovation after these words. He was welcomed as a king revisiting his kingdom. He left me bruised and having to face his popularity and the love people still express when it comes to him. When the ex visits, there’s always discomfort.

Situation: Jesus said to his disciples, “I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit... Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches... Those who abide in me and I in them bear much fruit, because apart from me you can do nothing... My Father is glorified by this, that you bear much fruit and become my disciples.”

Complication: What is God telling me in this text? What is God telling St. A’s in this text? What is God teaching the world using this text today?

Resolution: Today, the Gospel of John has Jesus using a familiar Israelite symbol, the vine, to illustrate what kind of connection should exist between God and humankind, God being the vine and humankind the branches. It must also be the same kind of relationship between Jesus and the Church, being the gathering of the saints.

To be the transformative, life-giving, and liberating force in the world, the church needs Jesus. The church must be rooted in Jesus. Without Jesus we cannot be productive. Without Jesus the Good Shepherd, whomever we follow is the wrong shepherd. The church in its structure may call some “Reverend”, “Very Reverend” or “Right Reverend”, if we should follow any of them and forget Jesus, we may end up in the ditch (that would make them the “wrong Reverend”).

Why was I bothered by the “I am back!” from Fr. Harvey? Because I felt inadequate. Because when a new rector arrives, s/he needs support to wear her/his own shoes. The last thing a new minister needs is to live in the shadow of the previous minister. That’s why the Diocese of New York has clear guidelines for leave-taking. Some parishes have become the rector’s fan club. After 25 years, when s/he is gone, people expect the new girl/guy to sing the same songs, preach the same length, and be as pretty/handsome. Between those who accidentally call the new priest by the name of the former rector and those who clearly don’t want to move on and let go of the past, there is the quite challenging reality for one to meet people’s expectations when constantly compared with one’s predecessor. As church members, we often do not see Jesus as the vine and ourselves as the branches. We see our pastors between the vine and the branches, like a knot (maybe that’s why some people called me Fr. Knot instead of Nat). No one is needed between the vine and the branches. The priest might be our guide. The priest might pray with us and even for us. But the priest does not have a direct line with God that we don’t. S/He needs prayers as much as a lay person. Many times, members of a parish have shared with me: “I was married by Fr So and So” I was baptized by Fr. So and so.” “When Fr. So and So was here, we used to ...” Yes, indeed after a certain number of years, the priest becomes a member of our family. He is present in happy and less happy times. But we are Christians, which means disciples of Christ. We are not Natists nor Harveyans. Had I had the chance to meet with Fr. Harvey before my arrival, and discuss with him how he envisioned ministry in this church, maybe my insecurities and some people’s concerns to protect his legacy would have been alleviated. Because I am now convinced that we all want St Augustine’s to succeed. I did not receive the “I am back!” in the very beginning of the sermon and the standing ovation that followed as a gesture of support. In order to bear fruit, both priests and parishioners need to be connected to Christ and not let ego become a distraction.

This text is telling me that God is at work in the midst of us and that it is important to let God's love take the focus. **God calls us when we are inadequate or inappropriate.** God called Jacob when he was inadequate. God called Moses after he killed someone. **God does not need us to be perfect, because when one is perfect one does not need a savior.** Salvation has nothing to do with one's condition. It does not matter where one comes from, if one is tall, slim, ugly, or handsome (by the world's definition) with straight hair or big nose, African-American or Caribbean, when the love of God which is manifested in Christ is in us, we open our heart to become the transformative channel of the Holy Spirit. We don't pay attention to someone's background, color, sexual preference and or orientation. We seek Christ in one, the Christ crucified and resurrected. We are loved unconditionally so that we may love unconditionally. Our neighbor becomes whoever God sends into our midst and we are willing to let God manifest God's inclusive love.

This text is teaching St. A's that, to be the body of Christ that the church is, all body parts are important and must play their role. The little finger is as important as the eyes, an imperfect tongue not able to provide a perfect English accent is as vital for Christ as a fluent one, even a protheses is important (someone that apparently does not fit in or is estranged to the body). For too long we've been programed to see our differences as reason to live apart. Christ is the vine and as branches we must stay together if we are to stay alive.

My professor of Homiletics and Dean of the Association of Chicago Theological Seminaries (ACTS), in her commentary of John 15:1-8, wrote: "Bearing fruit means engaging for ourselves as individuals and as the church in those activities and tasks that recognize and invest in the goodness of God's love by spreading that love to the neighbor whom we are called to love. The specifics of bearing fruit are left to the community as a whole and to each individual who receives the nurture that both Christ and the community provide. Each and all must come to the realization that we are not self-made."¹ While we were distracted not taking the opportunity offered to us to work together, our church was suffering because divided. One side overtly nostalgic of a glorious past, another side apprehensive of

¹ Gennifer Benjamin Brooks, Commentary on John 15:1-8, Working Preacher.

the future. We were not able to be as productive as God intended because instead of abiding in Christ for Christ to abide in us, we were obsessed/possessed by, thinking about or deciding which minister was worthy of our loyalty, our respect, and our support.

This text is warning the world that unity is a strength. That to live together in Christ is to see one another as part of the same tree. The same blood has been shed for us and the same salvation offered to us. Do not expect to be saved and be on a pedestal. Actually, it is quite the opposite. Being saved is being humble. It is to seek Christ in everyone and everything. It is to be Christ for the lost and those who do not know Christ. When the foreigner is in our midst, or the one who is different, or the marginalized, or the oppressed, we must be Christ by meeting him where he stands in his loneliness.

Celebration: We've seen how Paul had to navigate with the Colossians to face the divide that was growing among people who were claiming their baptism or their loyalty was of a higher quality because of who performed the baptism or brought them to Christ. We saw how despite his multiple citizenships, he favored his heavenly citizenship and did not use the social privileges he could enjoy on earth. Paul did not consider himself an entitled. He was following Jesus. To follow Jesus is not to use our privilege to be on top of another. It is to push people up to the top even when their top is higher than ours.

What we need to celebrate today is that Jesus is the only one who died for our sins. Priests will come and go. Like branches, they will wither and die. But Jesus is eternal, the eternal vine without which we cannot be productive. We are also not productive when we let our ego becoming a distraction. After our leaving, the church must go on. Our legacy is not to prove we were the best minister to ever be in a parish. Our legacy is to know Christ and made him known.

“Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love” (1 John 4:7-8). I pray that we stay connected to Christ so much so that we produce the good works that can transform the world. In solidarity with one another, may we be one as God and Jesus are one. May we agree

Eucharist Prayer A
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on things so that they'll be given to us and collectively, we can be restored to our fullness, in Jesus' name. **Amen.**

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)

The Leader and People pray responsively

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 those who do not yet believe, for those who have lost their faith, and those in despair and darkness that they may receive the light of the faith, we pray to you, O Lord:

Where there is doubt, let us sow faith.

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, all over the universe, 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

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.

THE CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor

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 Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you 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 pg.360

All stand. The Celebrant says to the people

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

People **And also with you.**

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

HYMN: GIVE ME JESUS MARQUES GARRETT

Doxology

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER A

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

<i>Celebrant</i>	God be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	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.

The people stand or kneel.

Proper: Easter

BCP p. 379

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

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.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The people stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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 noche en que fue entregado al sufrimiento y a la muerte, nuestro Señor Jesucristo tomó pan; y dándole 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 he was handed over to suffering and death, 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 dándose 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, we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

["Santifícalos con tu Espíritu Santo, y así serán para tu pueblo el cuerpo y la sangre de tu Hijo, la santa comida y la santa bebida de la vida nueva en él que no tiene fin. Santifícanos también, para que recibamos fielmente este santo sacramento y seamos perseverantes en tu servicio en paz y unidad. Y en el día postrero, llévanos con Maria la madre de Dios, Juan el divino, Agustino y todos tus santos al gozo de tu reino eterno."]

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with Mary, the God bearer, John the divine, Augustine and all your saints into the joy of your eternal kingdom.

["Todo esto te pedimos por tu Hijo Jesucristo: Por él, y con él y en él, en la unidad del Espíritu Santo, tuyos son el honor y la gloria, Padre omnipotente, ahora y por siempre. Amén."]

All this we ask through your Son Jesus Christ: 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 say,

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 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**

THE BREAKING OF THE BREAD

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

FRACTION ANTHEM

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

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.

During this time of COVID, We invite those at home to say the following prayer

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, Lord Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of your Body and Blood, I beseech you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

COMMUNION HYMN: ONE BREAD, ONE BODY

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.

Final Blessing

A deacon using the following blessing substitutes “us” for “you” and “our” for “your.”

*Live without fear: your Creator has made you holy, has always protected you, and loves you as a mother. Go in peace to follow the good road and may God’s blessing be with you always. **Amen.***

Announcements

Dismissal

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

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

HYMN: THIS JOYFUL EASTERTIDE

POSTLUDE: FANFARE GUY ELDRIDGE

Eucharist Prayer A
Fifth Sunday of Easter
Year B, RCL
May 2, 2021

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. If you have joined via Facebook please drop us a message with your info. 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.

Coming Up Next



Rosalinde Block, the Gospel singer, musician, artist, writer and performer who honored our sanctuary with her music and voice on Easter Sunday will be at our 10:30 AM church service for Mother's Day and for Father's Day to sing a few songs.

Please help us raise the awareness on our church and also restore the sand bloc steps at the entrance of our church.

As we will livestream our worship services, please let your contacts know that they can donate to this important project we must do before the Fall.

Vestry Meeting Saturday May 8, 2020 at 9:00 AM via conference call.

Flowers for Mother's Day Please send your donation for Mother's Day flowers.

Please Join Us for: The **St. A's Prayer Line** on **Wednesdays** at **9:00PM**· Dial **(212) 673-5300** between 8:45—10:00 PM.

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 pray with you and share in your celebration.

Eucharist Prayer A
Fifth Sunday of Easter
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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.

Moving Forward: Fr Nat's hope and prayer is that we can get together as one community to be God's people and presence on the LES. He is asking for your prayers in this important new way and new normal of our lives, He wants you to know that every day he prays for you all.

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>

Follow Us:



Eucharist Prayer A

Fifth Sunday of Easter

Year B, RCL

May 2, 2021

Shut-Ins/Homebound: Annie Garcia, Norberta Mieles, Sadie Mack.

Prayers: Lester Allen, Carline Aupont, Sandra Brown, Juan Cosme, Minnie Curry and family, Stanford Daly, Diane Ellis, Vernestine Exum, Sanford Exum and Family, Iris Faulkner, Evelyn Fleming, Faith and Grace Garfield, Mildred Hancock, Bernice Henry, Joyce Johnson, LaVerne Johnson, Laura Harvin, Valburg Krauser, The Krauser Family, James Leung, Hattie Mitchell and Family, Daryl Moore, Marissa Nicolo, James Rainge, Lawrence Rainge, James Robinson-Parran, Beverly Rosario, Oland Saltes, Sandra Slater, Yvonne Ward, Gladys Saint-Pierre, Noelia Gonzalez, The Rev. Rosalind Brathwaite, Jayvon Cotton, Sarah Banks, Alix Cangé, Carl Johnson, Rev. Errol Harvey, The Rev. Dr. Lynn A. Collins, Ruth Caraballo, Angie Abreu, Christina Combs-Harris and Family, Rauha Amupolo (Cynthia Luly's mother), The Rev. Nathanael Saint-Pierre.

Armed forces: David Mason, Jr.

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

5th Edgar Hopper; Raymond Saltes, William Walker; **6th** Ryan Brown; **7th** Susan Brown, Amber Semper, Annie Walker; **9th** Lance Bradley, Carey Harris; **10th** Helen Bradley; **12th** James Newlin; **15th** Latwin Garcia; **16th** Millie Curry; **17th** Belinda Brown; **18th** Shawnese Williams; **19th** Ernest Cox, Jr.; **20th** Florence Taylor; **22nd** Kevin Green; **24th** Michael Garcia Jr., Danielle Hallal; **26th** Earl Taylor; **27th** Sarah Ingram Banks **28th** Tamika King; **29th** Robin Williams; **31st** Annie Garcia

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, Maybelle Daley, Tyrone Wong, Romania Jirmson, Marion C. Blackett-Legall, Raquel Rodriguez- Algarin, Leola West, Lula Moore, Rev. Deacon Edgar Hopper, Rodger Taylor, Ivan Krauser, Ruth Naomi Strother, Ellen Daley, Sylvan Stoner, Hellen Bradley. Charlene Cox, Ethel Moore, Kenneth Johnson, Christine (Chrissy) Harvin, Velda Alleyne, Robert Exum.

We pray for Justice and Peace in all lands: Especially: Venezuela, 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 Staff:

The Rev. Nathanael Saint-Pierre,

D. Min, MIS, MCPD, Rector

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Ms Jennyvi Dizon

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Mr. Oland Saltes,

Verger

Mr. Luis Montano

Sexton

Mr. Sean Boyce

Buildings & Grounds

The St. Augustine's Project

www.staugproject.org

Barbara King

Minnie Curry

Sandra Walker

The Vestry:

Mr. Christopher Morris, *Warden*

Ms. Annette Dudley, *Warden*

2024

Ms. Olivia Chak, *Clerk*

Ms. Idella Richards

M. Oland Saltes

2022

Ms. Valerie Scott

Ms. Dinah Williams

Ms. Bobby Wright