

The Fifteenth Sunday after Pentecost



Holy Eucharist Service
Year A RCL
September 13, 2020
10:30 AM

St. Augustine of Hippo

A Parish of the Episcopal Diocese of New York

The St. Augustine's eCho

ORDER OF SERVICE

THE WORD OF GOD

Opening **What God Ordains is Always Good** J. Pachelbel
The Collects: Proper 19 BCP pg. 233
The First Reading Genesis 50:15-21
Psalm 103:1-13 BCP pg. 733
The Epistle Romans 14:1-12
Sequence **Bless The Lord, O My Soul**
The Holy Gospel Matthew 18:15-20

THE SERMON **LET'S PLAY TIT FOR TAT**

by The Rev. Nathanael Saint-Pierre
(Matthew 18:21 - 28)

Prayers of the People
Confession & Absolution
The Peace

THE OFFERTORY

Hymn: **Lord, Enthroned in Heavenly Splendor**

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 **As The Grains Of Wheat**

Welcome & Announcements

Post Communion Prayer

Dismissal Onscreen
BCP p. 366

Hymn **This Little Light**

Postlude **Lift High The Cross**



LET'S PLAY TIT FOR TAT

by The Rev. Nathanael Saint-Pierre
(Matthew 18:21 - 28)

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 every one is invited and welcome.

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

The Clergy's Corner

LET'S PLAY TIT FOR TAT

by The Rev. Nathanael Saint-Pierre

(Matthew 18:21 – 28)



Did you have a sister or a brother with whom you played Tit for Tat when you two were young? When s/he ate your meat, you went ahead and ate her/his ice cream? When s/he walked on your foot, you smacked her/his face? I had a sister named Nadia. We were that kind of sister and brother. We wouldn't let go of anything. We were always competing for everything: school grades, opportunities, etc.

Peter, the Peter we all love for putting his foot in his mouth (of course, figuratively) came to Jesus just after the latter expressed his position on conflict resolution and asked: "Lord, if another member of the church sins against me, how often should I forgive?" Raised in Judaism, a tradition in which forgiveness was required three times, Peter thought that seven times would impress Jesus. So, he added: "As many as seven times?" Jesus said to him, "Not seven times, but I tell you, seventy-seven times.

What does Jesus' answer mean? Is there a limit to forgiveness? Should we keep a tally sheet to keep count of the times we have forgiven a sister or brother who sins against us?

Different versions of this same story exist in the New Testament. In Luke 17, Jesus said to the disciples: "If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive." ⁴ And if the same person sins against you seven times a day, and turns back to you seven times and says, 'I repent,' you must forgive." Another translation of Matthew 18:21-28 increases the math from seventy-seven times to seventy times seven. Jesus was not looking to put a limit on our forgiveness toward an offender. He was teaching that our forgiveness should be unlimited the same way God's forgiveness towards us is unlimited.

Peter failed to impress Jesus by trying to limit the number of times we ought to forgive. God's grace is limitless and always available. Forgiveness lies at the heart of our faith in God and our love of one another. Forgiveness, which we receive from God our King, in the person of Jesus, is what our King expects from his subjects in their dealings with each other.

(Continued on page 2)

Psychologists generally define forgiveness as a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group that has harmed us, regardless of whether they deserve our forgiveness. Forgiveness heals relationships by requiring us to let go, to turn the page, to refuse the right to hold onto bitterness and anger. Forgiveness, in short, sets things right again. Forgiveness is a powerful healing force but also an incredibly difficult thing to receive or share. When we hold onto hurt, pain, resentment, and anger, it harms us far more than it harms the offender. Forgiveness frees us to live in the present. Reliving the wrong that was done to us keeps us living in the past and missing today's beauty. Forgiveness allows us to move on without anger or contempt or seeking revenge.

That is why Jesus taught the disciples how essential and unconditional forgiveness must be. Some of us like to provide forgiveness only when the offender is repentant. Others seek to get even, rendering proportional payback. Using the Lord's prayer, we must understand that our request for divine forgiveness is proportional to our forgiving those who sin against us. To request God's forgiveness while we hold onto what people have done to us is to despise the sacrifice made for us by our savior Jesus Christ. We must acknowledge that we are repetitive offenders. Despite our repentances and multiple confessions, we can offer no guarantee that we will stop sinning. That is why we must let go of our desire to seek for retribution against those who sin against us and start offering absolution without confession.

Intentionally, I choose to focus on what forgiveness is instead of what it is not. But I find it important to tell you that forgiveness is not to enable an abuser to abuse your trust again and again. Forgiveness is to free yourself from the abuse and the anger, from the ongoing belittling into the affirmation of the person God created us all to be, the bitterness that those abuses engender to the courage to confront sin. On some occasions, forgiveness might be to just walk away (turn the page) and start a new chapter.

One last thing about forgiveness is that often our inability to forgive others is the reflection of our inability to forgive ourselves. I am not talking about this sentiment of guilt when we are the offender. Instead, I am talking about this feeling of shame for being stupid to have permitted someone to fool us. Offenders often are gifted at making the offended believe that they are responsible for what happened. Some offenders are capable of turning the table around and make the offended feel unworthy and look bad. We are often not able to forgive ourselves because we don't love ourselves. Forgiveness is an act of love no matter when directed to self or to others.

It is deeply human to compete and compare. We have been programmed to constantly measure. We have been given a scale of sins, a ladder of sanctions, and we want the punishment to be proportional to the offense. My sister Nadia and I could not let go of our mutual offenses and need to be better than the other. Our internalized oppression planted and nurtured in us this desire to be better than the other by pushing the other down. So, we spent the duration of our life togeth-

er holding onto each offense and making the other pay as much or even more than necessary for an offense. Not only did that affect our lives together but it affected our goals and achievements. Where we could have collaborated to be in the same orchestra, she lied to the music director and got me expelled from the orchestra. She told him her mother was not hospitalized when I told him my mother was. The music director never knew she and I were not of the same mother. I lost a great opportunity to travel to the USA for a concert tour then, because I did not want to explain this situation. I chose to protect our family secret and keep the official story as my mother painted it. When Nadia became sick around 1988, someone told me she was in the hospital. I decided to let go of my rancor and visited her. When she saw me and saw the wooden cross I had around my neck - I was in my second year of seminary - She asked me if she could have it. I said yes and proceeded to put it around her neck. She asked me then if I would ever forgive her. I was already a changed man. I knew that I needed to free myself and if that could free her, that was the right thing to do, so I told her she was forgiven. She died in 1989. I have learned that I cannot compete with her beyond the grave. It was time to let go of resentment, but it was too late to repair our relationship. I would love to be able to tell her I am sorry for the bad tricks I played on her. I would love to tell her that I have freed myself for good from the torments she inflicted on me. That she left too soon and that we have wasted precious time.

The good news of this parable is that the king has forgiven our sins.

He did not look at how much we owe; he set us free.

The debt has been paid.

He did not take us by the throat to force us to pay.

He was not wicked, bitter, or vengeful.

Our king is asking us to forgive not just three or seven times.

He is expecting us to forgive limitlessly.

He is expecting us to forgive no matter the offense.

He is expecting to forgive no matter the offender.

He is expecting us to forgive unconditionally.

Father, please make us aware of how much we have been forgiven by you. Remind us that we can forgive others because you have forgiven us through what Christ has accomplished on our behalf. Help us to forgive those who wrong us that we may bring glory to your name because of how much you have shown mercy to us.
Amen.

PRELUDE: WHAT GOD ORDAINS IS ALWAYS GOOD J PACHELBEL

A Public Service of Healing

In case of illness, the Minister of the Congregation is to be notified.

This service may always be led by a deacon or lay person

When the Laying on of Hands or Anointing takes place at a public celebration of the Eucharist, it is desirable that it precede the distribution of Holy Communion, and it is recommended that it take place immediately before the exchange of the Peace.

The Celebrant begins the service with the following or some other greeting

*The grace of our Lord Jesus Christ, and the love of God, and
the communion of the Holy Spirit, be with you all.*
All **And also with you**
Let us pray

The following collect or the collect of the day follows

O God of peace, you have taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength: By the might of your Spirit lift us, we pray, to your presence, where we may be still and know that you are God; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Proper 19

BCP 233

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Collect for Alexander Crummell

Almighty and everlasting God, we thank you for your servant Alexander Crummell, whom you called to preach the Gospel to those who were far off and to those who were near. Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for 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

Genesis 50:15-21

Joseph shows grace to his brothers, remembering that vengeance belongs to the Lord, and forgiveness is faithfulness.

A reading (lesson) from the Book of Genesis:

Realizing that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the servants of the God of your father." Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, "We are here as your slaves." But Joseph said to them, "Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones." In this way he reassured them, speaking kindly to them.

Hear what the Spirit is saying to God's people

People

Thanks be to God

THE RESPONSE

Psalm 103:1-13

Benedic, anima mea

BCP Pg. 733

- ¹ Bless the Lord, O my soul, *
and all that is within me, bless his holy Name.
- ² **Bless the Lord, O my soul, ***
and forget not all his benefits.
- ³ He forgives all your sins *
and heals all your infirmities;
- ⁴ **He redeems your life from the grave ***
and crowns you with mercy and loving-kindness;
- ⁵ He satisfies you with good things, *
and your youth is renewed like an eagle's.
- ⁶ **The Lord executes righteousness ***
and judgment for all who are oppressed.
- ⁷ He made his ways known to Moses *
and his works to the children of Israel.]
- ⁸ **The Lord is full of compassion and mercy, ***
slow to anger and of great kindness.
- ⁹ He will not always accuse us, *
nor will he keep his anger for ever.
- ¹⁰ **He has not dealt with us according to our sins, ***
nor rewarded us according to our wickedness.
- ¹¹ For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.
- ¹² **As far as the east is from the west, ***
so far has he removed our sins from us.
- ¹³ As a father cares for his children, *
so does the Lord care for those who fear him.

***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

Romans 14:1-12

The details of our religious practice are not as important as our self-giving love for one another as God's redeemed people

A reading (lesson) from the Letter of Paul to the Romans:

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

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

SEQUENCE MUSIC: BLESS THE LORD, O MY SOUL

THE GOSPEL

Matthew 18:21-35

God freely offers gracious forgiveness, but also expects each of us to likewise offer gracious forgiveness to each other.

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

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

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

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. It can be done also after each reading... If someone is also willing to share a testimony, or a non-biblical text believed to be of interest, that can be prearranged with the person leading the prayer.

THE SERMON: LET'S PLAY TIT FOR TAT

*by The Rev. Nathanael Saint-Pierre
(Matthew 18:21 – 28)*

Opening: Did you have a sister or a brother with whom you played Tit for Tat when you two were young? When s/he ate your meat, you went ahead and ate her/his ice cream? When s/he walked on your foot, you smacked her/his face? I had a sister named Nadia. We were that kind of sister and brother. We wouldn't let go of anything. We were always competing for everything: school grades, opportunities, etc.

Situation: Peter, the Peter we all love for putting his foot in his mouth (of course, figuratively) came to Jesus just after the latter expressed his position on conflict resolution and asked: "Lord, if another member of the church sins against me, how often should I forgive?" Raised in Judaism, a tradition in which forgiveness was required three times, Peter thought that seven times would impress Jesus. So, he added: "As many as seven times?" Jesus said to him, "Not seven times, but I tell you, seventy-seven times.

Complication: What does Jesus' answer mean? Is there a limit to forgiveness? Should we keep a tally sheet to keep count of the times we have forgiven a sister or brother who sins against us?

Resolution: Different versions of this same story exist in the New Testament. In Luke 17, Jesus said to the disciples: "If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive. ⁴And if the same person sins against you seven times a day, and turns back to you seven times and says, 'I repent,' you must forgive." Another translation of Matthew 18:21-28 increases the math from seventy-seven times to seventy times seven. Jesus was not looking to put a limit on our forgiveness toward an offender. He was teaching that our forgiveness

should be unlimited the same way God's forgiveness towards us is unlimited.

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Psychologists generally define forgiveness as a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group that has harmed us, regardless of whether they deserve our forgiveness. Forgiveness heals relationships by requiring us to let go, to turn the page, to refuse the right to hold onto bitterness and anger. Forgiveness, in short, sets things right again. Forgiveness is a powerful healing force but also an incredibly difficult thing to receive or share. When we hold onto hurt, pain, resentment, and anger, it harms us far more than it harms the offender. Forgiveness frees us to live in the present. Reliving the wrong that was done to us keeps us living in the past and missing today's beauty. Forgiveness allows us to move on without anger or contempt or seeking revenge.

That is why Jesus taught the disciples how essential and unconditional forgiveness must be. Some of us like to provide forgiveness only when the offender is repentant. Others seek to get even, rendering proportional payback. Using the Lord's prayer, we must understand that our request for divine forgiveness is proportional to our forgiving those who sin against us. To request God's forgiveness while we hold onto what people have done to us is to despise the sacrifice made for us by our savior Jesus Christ. We must acknowledge that we are repetitive offenders. Despite our repentances and multiple confessions, we can offer no guarantee that we will stop sinning. That is why we must let go of our desire to seek for retribution against those who sin against us and start offering absolution without confession.

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abuser to abuse your trust again and again. It is not either to banalize or minimize the offense pretending that it does not really matter. Forgiveness is to free yourself from the abuse and the anger, from the ongoing belittling into the affirmation of the person God created us all to be, the bitterness that those abuses engender to the courage to confront sin. On some occasions, forgiveness might be to just walk away (turn the page) and start a new chapter.

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Celebration: It is deeply human to compete and compare. We have been programmed to constantly measure. We have been given a scale of sins, a ladder of sanctions, and we want the punishment to be proportional to the offense. My sister Nadia and I could not let go of our mutual offenses and need to be better than the other. Our internalized oppression planted and nurtured in us this desire to be better than the other by pushing the other down. So, we spent the duration of our life together holding onto each offense and making the other pay as much or even more than necessary for an offense. Not only did that affect our lives together but it affected our goals and achievements. Where we could have collaborated to be in the same orchestra, she lied to the music director and got me expelled from the orchestra. She told him her mother was not hospitalized when I told him my mother was. The music director never knew she and I were not of the same mother. I lost a great opportunity to travel to the USA for a concert tour then, because I did not want to explain this situation. I chose to protect our family secret and keep the official story as my mother painted it. When Nadia became sick around 1988, someone told me she was in the hospital. I decided to let go of my rancor and visited her. When

she saw me and saw the wooden cross I had around my neck - I was in my second year of seminary - She asked me if she could have it. I said yes and proceeded to put it around her neck. She asked me then if I would ever forgive her. I was already a changed man. I knew that I needed to free myself and if that could free her, that was the right thing to do, so I told her she was forgiven. She died in 1989. I have learned that I cannot compete with her beyond the grave. It was time to let go of resentment, but it was too late to repair our relationship. I would love to be able to tell her I am sorry for the bad tricks I played on her. I would love to tell her that I have freed myself for good from the torments she inflicted on me. That she left too soon and that we have wasted precious time.

The good news of this parable is that the king has forgiven our sins.
He did not look at how much we owe; he set us free.
The debt has been paid.
He did not take us by the throat to force us to pay.
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Our king is asking us to forgive not just three or seven times.
He is expecting us to forgive limitlessly.
He is expecting us to forgive no matter the offense.
He is expecting to forgive no matter the offender.
He is expecting us to forgive unconditionally.

Father, please make us aware of how much we have been forgiven by you. Remind us that we can forgive others because you have forgiven us through what Christ has accomplished on our behalf. Help us to forgive those who wrong us that we may bring glory to your name because of how much you have shown mercy to us. **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 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 all churches, 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.

The Confession:

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

*The peace of God be always with you.
And also with you.*

HYMN: LORD, ENTHRONED IN HEAVENLY SPLENDOR

Offertory.

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

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.

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

Of God the Father

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.**

**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 dándole 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 you and 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 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 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 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 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!

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: AS THE GRAINS OF WHEAT

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Loving God, we give you thanks for restoring us in your image and nourishing us with the spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people forgiven, healed, renewed; that we may proclaim your love to the world and continue 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."

May God the Father bless you, God the Son heal you, God the Holy Spirit give you strength. May God the holy and undivided Trinity guard your body, save your soul, and bring you safely to his heavenly country; where he lives and reigns for ever and ever. 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 LITTLE LIGHT

POSTLUDE: LIFT HIGH THE CROSS



Passing of Ethel Mae Moore

It is with good grief and strong faith that Carolyn, Michael and Henry announce the passing of their mother Ethel Mae Moore, Sunday, August 23, 2020. She has been cremated and we are waiting for normal life to resume to celebrate her life. We will update you as soon as we can plan such a service. Our deepest condolences go to family and friends afflicted by her passing.

May her soul rest in peace and rise in glory!



In accordance with the guidelines of the Episcopal Diocese of New York, presented by Bishop Andrew Dietsche, St. Augustine's has resumed in-person worship services on Sunday, July 12th. The guidelines allow a gathering of people up to 25% of the capacity of the worship space. Our summer services will be held in the Parish Hall which limits us to 50 people. It is recommended that people pre-register for each Sunday service so that we can keep a log of attendants. Please call Father Nat at (917) 232-9583 by Friday to register for the upcoming Sunday service. Indicate if you want communion.

We will maintain physical distancing. People who live in the same home may sit together, but beyond that, everyone must be six feet away from everyone else. No singing by in-person attendance. If you wish to sing on the phone line please do so.

Everyone must be masked, and hand sanitizer will be readily available and freely used.

Celebrate UBE Sunday and the Feast of Alexander Crummell Sunday, September 13, 2020

Almighty and everlasting God, we thank you for your servant Alexander Crummell, whom you called to preach the Gospel to those who were far off and to those who were near. Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Liturgy: Ecclesiasticus 39:6–11, Psalm 19:7–11, Mark 4:21–25 and *Preface of a Saint (3)*



On Sunday, September 13, the Union of Black Episcopalians celebrates the life and legacy of our notable saint, the Reverend Alexander Crummell, whose official feast day is September 10th. Crummell was the personification of the will to overcome during the 19th century, successfully confronting and prevailing over barriers erected because of his race. According to *A Great Cloud of Witnesses*, “Crummell’s ministry spanned more than half a century and three continents. Everywhere, at all times, he labored to prepare black people and to build institutions that would serve them and provide scope for the exercise of their gifts in leadership and creativity. His faith in God,

his perseverance in spite of repeated discouragement, his perception that the Church transcended the racism and limited vision of its leaders, and his unfailing belief in the goodness and greatness of black people are the legacy of this African American pioneer. He died in Red Bank, New Jersey, in 1898.”

UBE designates September 13 as UBE Sunday to commemorate the racial justice ministry of the Union which was an outgrowth of Father Crummell’s advocacy.

Please join us by using these following liturgical resources in your bulletin on September 13 or any other Sunday that you are reflecting on racial reconciliation. Then, make a special donation to UBE by visiting our website at www.ube.org. We are continuing Crummell’s work of overcoming racism in society and in the church. Thank you in advance for your generosity.

To read more or access resources, click the links below:

Bulletin insert – alexander crummell – half page (2020)

Bulletin insert – alexander crummell – full page (2020)

Litany for the Feast of Alexander Crummell and UBE Sunday

<http://www.lectionarypage.net/LesserFF/Sep/Crummell.html>

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

<http://www.satucket.com/lectionary/2prr14.htm>

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 P.M.** 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@scsnyc.org Services available in English and Spanish

Pastoral Visitations are suspended until further notice. If you need to speak to the clergy, do not hesitate to call.

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. Father Nat.

Weekly Collections	August	August
	2020	2020
Pledges		
Open Plate		
Special Services/Ash Wednesday		
Regular Support		
Special Offerings		
Men's Guild		
Designated Giving/		
Tenants		
Rentals		
Other Rental		
Queen Esther		
Soup Kitchen		
Holy Land Trip		
Building Fund		
ECW Donation		
Parking Lot		
Other External Sources		
Total		

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:



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Ms. Carolyn Bensen;
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 Ms Jennyvi Dizon **Bookkeeper**
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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**

2021

Ms. Olivia Chak, **Clerk**
 Ms. Idella Richards
 Ms. Barbara H. King

2022

Ms. Valerie Scott
 Ms. Dinah Williams
 Ms. Bobby Wright

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

Prayers: Lester Allen, Carline Aupont, Sandra Brown, Juan Cosme, Minnie Curry and family, Stanford Daly, Diane Ellis, Robert & Vernestine Exum, Sanford Exum and Family, Iris Faulkner, Evelyn Fleming, Faith and Grace Garfield, Mildred Hancock, Bernice Henry, Joyce Johnson, Kenny Johnson, LaVerne Johnson, 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, Laura Harvin & Family, Jayvon Cotton, Sarah Banks, Alix Cangé, Ethel Moore, Carl Johnson, Rev. Errol Harvey, The Rev. Dr. Lynn A. Collins, Ruth Caraballo, Angie Abreu.

Armed forces: David Mason, Jr.

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



Especially; 1st: Miguel Martinez; 2nd: Roland Owens, Philip Saltes, Ashley Miah; 3rd: **Katherine Murray, Marilyn Young, Nicole O'Neal, Yvette Horton**; 4th: Alicia Harvin, Vernee McClam, Lizzie Cruz; 5th: Iesha Roberts; 7th: Kalena Harris, Deileen Simmons, Kiara Spain; 8th: Champagne Saltes, Denise Munchez-Saltes; 9th: Jason Patterson; 10th: **Luz Morales, Mark O'Neal, Anthony Winfield, Kristina Brown**; 11th: Toma Roberts, Robert Bradley; 12th: Nadine Moore; 13th: DeVette Barr, Gloria Augustine, Steven Lawrence; 14th: Raquel Murray; 16th: Denise Sullivan; 18th: Cristina Wade; 21st: Lakeesha Brown, Nanette Williams; 22th: Lawrence Giles, Marcos Rivera, Miles Britt; 23rd: Frederick Allen; 24th: Martha Pretlow, Jamila Leon; 27th: Darryl Harvin, William Curry, Ebony Gray, Ivory Johnson; 28th: Mildred Hancock, Catherine Johnson, TyQuashia Peterson; 30th: Edward Fleming, Cory Hathaway, Christopher Rivera.

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.

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 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.

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.