

# THE SIXTEENTH SUNDAY AFTER PENTECOST

Holy Eucharist  
Service  
Year B RCL  
SEPTEMBER 9, 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	Folk Tune	Percy Whitlock
Opening Hymn	Come, Thou Fount (3)	#111 (LEVAS)

#### THE WORD OF GOD

Opening Acclamation		
Gloria in Excelsis		S280 (HYMNAL)
The Collects: Proper 18		BCP pg. 233
The First Reading		Isaiah 35:4-7a
Psalms 146		BCP pg. 803
The Epistle	James 2:1-10, [11-13], 14-17	
Sequence Hymn	O, For A Thousand Tongues (6)	#493 (HYMNAL)
The Holy Gospel		Mark 7:24-37

**SERMON** "Are You Deaf and Dumb"  
by The Rev. Nathanael Saint-Pierre

The Nicene Creed		BCP pg. 358
Confession of Sin		BCP pg. 359
The Peace		BCP pg. 360

#### THE OFFERTORY

Offertory Music	A Little More Faith	J.W. Work III
Offertory Hymn	Lift High The Cross (4)	#473 (HYMNAL)
The Doxology		

#### THE HOLY COMMUNION:

The Great Thanksgiving		BCP pg. 367
Sanctus ET Benedictus		S125 (HYMNAL)

#### The Lord's Prayer

The Fraction Anthem		
Agnus Dei		#270 (LEVAS)

#### THE BREAKING OF THE BREAD

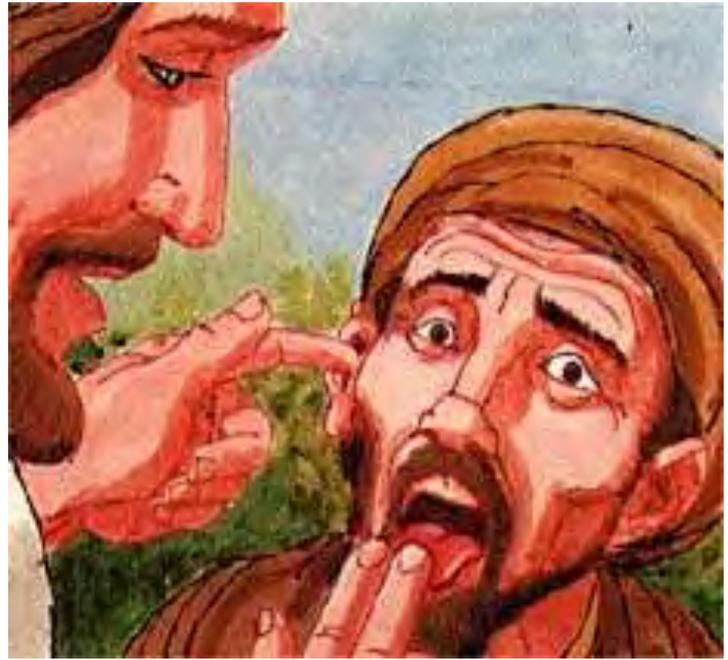
Administration of the Sacrament		
Communion Hymn	Jesu, Jesu (5)	#74 (LEVAS)

#### Homeless/Soup Kitchen Offering

Welcome & Announcements		
Post Communion Prayer		Onscreen

Recessional Hymn	I Want To Walk (3)	#490 (Hymnal)
Dismissal		BCP p. 366

Postlude	In Thee Is Gladness	Max Drischner
----------	---------------------	---------------



## "Are You Deaf and Dumb?"

#### Weekly Services and Programs Sundays

8:00 AM Said Eucharist (No Service during Summer)  
10:30 AM Sung 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.*

*The Clergy's  
Corner*



## “Are You Deaf and Dumb?”

by The Rev. Nathanael Saint-Pierre

This sermon, in its delivery, might be offensive to some. I'd like to apologize in advance because of the way I will perform it. I believe sometimes for the sake of making a point, it is necessary to get into the skin of the characters present in the story. (Any resemblance with one or one's impediments is just for the edification of the audience.)

Have you ever been in a situation when you'd like to speak up and you couldn't? I feel like that today, standing in front of my peeps, knowing that I am not just preaching a sermon. I am preaching a sermon that my professors will evaluate. That in itself is in - ti - mi - da-ting! Have you ever been listening to the news or been at a stand-up comic show and been distracted by some outside noise, and you've missed the punch line? You hear people laugh but you wonder what just happened?

**Situation:** Today's gospel finds Jesus healing a deaf and dumb man. A man who wanted to hear the good news Jesus was proclaiming but couldn't, a man willing to proclaim this good news, but was unable.

**Complication:** How many of us can hear but won't listen and how many of us can speak but don't proclaim? How many friends we have that we won't bring to Jesus?

**Resolution:** Often, as Christians, we proclaim that we are called to speak up for the voiceless. We shut people down so that we can speak FOR them. But it's not what we see Jesus do in today's gospel reading. The Greek word used as a qualifier for the dumb man is *Μογιλαλον* (Mogitatov): “He was not absolutely dumb, but stammered

to such a degree, that few understood his speech.” If we know of the link between speech and hearing, we can guess that his speech became impaired due to an accident, either because of his own fault or outside forces. It is important to note that in the healing mystery of today’s gospel, it was not the dumb man who wanted to be healed. It was not due to his faith or the faith of one parent. His friends wanted to reinsert him into the larger community. They wanted to advocate for him and begged Jesus to heal him.

Yes, Christians, the man was deaf and dumb. No matter how politically correct we may try to be, people with disabilities are not considered normal. We call them dumb, we call them impaired, we call them lame, we call them blind. In fact, we define them by their disabilities. We either are too eager to come to their rescue or we sit passively, amazed to see some being so highly functional that we can’t believe what they are able to get done.

Jesus healed the deaf and dumb man. He restored his ability to speak for himself. He reinstated the man’s normality as a valid member of the community who, once healed, could partake in the fullness of life. Jesus did not speak FOR him or pretend that he heard the voice of God and could translate it as a medium would do. Jesus empowered the brother to hear and speak for himself. Jesus dismantled his impediment and replaced it with an ability to express his needs and understand the world around him. All of that because a few friends cared enough to bring him to Jesus... Those are the friends we need to seek for. Those are the friends we ought to be.

While I am going to tell you the following story, I don’t want you to believe that this is the unique way we can be involved in social transformation for the marginalized. As Christians, that’s what we are called to do. Some may find an excuse not to get involved. Some might say I make everything about Haiti. I want to remind all of us that it is our

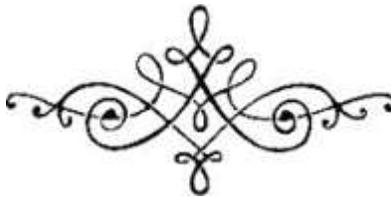
obligation not to limit our concerns to injustices. We are to transform our concerns into commitment to fight against them. We do that when we transform our passivity into active militance, redemptive and transformative acts of restoration.

St. Vincent's is a school in Haiti created by Sister Joan of the Society of St. Margaret, a religious order of the Episcopal Church. It was, for a long time, the only school for blind, handicapped, deaf and dumb people of Haiti, the only place where someone with speech issues could go to learn sign language. Anyone with a disability could go there and be taught how to live with it. Sometimes, we cannot perform miracles like Jesus. We cannot just spit on the dirt, make some mud and heal blind people. We cannot wet our finger with spittle and touch people's ears and tongues (some people would find that disgusting). But we can, like Sister Joan, support structures and institutions that give themselves the mission to care for these individuals. I am not inviting you to develop a Messiah complex and go down to Haiti, thinking you can perform miracles because you know it all and you can do it all. With such an attitude, you won't be helping. So many of us just increase dependency and pollute an already corrupt oppressive system with our toxic charity.

Helping such a mission is just one way out of many to respond to the social integration of the disabled and disenfranchised. We don't need to go abroad to do it. We can do it right here. My prayer is that, we express our concerns and we do something against oppressive systems, instead of passively waiting for them to swallow our souls. It is the vocation of all Christians to transform structures of oppression in whatever ways they present themselves.

Celebration: What a joy there is when we welcome a sister or brother into the midst of the community where they can be fully contributing members to the conversation! What a joy that we can let people speak

their minds and hear for themselves what God is calling them to do! Some of us need to look at what Jesus did here and do the same. Jesus did not put a token in a beggar's plate, he did not create an ongoing system of assistance, welfare and dependency. He empowered and restored a human being to the holiness of God's creation. What a moment to celebrate when we become a vehicle of Christ's love, restoring people to their fullness! Not speaking for them but empowering them to be fully human. What an honor to be the friends to bring those deemed and labeled impaired to full integration into God's community of faith. Whatever your ways, let us go and be the friends to bring people to Jesus and his movement.



♥ HAPPY ♥  
GRANDPARENTS  
♥ DAY ♥



## THE COLLECT

---

The Sixteenth Sunday after Pentecost: Proper 18

BCP p. 233

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

## THE FIRST READING

---

### Isaiah 35:4-7a

*God sets all things right, no matter how long it takes. The downtrodden's hope is in the Lord our God, not anything else.*

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

Say to those who are of a fearful heart,  
    'Be strong, do not fear!  
Here is your God.  
    He will come with vengeance,  
with terrible recompense.  
    He will come and save you.'

Then the eyes of the blind shall be opened,  
and the ears of the deaf unstopped;  
then the lame shall leap like a deer,  
    and the tongue of the speechless sing for joy.  
For waters shall break forth in the wilderness,  
    and streams in the desert;  
the burning sand shall become a pool,  
    and the thirsty ground springs of water;

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

## THE RESPONSE

---

Psalm 146

*Lauda, anima mea*

BCP pg. 803

<sup>1</sup> Hallelujah!

Praise the LORD, O my soul! \*  
I will praise the LORD as long as I live;  
I will sing praises to my God while I have my being.

<sup>2</sup> Put not your trust in rulers, nor in any child of earth, \*  
for there is no help in them.

<sup>3</sup> When they breathe their last, they return to earth, \*  
and in that day their thoughts perish.

<sup>4</sup> Happy are they who have the God of Jacob for their help! \*  
whose hope is in the LORD their God;

<sup>5</sup> Who made heaven and earth, the seas, and all that is in them; \*  
who keeps his promise for ever;

<sup>6</sup> Who gives justice to those who are oppressed, \*  
and food to those who hunger.

<sup>7</sup> The LORD sets the prisoners free;  
the LORD opens the eyes of the blind; \*  
the LORD lifts up those who are bowed down;

<sup>8</sup> The LORD loves the righteous;  
the LORD cares for the stranger; \*  
he sustains the orphan and widow,  
but frustrates the way of the wicked.

<sup>9</sup> The LORD shall reign for ever, \*  
your God, O Zion, throughout all generations.  
Hallelujah!

*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

---

### **James 2:1-10, [11-13], 14-17**

*How you look at your fellow human beings really does matter. The tape loops we play in our heads about other people affects our vision and our ability to minister in God's grace.*

### **A reading (lesson) from the Letter of James:**

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. [ For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.]

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

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

**SEQUENCE HYMN**

**#493 (HYMNAL)**

**O, FOR A THOUSAND TONGUES (6)**

**THE HOLY GOSPEL**

---

**Mark 7:24-37**

*Healing is sometimes messy and complicated, but Jesus promises to be with us in the midst of it all.*

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

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

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

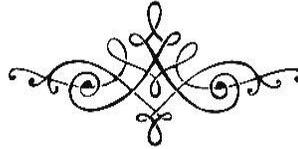
*The Gospel of the Lord*

*All*      **Praise to you, Lord Christ**

**SEQUENCE HYMN**

**#493 (HYMNAL)**

**O, FOR A THOUSAND TONGUES (6)**



**THE SERMON: “Are you Deaf and Dumb?”**

*by The Rev. Nathanael Saint-Pierre*

This sermon, in its delivery, might be offensive to some. I’d like to apologize in advance because of the way I will perform it. I believe sometimes for the sake of making a point, it is necessary to get into the skin of the characters present in the story. (Any resemblance with one or one’s impediments is just for the edification of the audience.)

Have you ever been in a situation when you’d like to speak up and you couldn’t? I feel like that today, standing in front of my peeps, knowing that I am not just preaching a sermon. I am preaching a sermon that my professors will evaluate. That in itself is in - ti - mi - da-ting! Have you ever been listening to the news or been at a stand-up comic show and been distracted by some outside noise, and you’ve missed the punch line? You hear people laugh but you wonder what just happened?

Situation: Today’s gospel finds Jesus healing a deaf and dumb man. A man who wanted to hear the good news Jesus was proclaiming but couldn’t, a man willing to proclaim this good news, but was unable.

Complication: How many of us can hear but won’t listen and how many of us can speak but don’t proclaim? How many friends we have that we won’t bring to Jesus?

Resolution: Often, as Christians, we proclaim that we are called to speak up for the voiceless. We shut people down so that we can speak FOR them. But it’s not what we see Jesus do in today’s gospel reading. The Greek word used as a

qualifier for the dumb man is Μογιλαλον (Mogitaton): “He was not absolutely dumb, but stammered to such a degree, that few understood his speech.” If we know of the link between speech and hearing, we can guess that his speech became impaired due to an accident, either because of his own fault or outside forces. It is important to note that in the healing mystery of today’s gospel, it was not the dumb man who wanted to be healed. It was not due to his faith or the faith of one parent. His friends wanted to reinsert him into the larger community. They wanted to advocate for him and begged Jesus to heal him.

Yes, Christians, the man was deaf and dumb. No matter how politically correct we may try to be, people with disabilities are not considered normal. We call them dumb, we call them impaired, we call them lame, we call them blind. In fact, we define them by their disabilities. We either are too eager to come to their rescue or we sit passively, amazed to see some being so highly functional that we can’t believe what they are able to get done.

Jesus healed the deaf and dumb man. He restored his ability to speak for himself. He reinstated the man’s normality as a valid member of the community who, once healed, could partake in the fullness of life. Jesus did not speak FOR him or pretend that he heard the voice of God and could translate it as a medium would do. Jesus empowered the brother to hear and speak for himself. Jesus dismantled his impediment and replaced it with an ability to express his needs and understand the world around him. All of that because a few friends cared enough to bring him to Jesus... Those are the friends we need to seek for. Those are the friends we ought to be.

While I am going to tell you the following story, I don’t want you to believe that this is the unique way we can be involved in social transformation for the marginalized. As Christians, that’s what we are called to do. Some may find an excuse not to get involved. Some might say I make everything about Haiti. I want to remind all of us that it is our obligation not to limit our concerns to injustices. We are to transform our concerns into commitment to fight against them. We do that when we transform our passivity into active militance, redemptive and transformative acts of restoration.

St. Vincent's is a school in Haiti created by Sister Joan of the Society of St. Margaret, a religious order of the Episcopal Church. It was, for a long time, the only school for blind, handicapped, deaf and dumb people of Haiti, the only place where someone with speech issues could go to learn sign language. Anyone with a disability could go there and be taught how to live with it. Sometimes, we cannot perform miracles like Jesus. We cannot just spit on the dirt, make some mud and heal blind people. We cannot wet our finger with spittle and touch people's ears and tongues (some people would find that disgusting). But we can, like Sister Joan, support structures and institutions that give themselves the mission to care for these individuals. I am not inviting you to develop a Messiah complex and go down to Haiti, thinking you can perform miracles because you know it all and you can do it all. With such an attitude, you won't be helping. So many of us just increase dependency and pollute an already corrupt oppressive system with our toxic charity.

Helping such a mission is just one way out of many to respond to the social integration of the disabled and disenfranchised. We don't need to go abroad to do it. We can do it right here. My prayer is that, we express our concerns and we do something against oppressive systems, instead of passively waiting for them to swallow our souls. It is the vocation of all Christians to transform structures of oppression in whatever ways they present themselves.

Celebration: What a joy there is when we welcome a sister or brother into the midst of the community where they can be fully contributing members to the conversation! What a joy that we can let people speak their minds and hear for themselves what God is calling them to do! Some of us need to look at what Jesus did here and do the same. Jesus did not put a token in a beggar's plate, he did not create an ongoing system of assistance, welfare and dependency. He empowered and restored a human being to the holiness of God's creation. What a moment to celebrate when we become a vehicle of Christ's love, restoring people to their fullness! Not speaking for them but empowering them to be fully human. What an honor to be the friends to bring those deemed and labeled impaired to full integration into God's community of faith. Whatever your ways, let us go and be the friends to bring people to Jesus and his movement.

**THE NICENE CREED**

BCP p. 358

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.

For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit  
and the Virgin Mary,  
and became truly human.

For our sake, he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day, he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
who with the Father and the Son  
is worshiped and glorified.  
who has spoken through the prophets.

We believe in one holy catholic  
and apostolic Church.

We acknowledge one baptism  
for the forgiveness of sins.

We look for the resurrection of the dead,  
and the life of the world to come. Amen.

**THE PRAYERS OF THE PEOPLE:**

*(Unknown Source)*

*Deacon or other leader*

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

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

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

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

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

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

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

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

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

*Silence*

*The People may add their own petitions.*

## **Confession and Absolution**

*The Deacon or Celebrant says*

**Let us confess our sins against God and our neighbor.**

*Silence may be kept.*

*Minister and People*

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

*The Priest, stands and says*

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

## **THE PEACE**

**BCP p. 360**

*All stand. The Celebrant says to the people*

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

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

## **THE HOLY COMMUNION**

*The Celebrant begins the Offertory with the following sentence.*

### **OFFERTORY SENTENCE**

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

**THE OFFERTORY      A LITTLE MORE FAITH      J.W. WORK III**

**OFFERTORY HYMN    LIFT HIGH THE CROSS (4)    #473 (HYMNAL)**

**THE DOXOLOGY**

**THE GREAT THANKSGIVING: EUCHARISTIC PRAYER B**

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

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

*Then, facing the Holy Table, the Celebrant proceeds*

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

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

**PROPER PREFACE** BCP p. 380

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

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

**SANCTUS ET BENEDICTUS** S125 (1982)

*Celebrant and People*

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

*The people stand or kneel.*

*Then the Celebrant continues*

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

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

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

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

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

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

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

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

Therefore, according to his command, O Father,

*Celebrant and People*

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

*The Celebrant continues*

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

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

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

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

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

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

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

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

## **THE LORD'S PRAYER**

*People and Celebrant*

**Our Father, which art in heaven,  
Hallowed be thy Name,  
Thy kingdom come,  
Thy will be done on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts,  
As we forgive our debtors.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory, for ever. Amen.**

## **THE BREAKING OF THE BREAD**

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

## **FRACTION ANTHEM**

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

## **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.**

*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 ministration of Communion, hymns, psalms, or anthems may be sung.*

**COMMUNION HYMN:                    JESU, JESU (5)                    #74 (LEVAS)**

*After Communion, the Celebrant says*

**Let us pray.**

*Celebrant and People*

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

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

**RECESSIONAL HYMN:    I WANT TO WALK (3)                    #490 (HYMNAL)**

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

**Let us go forth in the name of Christ. Alleluia. Alleluia. Alleluia.**

*All*

**Thanks be to God. Alleluia. Alleluia. Alleluia.**

**POSTLUDE                    IN THEE IS GLADNESS                    MAX DRISCHNER**



*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!*

*Cynthia Lully, one of our members, took a class in May offered by the Department of Health about Mental Health First Aid (MHFA). She offers to be the point person if we want to host that eight-hour training here at St A's. We need to register 25 persons in order to host the class. It is free of charge and available to all New Yorkers. After the training, participants receive a three-year certification in MHFA.*

*Please see me if this is of interest to you and I'll inform Cynthia.  
Call Fr. Nat at (917) 232-9583*

*Dear Friends & Parishioners;*

*Church is now opened on Wednesdays before the noon  
Eucharist and Healing Service.*

*Come sit, pray, meditate or just rest and listen to twenty  
minutes of music on the King of Instruments.*

*(free to all)*

*Carolyn Bensen, Director of Music*

*For the 190th anniversary of St. Augustine's Church,  
we will celebrate "Acknowledgment of Country" by  
displaying a flag of our country of origin in the  
chancel.*

*The flags are in honor to all who have been part of  
St. Augustine's remarkable ministry and history.*



*To have a flag from your country of origin displayed please  
email us at [info@staugnyc.org](mailto:info@staugnyc.org).*

*Deadline is September 14th*

# SPRING SPECTACULAR L.E.S REUNION



## “OLDIES BUT GOODIES” DANCE

*“It’s gonna be the function at the junction”*

**Friday, September 28, 2018**

**9:00pm-2:00pm**

*Back by popular demand;*

***DJ- T. GROOVE***



**TICKETS \$20.00 - AT DOOR \$25**

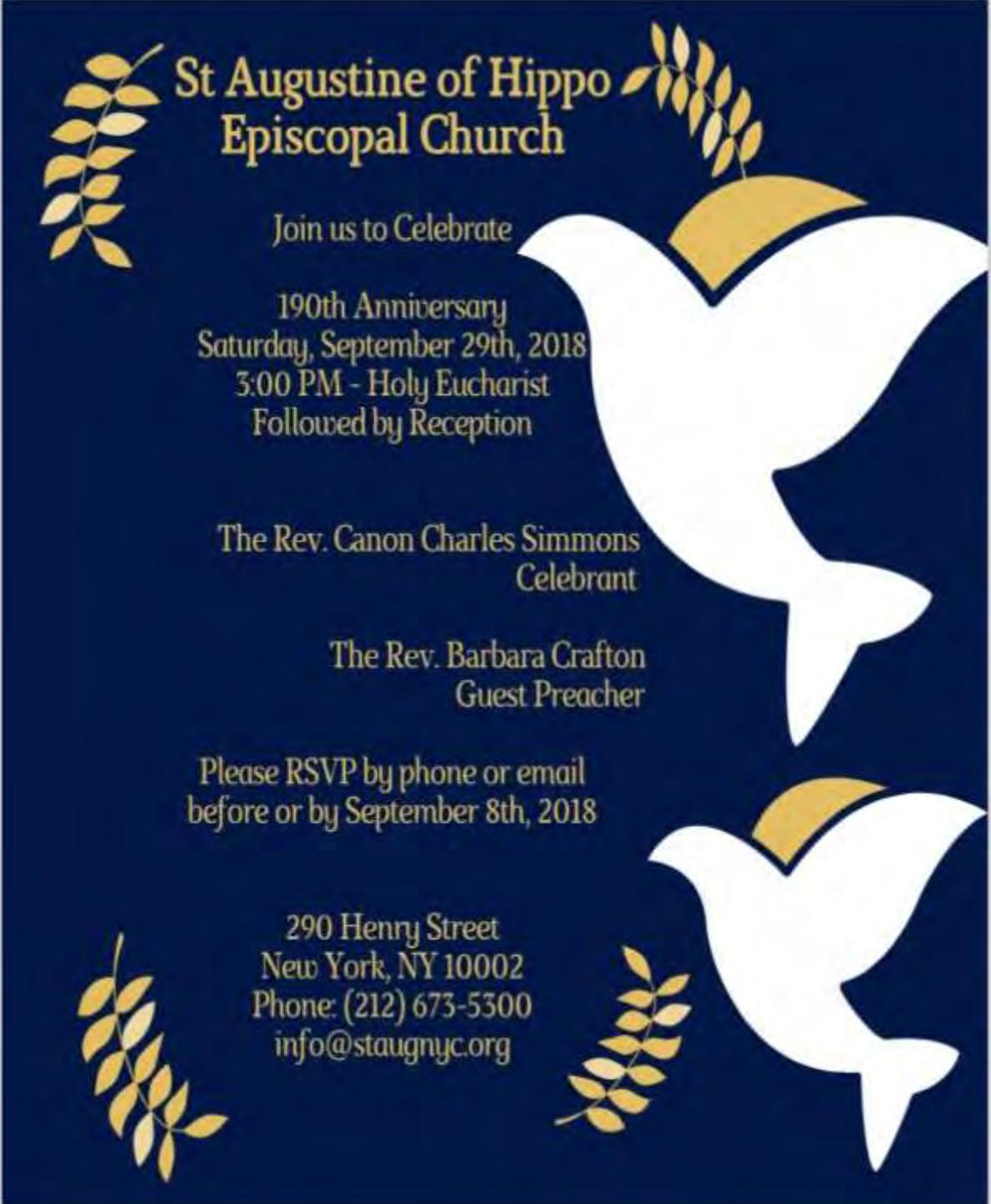
*Raffles and Setup will be sold*

*Contact Information:*

*William K.C. Curry: 718-807-6051 \* Robert Exum: 212-982-8640*

**St. Augustine’s Church  
Parish Hall (Off Grand Street)  
292 Henry Street New York City, NY 10002**

*Join Us for the 190th Anniversary  
Celebration of St. Augustine Church*



**St Augustine of Hippo  
Episcopal Church**

Join us to Celebrate

190th Anniversary  
Saturday, September 29th, 2018  
3:00 PM - Holy Eucharist  
Followed by Reception

The Rev. Canon Charles Simmons  
Celebrant

The Rev. Barbara Crafton  
Guest Preacher

Please RSVP by phone or email  
before or by September 8th, 2018

290 Henry Street  
New York, NY 10002  
Phone: (212) 673-5300  
info@staugnyc.org



Bronx, NY 10467

# SAVE THIS DATE

**October 26 2018**

**The Haitian Church of the Good Samaritan  
Invites you  
To its annual Dinner Dance**

**At  
Eastwood Manor  
3371 EASTCHESTER ROAD  
BRONX NY 10469  
FROM 9.00 PM TO 2.00 AM**

**Donation \$ 100.00**

1177

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City/State: \_\_\_\_\_  
Phone: \_\_\_\_\_

**Good Samaritan Haitian Church  
46th Anniversary Raffle**

1st Prize: ..... Flat Screen Television U50  
2nd Prize: ..... iPad  
3rd Prize: ..... \$75.00

---

Drawing: Friday October 26, 2018  
at Eastwood Manor  
3371 Eastchester Road, Bronx, NY 10469  
Donation: \$1.00 per ticket or 6 for \$5.00  
*Winner need not be present*

1177



**Good Samaritan Church  
2018 Fall Dinner Dance  
Friday, October 26th 2018**  
0142



**Good Samaritan Church  
2018 Fall Dinner Dance**

Friday, October 26th 2018  
9:00pm - 2:00am  
Cocktail hour 9 -10

Eastwood Manor  
3371 Eastchester Rd.  
BX, NY 10469  
**Donation: \$100**

0142

## Raffle Tickets Available

*Please contact Fr. Nat if you would like to purchase a booklet.*

## 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 41, 25; PM Psalm 44  
Job 32:1-10,19-33:1,19-28; Acts 13:44-52;  
John 10:19-30

**Tuesday:** AM Psalm 45; PM Psalm 47,48;  
Job 29:1-20;; 14:1-18; John 10:31-42

**Wednesday:** AM Psalm 119:49-72; PM Psalm 49, [53] Job 29:1,30:1-2,16-31; Acts 14:19-28; John 11:1-16

**Thursday:** AM Psalm 50; PM Psalm [59,60] or 93,96; Job 29:1,31:1-23; Acts 15:1-11; John 11:17-29

**Friday:** AM Psalm 40,54; PM Psalm 51;  
Job 29:1,31:24-40; Acts 15:12-21; John 11:30-44

**Saturday:** AM Psalm 55; PM Psalm 138,139:1-17(18-23); Job 38:1-17; Acts 15:22-35; John 11:45-54



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 P.M.**

**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,

Weekly Collections	September	Aug
	2	19
	2018	2018
Pledges	\$1,559.00	\$91.00
Open Plate	\$20.00	\$11.00
Special Services		
Regular Support		\$10.00
Special Offerings	\$20.00	
Men's Guild		
St. Augustine's Project		
Tenants	\$2,200.00	
Rentals		\$2,250.00
Episcopal Charities		
St. Augustine Youth		
Soup Kitchen	\$42.00	\$34.00
SCOPE/Bingo		
Building Fund		
ECW Donation		
Parking Lot		
Other External Sources		
<b>Total</b>	<b>\$3,841.00</b>	<b>\$2,396.00</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, Sarah Banks, Alix Cangé.

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 Mi-ah; 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; 14th: Raquel Murry; 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](mailto:info@staugnyc.org)*

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

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

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