

The Fourth Sunday After the Epiphany

Holy Eucharist Service
Year A RCL
January 29th, 2023
10:00 AM

St. Augustine of Hippo

A Parish of the Episcopal Diocese of New York



The St. Augustine's eCho

ORDER OF SERVICE

Prelude: Fugue in D Major Diderik Buxtehude

THE WORD OF GOD

The Collects BCP pg. 215
The First Reading Micah 6:1-8
The Response: Psalm 15 pg. 599
The Epistle I Corinthians 1:18-31
Sequence Music: Lord, I Want to be a Christian.

LEVAS 138

The Holy Gospel Matthew 5:1-12

SERMON:

**A RADICAL VISION FOR A RADICAL KINGDOM:
WHEN WILL GOD'S BLESSINGS BE REVEALED?**

By The Rev. Dr. Nathanael Saint-Pierre

(Matthew 5:1-12)

Solo : Rosalinde Block

The Nicene Creed

The Confession & Absolution

The Peace

THE OFFERTORY

Offertory Hymn: Great is Thy Faithfulness

LEVAS 189

Doxology

THE HOLY COMMUNION:

The Great Thanksgiving S 125
Sanctus ET Benedictus

The Lord's Prayer LEVAS 264

The Fraction Anthem

Agnus Dei LEVAS 270

THE BREAKING OF THE BREAD

Administration of the Sacrament

Communion: Solo Rosalinde Block

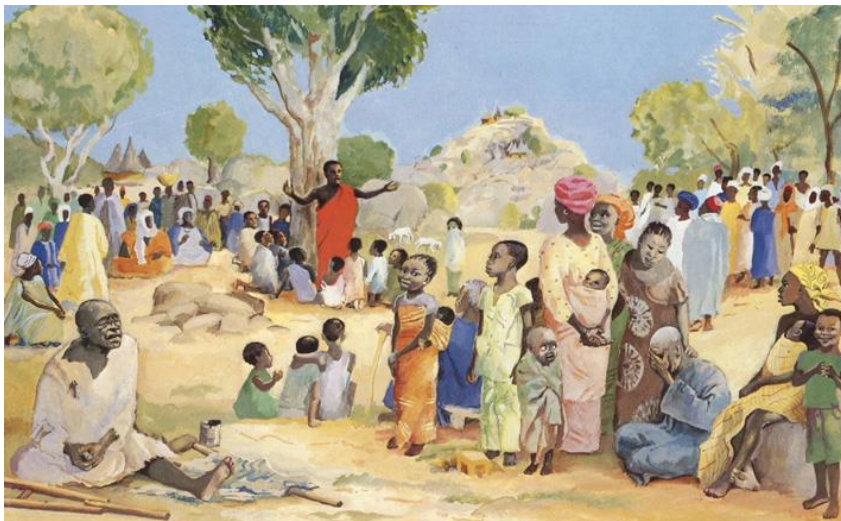
Post Communion Prayer Onscreen

Welcome & Announcements

Dismissal BCP p. 366

Closing : Rosalinde Block

Postlude: Solo Rosalinde Block



A RADICAL VISION FOR A RADICAL KINGDOM: WHEN WILL GOD'S BLESSINGS BE REVEALED?

By The Rev. Dr. Nathanael Saint-Pierre

(Matthew 5:1-12)

WEEKLY SERVICES AND PROGRAMS SUNDAYS

10:00 AM Eucharist
2:00 - 4:00 PM Pastoral Visitations

TUESDAYS

8:00 PM Phone Line Prayer
Bible Study (Off during Summer & Christmas)

Mission Statement

St. Augustine's Church is a Christ-centered ministry in which everyone is invited and welcome. We are a loving Christian body that seeks to enhance spirituality and community.

BCP (Book of Common Prayer)

LEVAS (Lift Every Voice and Sing)

Hymnal 1982

OSOP (One Song of Praise)

EOW (Enriching Our Worship)

HOLY EUCHARIST RITE II

PRELUDE: FUGUE IN D MAJOR

DIDERIK BUXTEHUDE

THE WORD OF GOD

BCP p. 355

The people standing, the Celebrant says

Celebrant Blessed be the one, holy, and living God.
People **Glory to God for ever and ever. Amen.**

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

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

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

GLORIA

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

THE COLLECT OF THE DAY

The Celebrant says to the people

God be with you.

All And also with you.

Celebrant Let us pray.

The Celebrant says the Collect.

Fourth Sunday after the Epiphany

BCP p. 215

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Ministry of the Word

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

THE FIRST READING

Micah 6:1-8

Through the prophet Micah, God reminds his people of his faithfulness to their forebears, and promises to continue in this faithfulness and love.

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

Hear what the Lord says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel.

“O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam. O my

people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord.”

“With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Hear what the Spirit is saying to God’s people.

All Thanks be to God.

THE RESPONSE

Psalm 15

Domine quis habitabit

BCP p.599

- ¹ Lord, who may dwell in your tabernacle? *
who may abide upon your holy hill?
- ² **Whoever leads a blameless life and does what is right, ***
who speaks the truth from his heart.
- ³ There is no guide upon his tongue.
he does no evil to his friend; *
he does not heap contempt upon his neighbor.
- ⁴ **In his sight the wicked is rejected, ***
but he honors those who fear the Lord.
- ⁵ He has sworn to do no wrong*
and does not take back his word.
- ⁶ **He does not give his money in hope of gain, ***
nor does he take a bribe against the innocent.
- ⁷ Whoever does these things*
shall never be overthrown.

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

THE EPISTLE

1 Corinthians 1:18-31

Not clever intellectual arguments, the simple witness of faith opens hearts to God's call.

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

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of

your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

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

SEQUENCE MUSIC: LORD, I WANT TO BE A CHRISTIAN

LEVAS 138

*Lord I want to be a Christian in my heart
In my heart
Lord I want to be a Christian in my heart
In my heart in my heart
Lord I want to be a Christian in my heart*

THE GOSPEL

Matthew 5:1-12

The opening section of the Sermon on the Mount challenges our understanding between what is desirable and what is detestable.

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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven. “Blessed are those who mourn, for they will be comforted. “Blessed are the meek, for they will inherit the earth. “Blessed are those who hunger and thirst for righteousness, for they will be filled. “Blessed are the merciful, for they will receive mercy. “Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God. “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. “Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

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

*Lord I want to be more Loving in my heart
In my heart
Lord I want to be more Loving in my heart
In my heart in my heart
Lord I want to be more Loving in my heart*

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

**A RADICAL VISION FOR A RADICAL KINGDOM:
WHEN WILL GOD’S BLESSINGS BE REVEALED?**

*By The Rev. Dr. Nathanael Saint-Pierre
(Matthew 5:1-12)*

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

Opening: What is your vision of the kingdom of God? Do you really think there will be a crystal palace paved with diamond streets and golden chairs? Do you live your life with resignation towards every challenge hoping that you will make it to heaven where everything will be just fine?

Situation: Jesus is calling us to a radical kingdom and providing the blueprints in what we call the “Beatitudes or the Sermon on the Mountain.”

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

“Blessed are those who mourn, for they will be comforted.”

“Blessed are the meek, for they will inherit the earth.”

“Blessed are those who hunger and thirst for righteousness, for they will be filled.”

“Blessed are the merciful, for they will receive mercy.”

“Blessed are the pure in heart, for they will see God.”

“Blessed are the peacemakers, for they will be called children of God.”

“Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.”

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way, they persecuted the prophets who were before you.”

Complication: What was the backdrop of the sermon of the Mountain? Is the situation of our world today somewhat different? What was Jesus wrestling with in and prescribing to his community? How are we to live out this sermon today?

Resolution: Rome was occupying the land of Israel during the ministry of Jesus, and one might not understand Jesus' message as a radical one. People might believe that the sermon on the mountain was utterly spiritual with no practical application. But Jesus lived the abuses of the regime. Jesus considered as poor in spirit those who lack, who are materially bereft and therefore worn down by the plight of poverty. They are those whom society has left behind, who break their backs to make ends meet, whose struggle for basic survival crushes their spirits. Jesus witnessed the war, food and housing insecurity, and how infectious diseases such as leprosy could cut life short. And yes, it is right to grieve the loss of one's land. Jesus' audience was living under imperial occupation. And the audience of the Gospel, encountering this story after Rome's destruction of Jerusalem and the Temple in 70 CE, was certainly grieved by the violation of its land and sacred space. Jesus saw Rome's unjust distribution, keeping Israelites at the margins of subsistence. He lived under Roman domination, subjugating people to their rule through threats and violence. Rome was not known for showing mercy. Rome violently expanded its rule and heavily taxed its population to the point of food insecurity. Rome claimed to be the bearer of peace, but Rome's peace only came through domination. In Matthew's Gospel, peace is not the absence of conflict; it is the presence of justice. Jesus saw Rome's puppet, Herod, arresting and beheading his cousin, John the Baptist. Jesus was himself sad but also saw the despair of John's disciples and his entire nation.

For those of us living comfortable lives in the wealthiest nation the world has ever known, how can we embody the beatitudes? How do we hold our government and elected officials accountable for pursuing justice, righteousness, and peace? How can we embody God's promises to those that are poor, mourn, and oppressed? When the beatitudes are rooted in embodiment rather than spiritualization, how can we more clearly see the ways we could act to bring God's kingdom into people's lives?

The world we live in is so individually focused that many have no empathy for others. If we are not the ones in a difficult situation, we could not care

less. We continue living our lives, enjoying the privileges within our reach, and neglecting the consequences they might have on others. We don't even realize what our government is doing elsewhere. We don't seek to understand the hunger that exists in another nation because our own country needs a place to sell its overproduction. Our country destroys another nation's local production to create a market for its own. We don't understand that the weapons bandits are using to kidnap and kill innocent victims are manufactured by our industries and sold for our benefit. Even our big pharmaceutical industry is not working to alleviate the illnesses of our world. Almost every medicine comes with six or seven side effects. Medicines do not really cure nowadays; they create other diseases, increasing the market for more products. We don't show any concern or interest in standing against the oppressive systems that are causing the brokenness in many communities because if the cross is not burning in our yard, why should we care?

But Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." That sentence does not describe the poor in spirit (as idiots, ignorant, and mentally challenged) or confine them in their status, as some seem to argue. **No one needs to remain an idiot or ignorant or uneducated to inherit the kingdom of God.** No one needs to neglect to learn and acquire knowledge or wealth. That sentence describes heaven as a place without poverty, a place where we must not struggle for simple survival, the gate of eternal welfare, the way God intentionally created the earth to be an inclusive place, a place without margins, a place where God cares for all equally. "Blessed those who mourn, for they will be comforted." That tells us more about heaven than it tells us about mourning. Jesus is not motivating us to mourn and suffer. Living in God is not living in perpetual suffering. Jesus is telling us that God is the one who comforts, and in him, we will find not only solace but full restoration. Certain denominations want to present us with a Jesus who is preaching resignation, who wants us to mourn, suffer, be poor, or starve. They don't realize that such a presentation of Jesus favors the powerful because the marginalized won't stand against oppression. Jesus is the one who, to transform oppression, showed us the way of love by taking the way of the cross.

So now what? Like Jesus, we cannot stand watching, praying, but not acting for a change we are not ready to be. Jesus said, "Blessed are the merciful,

for they will receive mercy.” to indicate that God is not who we think God is. God is a forgiving and merciful God and not the transactional “an eye for an eye, a tooth for a tooth” we’ve made of God. We also must extend the forgiveness of God to one another. Jesus preached, “Blessed are the pure in heart, for they will see God.” to depict the heart of God as incapable of hate. Jesus introduced a different perception of God that will become the way the New Testament defines God. God, who is love, not demanding sacrifice but sacrificing Godself. Jesus said, “Blessed are the peacemakers, for they will be called children of God.” Rome and the superpowers of our world claim to be the bearers of peace, but their peace only comes through domination. They compete to have the biggest guns and most powerful weapons; for them, peace is assured by the fear they impose on the powerless. “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” is a call to action and not a call to passive prayer.

Celebration: The question we must answer is, “Where is the kingdom of heaven?” We have the tendency to believe it is an eschatological kingdom that is to come and that we are expecting. Since we want to exile God in a distant space so we can wallow in darkness, we want a kingdom in the future, not in the present. Many leaders invite us to wait passively for the kingdom and accept injustice; they feed us with the false gospel of resignation that only consolidates the oppressor’s power. In fact, I must say that the kingdom of heaven is not just a spiritual space. It is wherever people are united in God to resist the works of darkness. The kingdom of heaven is a place of empathy where there is no indifference but concerns for the well-being of all. **The kingdom of heaven is already here and now.** Every time we stand against injustice, challenge the structure of oppression, and demand reparations and restitution, we are blessed. We are blessed when we deconstruct false religion and fake spirituality.

Beware of false religion! False religion leads us to be obedient. Obedience leads us to submission and acceptance. Acceptance makes us an easy target for exploitation. Exploitation is what creates poverty. Poverty leads us to despair and hopelessness. And false religion preys on despair and hopelessness. Close your eyes to pray but remain vigilant. Beware of your surroundings. To pray is not to recite a magic formula that can change water into wine, although it can. It is not a recipe providing the same outcome every time. We must put our hearts where our mouths are in

prayer. We must be willing to change when we pray for change. We must be willing to let go of our privileges when we pray for justice. The meaning of “Jesus bless” is that Jesus approves. He approves our struggles, and he stands beside us in our effort to establish the kingdom. He took upon himself our status to inspire us and excite us to be part of the way of love. **Love cannot be delayed.** May God’s kingdom come and will be done on earth as it is in heaven. **Amen.**

SOLO

ROSALINDE BLOCK

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: *(Lutheran Core)*

The Leader and People pray responsively

Let us pray that the light of Christ may shine upon the Church, the world,
and all people according to their need.

A brief silence

Father, thank you for Jesus and his teaching! His Beatitudes challenge,
humble, and energize us. Give us a double portion of your Holy Spirit, so
that by your grace, we may begin to live out those Beatitudes, to your glory
and for the blessing and benefit of others.

Lord, in your mercy, **please hear our prayer.**

Fill your Church with your Holy Spirit. In the power of the Spirit, make it
love justice, do mercy, and walk humbly before you, its Lord and God. Fill
the Church with the splendor of Jesus' glory, the beauty of his holiness,
and the sweetness of his love.

Lord, in your mercy, **please hear our prayer.**

Make each member of this congregation into disciples of Jesus, so that we
may be a sign of your goodness and mercy to our friends, families,
neighbors, and community.

Lord, in your mercy, **please hear our prayer.**

Raise up pastors, theologians, professors, deacons, and other Christian
leaders who earnestly and patiently seek your will, and who teach others,
by word and by example, to do the same.

Lord, in your mercy, **please hear our prayer.**

Be the light in dark places, the sword and shield victorious, for our military and first responders, and for all who risk their life on behalf of others. Give them integrity, courage, and wisdom as they strive to bring justice and safety in dangerous places. Heal their body, mind, and soul. Strengthen their loved ones. Help us to honor their sacrifice and benefit from their labors.

Lord, in your mercy, **please hear our prayer.**

We pray for our earthly rulers, whether we like them, agree with them, or voted for them. Conform their minds, hearts, and actions to your holy will. Help them to strengthen bonds of respect, trust, and concord in every community across our nation.

Lord, in your mercy, **please hear our prayer.**

Bless, heal, and strengthen the sick and sorrowful, especially those we name now before you: Barbara Allie, Ms. Mack, Stephanie, Denise, Oland, Marie Anne, Nimrod, Vernestine, Laverne, Minnie, Valerie Scott, Deacon Adeline Smith, Deacon Philomé Previl, Martha Postel, Gloria McCoy, Susan Brown, Harry Ross Moseley, The Reverend Yvan François, Valburg Krauser, Idella Richards, her son Kareem and family, Kevin Green, Sharifa Sena, Robert Horton, Gwendolyn Murphy, Melvin Green, Elisabeth Martinez, Yvonne Ward, Gloria Gooden, Jason Smith, Alvira Vargas and Catherine Cone. We also pray for women who are pregnant or have recently given birth, especially those whose health is imperiled; for women who have had an abortion or miscarriage; for newborn infants, especially those at risk of illness or injury; for all fathers; and for everyone who cares for and rejoices in the gift of new life. Grant a double portion of your Spirit to Annette, Pamela, Pauline, Marie and all who minister to the sick.

Lord, in your mercy, **please hear our prayer.**

As we entrust our beloved dead into your hands, and commend ourselves to your care, we pray: Now, Lord, you let your servants go in peace; your Word has been fulfilled. Our own eyes have seen the salvation that you have prepared in the sight of every people. A light to reveal you to the nations, and the glory of your people Israel.

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

We express our gratitude for the life of those celebrating a birthday this week, especially: Patricia Taylor and Charlene Hallal. Look upon them with favor, we pray, as they begin another year. Grant that they may grow in wisdom and grace and strengthen their trust in your goodness all the days of their lives.

Lord, in your mercy, **please hear our prayer.**

All these things, and whatever else you see that we need, grant to us, dear Father, for the sake of your Son, our Savior Jesus Christ. **Amen.**

THE CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor

**God of all mercy, we confess that we have sinned against you,
opposing your will in our lives.**

**We have denied your goodness in each other,
in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.**

**Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love and serve only your will. Amen.**

The Bishop when present, or the Priest, stands and says

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

THE PEACE

BCP pg.360

All stand. The Celebrant says to the people

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

Offertory

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

OFFERTORY HYMN: Great is Thy Faithfulness

LEVAS 189

Great is Thy faithfulness, O God my Father
There is no shadow of turning with Thee
Thou changest not, Thy compassions, they fail not
As Thou hast been, Thou forever will be

Great is Thy faithfulness
Great is Thy faithfulness
Morning by morning new mercies I see
All I have needed Thy hand hath provided
Great is Thy faithfulness, Lord, unto me

Summer and winter and springtime and harvest
Sun, moon and stars in their courses above
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love. Ref.

Pardon for sin and a peace that endureth
Thine own dear presence to cheer and to guide
Strength for today and bright hope for tomorrow
Blessings all mine with ten thousand beside. Ref.

DOXOLOGY

Praise God, from whom all blessings flow;
Praise God, all creatures here below;
Praise God above, ye heavenly host;
Praise Father, Son, and Holy Ghost!

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER A

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

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

Then, facing the Holy Table, the Celebrant proceeds

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

The people stand or kneel.

Because in the mystery of the word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son 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

BCP pg. 362

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 dándote 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 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 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 Maria la madre de Dios, Juan el divino, Agustino y todos tus santos al gozo de tu reino eterno.”]

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with 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

LEVAS 264

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 and ever. Amen

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

In union, O Lord, with your faithful people desire to receive you but cannot physically do so, we remember your death, Lord Christ; we proclaim your resurrection; we await your coming in glory. We beseech you to come spiritually into our hearts. Cleanse and strengthen our

sisters and brothers who cannot be here in person with your grace, and let them never be separated from you. May we live in you, and you in us, in this life and in the life to come. 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:*

COMMUNION HYMN: SOLO

ROSALINDE BLOCK

Let us pray.

Celebrant and People

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

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

Final Blessing

The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious to you; the Lord lift up his countenance upon you, and give you peace.

CLOSING: SOLO

ROSALINDE BLOCK

Dismissal

The Deacon dismisses the congregation with these words

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

People **Thanks be to God. Alleluia! Alleluia!**

POSTLUDE: SOLO

ROSALINDE BLOCK



Rosalinde Block,

Gospel singer, musician, artist, writer, and performer has honored our sanctuary with her music and voice once a month.

We thank her for her last performance and hope to see her in February 2023.

ANNOUNCEMENTS

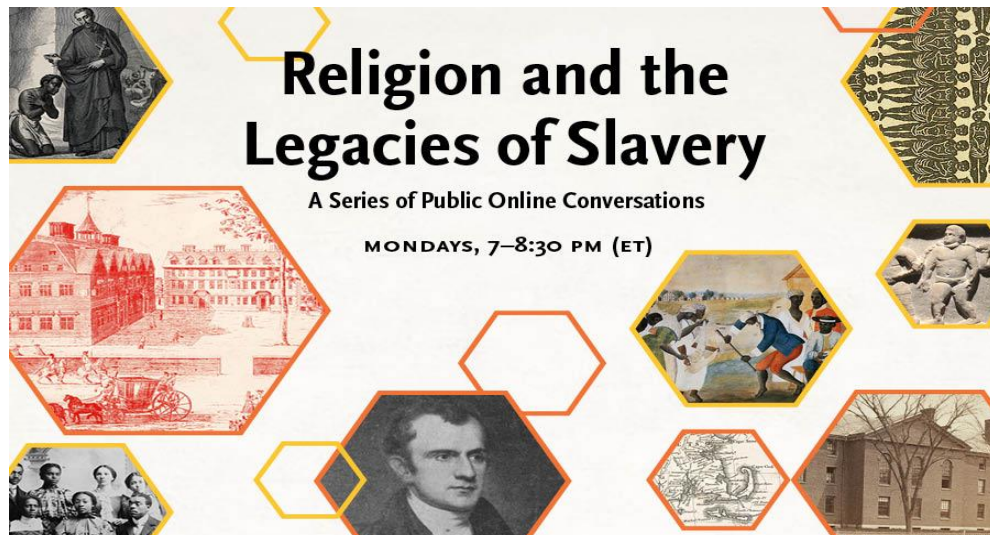
Please join for “**Religion and the Legacies of Slavery**,” a new, free public conversation series beginning January 30. Organized by Religion and Public Life, the six-week online series features conversations with Harvard Divinity School faculty discussing these and related questions: what does the academic study of religion teach us about the complex histories and legacies of slavery, and how can a deeper understanding of the roles of religion enhance our commitment to reparative action in our contemporary times?

Faculty will engage these vital questions from their expertise within the study of religion. The discussions will:

- Address the role of religion and ethics in grappling with the memory and history of African enslavement
- Consider whether the exploration of family histories can inform reparative work in the present day
- Take account of religion in addressing and redressing the legacy of enslavement at Harvard and beyond
- Discuss reparative and healing workshops



HARVARD
Online



We are happy that you have come to worship with us. If you have no church home, we invite you to unite with us. Please complete one of the Parish Census Forms, located on the table in the back of the church. If you have joined via Facebook, please drop us a message with your info. We will be in touch with you very soon. However, if you are just passing through, we are honored by your presence, and we wish you Godspeed as you complete your journey.



St. Augustine's Church is committed in servicing our church family and community as always by staying connected while being apart.

We invite any suggestions for programs or ideas that we can do while following CDC guidelines. Please email us, we would love to hear from you.

Please Join Us for: The **St. A's Prayer Line and Bible Study** on **Tuesdays** at **8:00PM**· Dial **(212) 673-5300** or **(727) 731-4158** between 7:45—9:00 PM.

Need Prayer?

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

If you are celebrating a special occasion; a birthday, anniversary, etc. please let us know so we may pray with you and share in your celebration.

We are accepting Articles and Advertisements to publish in 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 Tech-Friendly Church.

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

St. A's new website designed by Cynthia Lully and maintained by Khylee McBryde is now LIVE! Please take the time to visit it and express your appreciation and recommendations to:

Cynthia Lully at cynthia.lully@gmail.com

Khylee McBryde at khyleemcbryde08@gmail.com

Congratulations to our web designers.

Black History Month Kickoff Dinner and Keynote with the Very Rev. Kim Coleman

In support of the 2023 Black History Month theme, "Black Resistance," the Seminary of the Southwest will present its 2023 BHM Keynote Address, "Black Resistance: Yet with a Steady Beat," featuring The Very Rev. Kim L. Coleman, National Union of Black Episcopalians president. This dinner event will include a reflective look at the more than 200 years of black leadership in the Episcopal Church as well as provide a time to honor Southwest alumni/ae and the contributions of Black leaders.

To register for these events and learn more about Black History Month at the Seminary of the Southwest, click the links found below:

<https://ssw.edu/event/black-history-month-kickoff-dinner-and-keynote-with-the-very-rev-kim-coleman/>

<https://ssw.edu/black-history-month-2023-at-southwest/>

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:



The Staff:

The Rev. Nathanael Saint-Pierre,
D. Min, MIS, MCPD, Rector
(917) 232-9583
rector@staugnyc.org

Mrs. Carole Diegue
**Acting Administrative Assistant/
Event Coordinator**
(info@staugnyc.org)

Ms. Carolyn Bensen;
Director of Music
Mr. Alex Makino
Bookkeeper
(accounting@staugnyc.org)

Mr. Oland Saltes, **Verger**
Mr. Luis Montano
Sexton/ Buildings & Grounds

The St. Augustine's Project
www.staugproject.org

The Vestry:

Mr. Christopher Morris, *Warden*
Ms. Annette Dudley, *Warden*

2024

Ms. Olivia Chak, *Clerk*
Ms. Idella Richards
M. Oland Saltes

2023

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

Shut-Ins/Homebound: Sadie Mack, Barbara Allie.

Prayers: Lester Allen, Carline Aupont, Sandra Brown, Juan Cosme, Minnie Curry and family, Diane Ellis, Vernestine Exum, Sanford Exum and Family, Iris Faulkner, Evelyn Fleming, Faith and Grace Garfield, Mildred Hancock, Bernice Henry, Joyce Johnson, LaVerne Johnson, Laura Harvin, Valburg Krauser, The Krauser Family, James Leung, Hattie Mitchell and Family, Daryl Moore, Marissa Nicolo, James Rainge, Lawrence Rainge, James Robinson-Parran, Beverly Rosario, Oland Saltes, Sandra Slater, Yvonne Ward, Gladys Saint-Pierre, Noelia Gonzalez, The Rev. Rosalind Brathwaite, Jayvon Cotton, Sarah Banks, Alix Cangé, Carl Johnson, Rev. Dr. Errol Harvey, The Rev. Dr. Lynn A. Collins, Ruth Caraballo, Angie Abreu, Christina Combs-Harris and Family, Rauha Amupolo (Cynthia Luly's mother), The Rev. Nathanael Saint-Pierre, Christine Dubiel; Ramona Olan (Maya's mother), The Reverend Yvan Francois, The Reverend Deacon Adeline Smith, The Reverend Deacon Philomé Prével, The Winfield family, Idella Richards and family, Kevin Green, Sharifah Sena and family, Robert Horton, Gwendolyn Murphy, and Elisabeth Martinez.

Armed forces: David Mason, Jr

We ask God's blessings for those celebrating their birthdays in January. Especially.

1st Christian Curry, Janice Kikuchi; **2nd** Mason O'Neal ; **3rd**; Emmanuel Cox, Donita Ellis, Shanya Ellison; **4th**: Anna Archibald, James Harvin, Evelyn Fleming, Shavon Munchez, Alia O'Neal; **5th** Robert Exum (dcd); **7th**; Gary Clyne; **9th** Khalid Sena; **10th** Christopher Martinez; **11th** Christopher Morris; **12th** Harry Taylor; **14th** Ronise Cox-Clark; **18th** Valerie Scott; **23rd** Oland Saltes; **24th** Alexander Archibald; **25th** Evelyn Holloman, Joyce Johnson; **28th** Valburg Krauser, Deborah Taylor; **30th** Patricia Taylor; **31st** Charlene Hallal.

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

We pray for those who have died: Annie Garcia, 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 Surriel, 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 Daly, Tyrone Wong, Romenia 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, Ellen Bradley. Charlene Cox, Ethel Moore, Kenneth Johnson, Christine (Chrissy) Harvin, Velda Alleyne, Robert Exum, Vatissha Davis, Willie Manning, William Allen, Norberta Miele, Clyde Davis Winfield, Anne Louise Luxana, James During, Angela Roberts, Evelyn Kirnon, Stanford Daly, Ronise Shanay Cox-Clark, Margaret Sinclair Wade, Daniel American.7

In an effort to reach a broad audience, St. Augustine's Church regularly 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 but not limited to publicity and promotion