



THE FEAST OF ST. ANSELM OF CANTERBURY
MONK, BISHOP, THEOLOGIAN [21 APRIL 1109]
THE HOLY EUCHARIST: RITE II
WEDNESDAY, APRIL 21ST, 2021

Except when taking Communion, please remain masked throughout the service. Singing is allowed if masked.

THE WORD OF GOD

OPENING ACCLAMATION

Please stand as you are able.

Celebrant Alleluia. Christ is risen.

People *The Lord is risen indeed. Alleluia.*

COLLECT FOR PURITY

Celebrant

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.*

OPENING ANTHEM

Celebrant Lord, have mercy.

People *Christ, have mercy.*

Celebrant Lord, have mercy.

COLLECT OF THE DAY

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Let us pray.

Almighty God, whose servant Anselm helped your church to understand its faith in your eternal Being, perfect justice, and saving mercy: Provide your church in all ages with devout and learned scholars and teachers, that we may be able to give a reason for the hope that is in us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE LESSON

Please be seated.

Reader A Reading from Paul's Letter to the Romans.

Romans 5:1–11

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope,

and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Reader The Word of the Lord.
People *Thanks be to God.*

GOSPEL

Please stand as you are able.

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

Matthew 11:25–30

Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

Gospeler The Gospel of the Lord.
People *Praise to you, Lord Christ.*

THE SERMON **THE REVEREND JIM COOK, ASSISTING PRIEST**

Please be seated.

THE NICENE CREED

Please stand as you are able.

Reader Please join me in affirming our faith in the words of the Nicene Creed.

All say together

***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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
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.
With the Father and the Son he is worshiped and glorified.
He 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.*

PRAYERS OF THE PEOPLE

Please remain standing or kneel as you are able.

Reader

Let us pray for the whole state of Christ's church and the world.

I ask your prayers for God's people throughout the world; for our Bishop(s); for this gathering; and for all ministers and people. Pray for the Church. *Silence*

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people, especially those suffering from COVID-19, those caring for them, and those working on treatments. Pray for justice and peace. *Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, those on our parish prayer list, and those in prison. Pray for those in any need or trouble. *Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him. *Silence*

I ask your prayers for the departed. Pray for those who have died. *Silence*

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day. *Silence*

Celebrant

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

PEACE

Celebrant The peace of the Lord be always with you.

People *And also with you.*

WELCOME & ANNOUNCEMENTS

Please be seated.

THE HOLY COMMUNION

OFFERTORY

Celebrant

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

We are grateful for your tax-deductible contributions, which enable us to continue our work.

Click [here](#) to give on-line; or text a dollar amount followed by the word “pledge” to 833-948-2161; or mail a check to: St. Luke’s on the Lake Episcopal Church | 5600 RR 620 N | Austin, TX 78732

The gifts are presented and placed on the Altar.

Celebrant

Please stand as you are able.

All things come of thee Oh Lord, and of thine own have we given thee. **Amen.**

THE GREAT THANKSGIVING [EUCCHARISTIC PRAYER A]

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Lift up your hearts.

People *We lift them to the Lord.*

Celebrant Let us give thanks to the Lord our God.

People *It is right to give him thanks and praise.*

Celebrant

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

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:

THE SANCTUS

Celebrant and People say together

**Holy, holy, holy, Lord God of power and might,
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.

Celebrant

Please sit or kneel as you are able.

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.

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 you. Do this for the remembrance of me."

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 many 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 say together

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.

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.

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.***

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

Celebrant and People say together

**Our Father, who 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.

BREAKING OF THE BREAD

Celebrant Alleluia. Christ our Passover is sacrificed for us;

People *Therefore let us keep the feast. Alleluia.*

INVITATION TO COMMUNION

All baptized people of any age or denomination are invited to take Holy Communion.

† *Please remain seated and masked. The Celebrant will bring the consecrated host to you.*

† *Once the Celebrant has served each person on your row, you may lower your mask and partake.*

† *If you need a gluten-free wafer, signify that to the Celebrant by cupping your hands.*

† *If you would prefer to receive a blessing, please cross your arms over your chest.*

DISTRIBUTION OF COMMUNION

POST-COMMUNION PRAYER

Celebrant Let us pray.

Celebrant and People say together

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.**

**And now, Father, send us out
to do the work you have given us to do,
to love and serve you**

as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit,

be honor and glory, now and for ever. Amen.

BLESSING

Celebrant

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to

do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.
Amen.

DISMISSAL

Celebrant Go in peace to love and serve the Lord. Alleluia! Alleluia!

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

WORSHIP MINISTERS

Preacher & Celebrant: *The Reverend Jim Cook, Assisting Priest*

Reader: *Patti Peacock* | Altar Guild: *Peggy Point* | Floral Guild: *Sue DeVos*

Choral Vocalists: *Deborah Harvill-Ash & Larry Ash, Jeanne & Don Grantham, Peggie & Jon Klema*

Lighthouse Band: *Clarissa Chui, Glen Meloy, Kevin Phillips, Susan Rollins, Roy Wheeler*

Worship Support: *Kelsey Cooper, Barbara Frazell, LoriAnn Lavallee, Anne Morley, Nancy Phillips, Brad Powell*

PARISH PRAYER LIST

Contact office@stlukesonthelake.org to add yourself or a loved one to this list.

Names remain on this list for four weeks unless otherwise requested.

Names of those who have died are read during Prayers of the People for two weeks.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation, especially:

These Members and Loved Ones Serving Our Country: Amos, Brian, Christine F., Christine M., Christopher, Isabelle, Jacob, Jason, Mark, Marshall, Phillip, Raymond, Russell, Scott, Travis, Weston.

These Members and Loved Ones Who Are COVID-19 Heroes: Anna, April, Aurelia, Bethany, Beau, Brenda, Brett, Christine, Daryl, Dennis, Dustin, Elizabeth, Jason, Jenny, Jim, Laura, Lucia, Michelle, Niki, Noël, Pito, Rick & Wendy, Riley, Ryan, Sherry, Sterling, Tamara.

Those Whose Needs Have Been Made Known to Us: Allen, Allison, Ann, Becky, Beverly, Bob, Breese, Caitlin, Carol, Carol & Ross, Carolyn, Cathy, Chris G., Chris M., Christy and David, Craig, Dana, David, Dene, Donnie, Eleanor, Elle & Jared, Elizabeth, Georgia, George, Hester, Jack, Joan, JoAnne, John F., John H., John & Suzy, Karen, Karen K., Kay, Julia & Jack, Kelly, Kimberley, Kitty, Kristi, Maddy, Marilyn, Mark, Mary, Mary Alice, Nelle, Pam, Pat, Rachel, Raymond & Margaret, Robbie, Tom, Tommye, the Clement Family, the Labit Family, the Roberts Family, the Watson Family.

ANSELM OF CANTERBURY MONK, ARCHBISHOP, THEOLOGIAN (21 APR 1109)

Anselm is the most important Christian theologian in the West between Augustine and Thomas Aquinas. His two great accomplishments are his *Proslogium* (in which he undertakes to show that Reason requires that men should believe in God), and his *Cur Deus Homo?* (in which he undertakes to show that Divine Love responding to human rebelliousness requires that God should become a man).



He was born in Italy about 1033, and in 1060 he entered the monastery of Bec in Normandy to study under Stephen Lanfranc, whom he succeeded in office, first as prior of Bec, and later as Archbishop of Canterbury.

In 1078 he was elected abbot of Bec. The previous year, he completed a work called the *Monologium*, in which he argues for the existence of God from the existence of degrees of perfection (Aquinas's Fourth Way is a variation of this argument).

In 1087, while still at Bec, he produced his *Proslogium*, an outline of his "ontological argument" for the existence of God. Taking as his text the opening of Psalm 14 ("The fool hath said in his heart: There is no God."), Anselm undertakes to show that the fool is contradicting himself -- that the concept of God is unique in that anyone who understands what is meant by the question, "Does God exist?" will see that the answer must be "Yes." The argument has received mixed reviews from the start. Almost at once another theologian, Gaunilon, wrote, "A Reply on Behalf of the Fool." Thomas Aquinas rejected Anselm's argument as inconclusive (and is followed in this by most Roman Catholic writers today). Kant practically made his reputation as a philosopher by explaining in detail what he thought was wrong with Anselm's argument. On the other hand, Leibniz and others have thought it valid.

King William II of England had no fondness for the Church, and at the death of Lanfranc he kept the See of Canterbury vacant until he was gravely ill, whereon he promised to let Anselm be made Archbishop. Anselm was made Archbishop (4 December 1093), the King recovered, and the two began to dispute the extent of the King's right to intervene in Church matters. Anselm went into exile in 1097 and remained in Italy for three years until the King died in 1100. During that time Anselm was instrumental in settling the doubts of the Greek bishops of southern Italy about the doctrine of the Filioque. [For a discussion of the Filioque (the principal doctrinal difference between Eastern and Western Christians), see article in the [Christia library](#).]

He also devoted the time to writing a book known as *Cur Deus Homo?* (meaning *Why did God become Man?*). In it he puts forward the "satisfaction theory" of the Atonement. Man's offence of rebellion against God is one that demands a payment or satisfaction. Fallen man is incapable of making adequate satisfaction, and so God took human nature upon Him, in order that a perfect man might make perfect satisfaction and so restore the human race. The success of his work may be gauged by the fact that many Christians today not only accept his way of explaining the Atonement, but are simply unaware that there is any other way.

After the death of King William II in 1100, Anselm returned to England at the invitation of the new king Henry I, only to quarrel with Henry about the lawful extent of the king's control over the selection of bishops and abbots (it must be remembered that these officials had civil as well as religious authority). Anselm was again in exile from 1103 to 1106. In 1107 a compromise was reached, and Anselm returned home to Canterbury, where he lived his last few years in peace, dying 21 April 1109.

Typical of Anselm is his reversal of a tendency among English bishops after the Norman Conquest to ignore or downgrade the Anglo-Saxon saints as representatives of the conquered race. Lanfranc had proposed to remove even Dunstan and Alphege from the calendar, the latter on the grounds that he had not died as a martyr for refusing to deny the Christian faith. Anselm argued that, if he was not a martyr to faith, he was a martyr to justice and to charity.

From the Preface to the *Proslogium*:

I have written the little work that follows... in the role of one who strives to raise his mind to the contemplation of God and one who seeks to understand what he believes.

I acknowledge, Lord, and I give thanks that you have created your image in me, so that I may remember you, think of you, love you. But this image is so obliterated and worn away by wickedness, it is so obscured by the smoke of sins, that it cannot do what it was created to do, unless you renew and reform it. I am not attempting, O Lord, to penetrate your loftiness, for I cannot begin to match my understanding with it, but I desire in some measure to understand your truth, which my heart believes and loves. For I do not seek to understand in order that I may believe, but I believe in order to understand. For this too I believe, that "unless I believe, I shall not understand." (Isa. 7:9)

A PRAYER OF ANSELM

My God,
I pray that I may so know you and love you
that I may rejoice in you.
And if I may not do so fully in this life
let me go steadily on
to the day when I come to that fullness ...
Let me receive
That which you promised through your truth,
that my joy may be full.

A SONG OF ANSELM

Jesus, as a mother you gather your people to you:
you are gentle with us as a mother with her children;
Often you weep over our sins and our pride:
tenderly you draw us from hatred and judgement.
You comfort us in sorrow and bind up our wounds:
in sickness you nurse us,
and with pure milk you feed us.
Jesus, by your dying we are born to new life:
by your anguish and labour we come forth in joy.

Despair turns to hope through your sweet goodness:
through your gentleness we find comfort in fear.
Your warmth gives life to the dead:
your touch makes sinners righteous.
Lord Jesus, in your mercy heal us:
in your love and tenderness remake us.
In your compassion bring grace and forgiveness:
for the beauty of heaven may your love prepare us.

Welcome Home!

We are so glad you joined us for worship today, whether in-person or on-line, and we invite you to take part in all that St. Luke's on the Lake has to offer. We are a diverse gathering of Christians, dedicated to *being a community in Christ and Christ to the world*. We believe that being a Christian is a life-long journey. Together, we seek to grow our faith and strengthen our discipleship. Visit our website at www.stlukesonthelake.org for more information about everything we offer here. We look forward to meeting you wherever you are on your faith journey!

God Bless,
Justin +
Rector

In-Person Worship: What to Expect

- Wear your face covering/mask except during Communion as directed [extras available in the Narthex/Lobby]
- Use hand sanitizer upon entry
- Pick up a Worship Bulletin from a Greeter or from the table near the door
- Use the COVID-19 Screening Checklist [below] to screen yourself
- Check in at the next open check-in station
- Review the In-Person Worship Guidelines [below]
- Be seated by an usher in a socially-distanced configuration in designated pews
- Remain in your seats to receive Communion
- Exit through the door nearest your section to observe social distancing

COVID-19 Screening Checklist

Have you experienced any of the following symptoms/indicators of possible COVID-19 infection?

ONE of these:

- Cough
- Shortness of breath
- Within the past 48 hours, exposure within six feet for more than 15 minutes to someone who has a confirmed/suspected case or symptoms of COVID-19

OR at least TWO of these:

- Fever
- Chills
- Repeated shaking w/chills
- Muscle pain
- Headache
- Sore throat
- New loss of taste or smell
- Vomiting
- Diarrhea

If yes, please refrain from attending worship and seek appropriate medical attention.

In-Person Worship Guidelines

While participating in worship, please support our efforts to minimize the spread of COVID-19 by:

- using hand sanitizer upon building entry and washing/sanitizing hands frequently thereafter
- wearing face coverings/masks at all times except as instructed during Communion
- maintaining six-foot social distancing
- covering coughs
- refraining from singing
- using the bathroom for emergencies only [located in the Cry Room near the elevator]
- checking in to confirm/provide contact information for contact tracing in case of potential exposure
- notifying St. Luke's on the Lake immediately if:
 - you learn that you may have been exposed to COVID-19 within 48 hours prior to the service
 - you experience symptoms or test positive for COVID-19 within 14 days after attending the service
 - email nphillips@stlukesonthelake.org; your identity will be held in confidence
- acknowledging that despite our best efforts to provide a COVID-19-free environment, exposure is still a risk