

THE FEAST OF SAINT JUSTIN  
PHILOSOPHER, APOLOGIST, AND MARTYR (1 JUNE 167)  
THE HOLY EUCHARIST: RITE II  
WEDNESDAY, JUNE 2<sup>ND</sup>, 2021 | 10:00 AM

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## THE WORD OF GOD

### OPENING ACCLAMATION

*Please stand as you are able.*

**Celebrant** Blessed be God: Father, Son, and Holy Spirit.

**People** *And blessed be his kingdom, now and for ever. Amen.*

### 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.

### THE COLLECT OF THE DAY

**Celebrant** The Lord be with you.

**People** *And also with you.*

**Celebrant** Let us pray.

O God, who has given your Church wisdom and revealed deep and secret things: Grant that we, like your servant Justin and in union with his prayers, may find your Word an abiding refuge all the days of our lives; through Jesus Christ, who with the Holy Spirit lives and reigns with you, one God, in glory everlasting. *Amen.*

### THE LESSON

*Please be seated.*

**Reader** A Reading from Paul's First Letter to the Corinthians.

### 1 Corinthians 1:18-25

18 For 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. <sup>19</sup>For it is written,

'I will destroy the wisdom of the wise,

and the discernment of the discerning I will thwart.'

<sup>20</sup>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? <sup>21</sup>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. <sup>22</sup>For Jews demand signs and Greeks desire wisdom, <sup>23</sup>but we proclaim Christ crucified, a

stumbling-block to Jews and foolishness to Gentiles, <sup>24</sup>but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup>For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

**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 Luke.  
**People**      *Glory to you, Lord Christ.*

#### **John 12:44-50**

44 Then Jesus cried aloud: 'Whoever believes in me believes not in me but in him who sent me. <sup>45</sup>And whoever sees me sees him who sent me. <sup>46</sup>I have come as light into the world, so that everyone who believes in me should not remain in the darkness. <sup>47</sup>I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. <sup>48</sup>The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, <sup>49</sup>for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. <sup>50</sup>And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.'

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

#### **THE SERMON**

**THE REVEREND JUSTIN YAWN, RECTOR**

*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, sit, 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, especially Cathy Ellenbrook, wife of Dan Ellenbrook.

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.*

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## **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

*Please stand as you are able while the offerings are presented and placed on the Altar.*

#### **Celebrant**

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 you are greatly glorified in the assembly of your saints. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only Son.

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 or sing 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 remain standing, sit, or kneel.*

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.*

† *You may partake of consecrated wine by intinction; however, the consecrated host represents full communion.*

† *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**

*The Celebrant says a blessing over the People.*

## **DISMISSAL**

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

**People** *Thanks be to God.*

## WORSHIP MINISTERS

Preacher & Celebrant: *The Reverend Justin Yawn, Rector* | Reader & Chalice Bearer: *Patti Peacock*  
Worship Support: *Kelsey Cooper, Barbara Frazell, LoriAnn Lavallee, Anne Morley, Nancy Phillips, Brad Powell*

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## PARISH PRAYER LIST

Contact [office@stlukesonthelake.org](mailto: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.

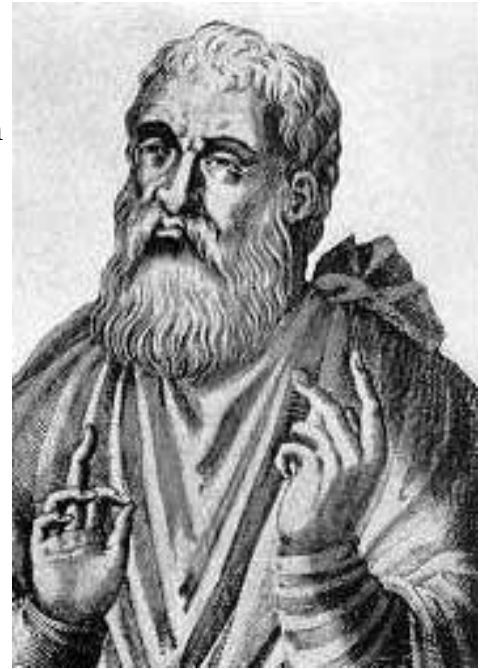
**Those Whose Needs Have Been Made Known to Us:** Allen, Allison, Ann, Becky, Beverly, Bob, Breese, Caitlin, Carol, Carol & Ross, Carolyn, Cathy, Chris G., Chris M., Christy and David, Craig, Dana, David, Dene, Donnie, Eleanor, Elle & Jared, Elizabeth, Georgia, George, Hester, Jack, Jacob, Joan, JoAnne, 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, the Fuselier Family.

**Those Who Have Died:** Cathy Ellenbrook, wife of Dan Ellenbrook; Martha Lucia Alvarez, niece of Mariana Lowell.



## SAINT JUSTIN PHILOSOPHER, APOLOGIST, AND MARTYR (1 JUNE 167)

Justin was born around 100 (both his birth and death dates are approximate) at Flavia Neapolis (ancient Shechem, modern Nablus) in Samaria (the middle portion of Israel, between Galilee and Judea) of pagan Greek parents. He was brought up with a good education in rhetoric, poetry, and history. He studied various schools of philosophy in Alexandria and Ephesus, joining himself first to Stoicism, then Pythagoreanism, then Platonism, looking for answers to his questions. While at Ephesus, he was impressed by the steadfastness of the Christian martyrs, and by the personality of an aged Christian man whom he met by chance while walking on the seashore. This man spoke to him about Jesus as the fulfilment of the promises made through the Jewish prophets. Justin was overwhelmed. "Straightway a flame was kindled in my soul," he writes, "and a love of the prophets and those who are friends of Christ possessed me." Justin became a Christian, but he continued to wear the cloak that was the characteristic uniform of the professional teacher of philosophy. His position was that pagan philosophy, especially Platonism, is not simply wrong, but is a partial grasp of the truth, and serves as "a schoolmaster to bring us to Christ." He engaged in debates and disputations with non-Christians of all varieties, pagans, Jews, and heretics. He opened a school of Christian philosophy and accepted students, first at Ephesus and then later at Rome. There he engaged the Cynic philosopher Crescens in debate, and soon after was arrested on the charge of practicing an unauthorized religion. (It is suggested that Crescens lost the debate and denounced Justin to the authorities out of spite.) He was tried before the Roman prefect Rusticus, refused to renounce Christianity, and was put to death by beheading along with six of his students, one of them a woman. A record of the trial, probably authentic, is preserved, known as *The Acts of Justin the Martyr*.



Three works of Justin have been preserved.

His *First Apology* (in the sense of "defense" or "vindication") was addressed (around 155) to the Emperor Antoninus Pius and his adopted sons. (It is perhaps worth noting that some of the fiercest persecutors of the Christians were precisely the emperors who had a strong sense of duty, who were fighting to maintain the traditional Roman values, including respect for the gods, which they felt had made Rome great and were her only hope of survival.) He defends Christianity as the only rational creed, and he includes an account of current Christian ceremonies of Baptism and the Eucharist (probably to counteract distorted accounts from anti-Christian sources).

The *Second Apology* is addressed to the Roman Senate. It is chiefly concerned to rebut specific charges of immorality and the like that had been made against the Christians. He argues that good Christians make good citizens, and that the notion that Christianity undermines the foundations of a good society is based on slander or misunderstanding.



The *Dialog with Trypho the Jew* is an account of a dialog between Justin and a Jewish rabbi named Trypho(n) (probably a real conversation with a real rabbi, although it may be suspected that Justin in editing it later gave himself a few good lines that he wished he had thought of at the time), whom he met while promenading at Ephesus shortly after the sack of Jerusalem in 135. Trypho had fled from Israel, and the two men talked about the Jewish people and their place in history, and then about Jesus and whether he was the promised Messiah. A principal question is whether the Christian belief in the deity of Christ can be reconciled with the uncompromising monotheism of the Scriptures. The dialogue is a valuable source of information about early Christian thought concerning Judaism and the relation between Israel and the Church as communities having a covenant relation with God. Toward the end of the dialog, Trypho asks, "Suppose that I were to become a Christian. Would I be required to give up keeping kosher and other parts of the Jewish law?" Justin replies: "Christians are not agreed on this. Some would say that you must give them up. Others, such as myself, would say that it would be quite all right for you, as a Jewish convert to Christianity, to keep kosher and otherwise observe the Law of Moses, provided that you did not try to compel other converts to do likewise, and provided that you clearly understand that keeping kosher will not save you. It is only Christ who saves you." They finally part friends, with Trypho saying, "You have given me food for thought. I must consider this further."

Source: [http://satucket.com/lectionary/Justin\\_Martyr.htm](http://satucket.com/lectionary/Justin_Martyr.htm)