

From the First Apology of Justin, Chapter 65: An Early Description of the Catholic Mass (about 150 A.D.): "...Having concluded the prayers, we greet one another with a kiss. Then there is brought to the presider of the brethren bread and a cup of water and of watered wine [the text followed by two other genitive case terms indicating that both the water and watered wine are in the same cup], and taking them, he gives praise to the Father of all, through the name of the Son and of the Holy Ghost, and he himself gives thanks at some length in order that these things may be deemed worthy...When the prayers and thanksgiving are completed, all the people present call out their consent, saying 'Amen' 'Amen' which in the Hebrew language signifies 'so be it.' After the presider has given thanks...deacons gave to those present the Eucharistic bread, wine and water..."

***(excerpted from: www.catholicfaithandreason.org)

***Under the Emperor Antoninus Pius, Christians were allowed to live in peace and safety until his death in 161. He was succeeded by Marcus Aurelius Antoninus his adopted son. He was a great emperor, but also a great heathen. He liked to have philosophers and learned men about him. These individuals gave him a bad notion of Christianity, and he knew no more than what they told him. He took a great dislike to the Christians, and they suffered more under his reign than they had ever done before. Justin's success as a teacher at Rome made the heathen philosophers envious. When Marcus made new laws against the Christians, Justin was charged as being a Christian. He refused the courts request to sacrifice to the gods of the heathens. He refused to forsake the faith. In A.D. 166, he was beheaded. On account of the death which he thus suffered for the Gospel, Justin has for ever since been especially styled "The Martyr."

***(excerpted from: passionistnuns.org)

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Saint Justin

Martyr

Feast Day April 14



*"Philosophy is the knowledge of that which exists,
and a clear understanding of the truth;
and happiness is the reward of such
knowledge and understanding"*

(Justin, Dialogue with Trypho, 3).

Saint Justin, Martyr

*St. Justin (c.100-c167) was born a pagan at Flavia Neapolis in Samaria near Jacob's well. He was well educated and traveled extensively. He is known to us by his extensive writings in defense of the faith. Justin is the first Christian apologist of non-Jewish heritage whose writings have survived. He has been described as "star in the West, leading its Wise Men to the cradle of Bethlehem." Before his conversion he seems to have been enamored but not satisfied with philosophies like Stoicism and Platonism.

*(excerpted from: www.catholicfaithandreason.org)

**Although he was trained in all of the wisdom of the Greeks, the Greeks were left without such a light as God had given to the Jews, set themselves to seek out wisdom in all sorts of ways. As they had no certain truth from heaven to guide them, they were divided into a number of different parties, such as the Epicureans, and the Stoics, who disputed with Saint Paul at Athens (Acts XVII, 18). They all called themselves "philosophers," (which means, "lovers of wisdom"); and each different group thought of themselves to be wiser than all the others. Justin, having a strong desire to know the truth, tried one kind of philosophy after another, but he could not find any rest for his spirit in any of them.

Then one day, as he was walking thoughtfully on the sea-shore, he observed an old man of grave and mild appearance, who was following him closely, and at length entered into talk with him. The old man told Justin that it was of no use to search after wisdom in the books of the philosophers, and went on to speak of God the maker of all things, of the prophecies which He had given in the time of the Old Testament, and how **they had been fulfilled in the life and death of**

the blessed Jesus. Thus Justin was brought to the truth, as he came to know how pure and holy its doctrines and its rules were, and as he saw the love which Christians bore towards each other, and the patience and firmness with which they endured sufferings and death for their Master's sake. Although he still called himself a philosopher, and wore the long cloak which was the common dress of philosophers, the wisdom which he taught was not heathen but Christian wisdom. He lived mostly at Rome, but also spent time in Ephesus, where scholars flocked to him in great numbers. He wrote books in defense of the Gospel against heathens, Jews, and heretics, or false Christians.

** (excerpted from: www.passionistnuns.org)

***In his *Dialogue with Tryphon* he shows how Christianity is the fulfillment of Judaism, stressing its truth. He also wrote two Apologies addressed to the Roman Emperors, Antonius Pius and Marcus Aurelius in which he shows the beauty of Christianity. In the second, he writes, "When I was a disciple of Plato, hearing the accusations made against the Christians and seeing them intrepid in the face of death and of all that men fear, I said to myself that it was impossible that they should be living in evil and in the love of pleasure." He effectively builds a bridge between Greek philosophy and Christianity using the concept of the Logos, acknowledging that the Greeks possessed it in seed form, but the fullness is found in Christianity in the person of Jesus Christ. His Apologies are considered the most important of the 2nd century Christians writings of the Fathers of the Early Church. It is difficult not to identify within his testimony an early version of the Catholic Mass, the presider being a priest (presbyters in Greek).