

Worship in the Ante-Nicene Church

MARS, Fall 2019

Lecture Outline

- I. The Patristic Roots of Reformed Worship

- II. Early Accounts of Christian Worship
 - a. Pliny the Younger (A.D. 112)

 - b. Justin Martyr (c. A.D. 155)

- III. The Didache (c. A.D. 50–90)
 - a. Catechesis

 - b. Baptism

 - c. Prayer and Fasting

 - d. The Eucharist

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Pliny the Younger¹

Letter 96 (A.D. 112)

Pliny to Trajan

It is my custom, my lord, to refer to you all matters concerning which I am in doubt, for who can better guide my uncertainty and inform my ignorance? Having never been present at the judicial examinations of Christians *by others*, I do not know what offenses are usually punished or investigated or what allowances are made. Whether any difference is to be made on account of the age *of the accused* or no difference made between the very young and the more mature, whether pardon is granted for repentance or whether a man who has once been a Christian gains nothing by having ceased to be one, whether punishment attaches to the mere name (*nomen ipsum*) apart from secret crimes (*flagitia*) or only to the secret crimes associated with the name—in *all these matters*, I have had no little uncertainty.

In the meantime, this is the course I have observed towards those who were accused before me as Christians. I asked them whether they were Christians; if they confessed that they were, I asked them a second and third time with threats of punishment. If they persisted (*persevero*), I ordered them to be executed. For whatever the nature of their admission, I had no doubt that stubbornness (*pertinacia*, contumacy) and inflexible obstinacy (*obstinatio*) ought not to go unpunished. There were others also of the like insanity, but because they were Roman citizens, I ordered them to be sent to Rome.

Before long, as is often the case, the mere fact of the matter being investigated caused accusations to spread, and many more cases were brought before me. An anonymous placard was published containing many names *of alleged Christians*. As for those *named in the document* who denied that they were or ever had been Christians, I thought it proper to let them go—after I had them invoke the gods in words dictated by me, offer prayers with incense and wine to your image (which I had ordered to be brought for that purpose along with images of the gods), and curse Christ, things which, so it is said, those who are really Christians cannot be compelled to do. Others named by the informer said that they had been Christians but later renounced it, explaining that they had been *Christians at one time* but had ceased to be such—some three years ago, some a good many years ago, and one even twenty years ago.² All these worshiped your image and the statues of the gods, and cursed Christ.

They maintained, however, that the sum total of their offense or error amounted to no more than this, that it was their habit to assemble before daylight (*ante lucem*) on a fixed (*stato*, stated) day

¹ This translation is based on the Latin text in *The Letters of Pliny*, ed. by T. E. Page, E Capps, W. H. D. Rouse, and W. M. L. Hutchinson (London and New York: The Macmillan Co., 1931).

² I think there's a textual variant here; some translations have twenty-five years.

and to sing (*dicere*) responsively (*secum invicem*) a song (*carmen*) to Christ as to a god, and that they bound themselves by an oath (*sacramentum*)—not for any criminal purpose—but, *on the contrary*, that they would not commit theft or robbery or adultery, break their word, or deny a deposit *of trust money* when called upon to restore it. After they had done these things, it was their custom to disburse and to reassemble *later* in order to partake of food of an ordinary and innocent (harmless) kind. And even this, they said, they had abandoned after the edict I issued, by which, in accordance with your orders, I had forbidden political associations (*hetaeriai*, fraternities).

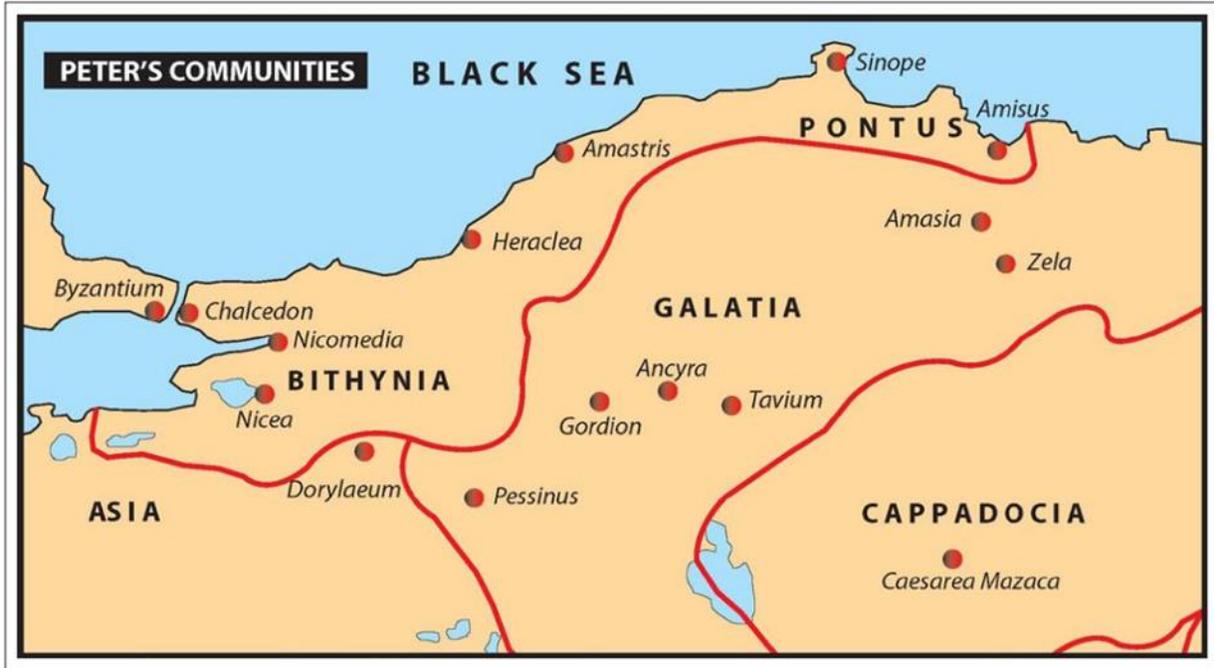
On this, I judged it even more necessary to find out the truth by torturing two female servants who were called assistants (*ministrae*, deaconesses?), but I discovered nothing more than a perverse and extravagant superstition. I, therefore, adjourned the proceedings and hastened to consult you, for the matter seemed to me worthy of consultation, especially because of the number of those imperiled *by the anonymous pamphlet*, for many of all ages and of all ranks, of both sexes, are being called or will be called into peril *by their accusers*. The contagion of that superstition has spread not only to the cities but also to the villages and country, but it seems possible to stop it and thwart it. At any rate, it is certainly the case that the temples, which were virtually deserted, are now beginning to be frequented; that the sacred rites, which were long neglected, are being resumed; and that flesh of sacrificial victims is on sale everywhere, whereas up till now scarcely anyone could be found to buy it. From this, it is easy to suppose how great a multitude may be reclaimed *from this error* if place for repentance be admitted.

Letter 97

Trajan to Pliny³

The method you have pursued, my dear Pliny, in sifting the cases of those denounced to you as Christians is extremely proper. It is not possible to lay down any general rule which can be applied as the fixed standard in all cases of this nature. No search should be made for these people; when they are denounced and found guilty they must be punished; with the restriction, however, that when the party denies himself to be a Christian, and shall give proof that he is not (that is, by adoring our Gods) he shall be pardoned on the ground of repentance, even though he may have formerly incurred suspicion. Informations without the accuser's name subscribed must not be admitted in evidence against anyone, as it is introducing a very dangerous precedent, and by no means agreeable to the spirit of the age.

³ This translation is from the English edition of *The Letters of Pliny*, ed. by T. E. Page, E Capps, W. H. D. Rouse, and W. M. L. Hutchinson (London and New York: The Macmillan Co., 1931).



MAP 1: The geography of Peter's communities (prepared by Burhan Oral)

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Justin Martyr⁴

The First Apology

Chapter 61

Christian Baptism

I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, "Except ye be born again, ye shall not enter into the kingdom of heaven." Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, as I wrote above; he thus speaks: "Wash you, make you clean; put away the evil of your doings from your souls; learn to do well; judge the fatherless, and plead for the widow: and come and let us reason together, saith the Lord. And though your sins be as scarlet, I will make them white like wool; and though they be as crimson, I will make them white as snow. But if ye refuse and rebel, the sword shall devour you: for the mouth of the Lord hath spoken it."

And for this [rite] we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling him by this name alone. For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed.

⁴ This translation of Justin's *First Apology* is from *The Apostolic Fathers with Justin Martyr and Irenaeus*, vol. 1, ed. by A. Roberts, J. Donaldson, and A. C. Coxe (Buffalo, NY: Christian Literature Company, 1885).

Chapter 65

Administration of the Sacraments

But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to γένοιτο [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

Chapter 66

Of The Eucharist

And this food is called among us Εὐχαριστία [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, “This do ye in remembrance of Me, this is My body;” and that, after the same manner, having taken the cup and given thanks, He said, “This is My blood;” and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

Chapter 67

Weekly Worship of the Christians

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability,² and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.

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The Didache⁵

The teaching of *the* Lord through the twelve apostles to the Gentiles:

^{1:1}There are two ways, one of life and one of death. And *there is* a great difference between the two ways.

²On the one hand, then, the way of life is this. First, you shall love God who made you; second, *you shall love* your neighbor as yourself. And whatever you do not wish to happen to you, do not do to another.

³And from these words, the teaching is this. Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what credit *is it* if you love those who love you? Do not even the Gentiles do the same? But you must love those who hate you, and you will not have an enemy.

⁴Abstain from fleshly and bodily desires. If someone strikes you on the right cheek, turn to him the other also, and you will be perfect. If someone forces you to go one mile, go with him two. If someone takes away your cloak, give him your tunic also. If someone takes from you what belongs to you, do not demand it back, for you cannot *do so*.

⁵Give to everyone who asks you, and do not demand it back, for the Father wants to give *something* to all from his own free gifts. Blessed is the one who gives according to this rule, for he is blameless. Woe to the one who receives! For if anyone who is in need receives, he is blameless, but the one who does not have need will stand trial {on the day of judgment} *as to* why and for what purpose he received. And being imprisoned, he will be examined concerning what he has done, and he will not get out until he has repaid every last cent.

⁶But also, concerning this, it has been said, “Let your alms sweat in your hands until you know to whom to give *it*.”

^{2:1}And the second commandment of the teaching *is this*.

²Do not kill. Do not commit adultery. Do not corrupt boys. Do not commit fornication. Do not steal. Do not practice magic. Do not engage in sorcery. Do not abort a child or kill a child that is born. Do not covet *your* neighbor’s possessions.

³Do not swear falsely. Do not bear false witness. Do not speak insults. Do not hold a grudge.

⁵This translation is based on the Greek text published by Michael W. Holmes, *The Apostolic Fathers* (Grand Rapids, MI: Baker Books, 2005, 1992) 246–69. An italicized word indicates that no corresponding word exists in the original. We have added the italicized words to clarify the meaning of the text.

⁴Do not be double-minded or double-tongued, for the double-tongue is a deadly snare.

⁵Your word shall not be false or empty but confirmed by action.

⁶Do not be covetous or greedy or a hypocrite or malicious or arrogant. Do not entertain a wicked plot against your neighbor.

⁷Do not hate any person, but some you shall reprove, others pray for, and still others love more than yourself.

^{3:1}My child, flee from every evil and everything like it.

²Do not become angry, for anger leads to murder. *Do not be* envious or quarrelsome or hot-tempered, for from all these things, murders are begotten.

³My child, do not become lustful, for lust leads to fornication. *Do not be* foul-mouthed or let your eyes roam, for from all these things, adulteries are begotten.

⁴My child, do not become a diviner, since this leads to idolatry. *Do not be* an enchanter or an astrologer or a purifier or *even* wish to see these things, for from all these things, idolatry is begotten.

⁵My child, do not be a liar, for lying leads to theft. *Do not be* a lover of money or conceited, for from all these things, thefts are begotten.

⁶My child, do not become a complainer, since this leads to blasphemy. *Do not be* self-pleasing or evil-minded, for from all these things, blasphemies are begotten.

⁷But be meek, since the meek will inherit the earth.

⁸Be patient and merciful and harmless and calm and good, and always tremble at the words that you have heard.

⁹Do not exalt yourself or become arrogant. Do not join yourself to the proud, but dwell with the righteous and humble.

¹⁰Welcome the things that happen to you as good, knowing that, apart from God, nothing happens.

^{4:1}My child, night and day, remember the one who speaks the word of God to you, and honor him as *the* Lord, for wherever *the* dominion of the Lord is spoken of, there *the* Lord is.

²And every day, seek out the presence of the saints, that you may find support in their words.

³Do not cause division, but make peace between those who quarrel. Judge justly; do not show favoritism when reproofing sins.

⁴Do not doubt whether it will be or not.

⁵Do not be *someone who* stretches out his hands to receive but who withdraws *them* when it comes to giving.

⁶If you acquire *something* with your hands, give a ransom for your sins.

⁷Do not hesitate to give or complain when giving, for you shall *yet* come to know who is the good paymaster of the reward.

⁸Do not turn from someone in need, but share all things with your brother, and do not claim that anything is your own. For if you are partners in what is imperishable, how much more in what is perishable.

⁹Do not withhold your hand from your son or daughter, but from *their* youth, teach *them* the fear of God.

¹⁰Do not give orders in your anger to your male slave and female slave who hope in the same God *as you*, lest they stop fearing the God *who is* over *you* both. For he does not call with partiality, but those whom the Spirit has prepared.

¹¹And you slaves must be submissive to your masters with respect and fear, as to a type of God.

¹²Hate all hypocrisy and everything that is not pleasing to the Lord.

¹³Do not forsake *the* commandments of *the* Lord but guard what you have received, neither adding *to them* nor taking away.

¹⁴In church, confess your sins, and do not go to your prayer with an evil conscience. This is the way of life.

^{5:1}Now, the way of death is this. First of all, it is evil and completely cursed: murders, adulteries, lusts, fornications, thefts, idolatries, witchcraft, sorceries, robberies, perjuries, hypocrisies, double-heartedness, deceit, arrogance, malice, stubbornness, greed, foul-speech, jealousy, audacity, haughtiness, boastfulness.

²*It is the way of* persecutors of the good, haters of the truth, lovers of the lie, those who do not know the reward of the righteous, nor adhere to what is good, nor to just judgment, those who are alert not to do good but to do evil, who are far from being gentle and patient, who love vain things, who pursue reward, who show no mercy to the poor, who do not work for the oppressed, who do not know him who made them, murderers of children, corrupters of God's creation, who turn away from the needy, who oppress the afflicted, advocates of the wealthy, lawless judges of the poor, those who are utterly sinful. May you be saved, children, from all these things!

^{6:1}Take care that no one leads you astray from this way of the teaching, for *such a person* teaches you apart from God.

²For if you are able to bear the whole yoke of the Lord, you will be perfect. But if you are not able, do what you can.

³Now concerning food, bear what you are able, but keep strictly away from food sacrificed to idols, for this is the worship of dead gods.

^{7:1}Now concerning baptism, baptize as follows: Having said all these things beforehand, baptize in the name of the Father and of the Son and of the Holy Spirit with living water.

²But if you do not have living water, then baptize with other water. And if you are not able *to baptize with cold water, then baptize with warm water.*

³But if you have neither, then pour water on the head three times in *the* name of *the* Father and of *the* Son and of *the* Holy Spirit.

⁴And prior to the baptism, let the one baptizing and the one being baptized fast, as well as any others who are able. And order the one being baptized to fast for one or two days beforehand.

^{8:1}And do not let your fasts coincide with *those of* the hypocrites, for they fast on Mondays and Thursdays, but you must fast on Wednesdays and Fridays.

²And do not pray like the hypocrites, but as the Lord commanded in his gospel, pray in this manner: Our Father in heaven, hallowed be your name. Your kingdom come; your will be done, as in heaven, *so* also on earth. Give us today our bread for the day. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil one, for yours is the power and the glory forever.

³Pray in this manner three times a day.

^{9:1}Now concerning the eucharist, give thanks in this manner:

²First, concerning the cup: We give thanks to you, our Father, for the holy vine of your servant David, which you have revealed to us through your servant Jesus. To you be the glory forever.

³And concerning the broken bread: We give thanks to you, our Father, for the life and knowledge that you have revealed to us through your servant Jesus. To you be the glory forever.

⁴As this broken bread was scattered upon the hills and, having been gathered together, became one, so may your church be gathered together from the ends of the earth into your kingdom. For yours is the glory and the power through Jesus Christ forever.

⁵But let no one eat or drink from your eucharist, except those who have been baptized in the name of the Lord, for concerning this, the Lord has likewise said, “Do not give what is holy to the dogs.”

^{10:1}Now after being filled, give thanks in this manner:

²We give thanks to you, holy Father, for your holy name, which you have caused to dwell in our hearts and for the knowledge and faith and immortality which you have revealed to us through your servant Jesus. To you be the glory forever.

³You, almighty Master, created all things for your name’s sake. To *all* people, you have given both food and drink to enjoy, in order that they might give *you* thanks. But to us, you have freely given spiritual food and drink and eternal life through your servant *Jesus*.

⁴Above all, we give you thanks because you are mighty. To you be the glory forever.

⁵Remember your church, O Lord, to deliver her from all evil and to perfect her in your love and to gather her together *as* the holy one from the four winds into your kingdom which you have prepared for her. For yours is the power and the glory forever.

⁶May grace come, and may this world pass away. Hosanna to the son of David!⁶ If anyone is holy, let him come. If anyone is not, let him repent. Come, Lord! Amen!

⁷But allow the prophets to give thanks as long as they wish.

^{11:1}Whoever, therefore, should come and teach you all these things mentioned above, welcome him.

²But if the teacher should himself go astray and teach a different teaching to undermine *these things*, do not listen to him. But *if his teaching* brings righteousness and knowledge of *the* Lord, welcome him as *the* Lord.

³Now concerning the apostles and prophets, according to the decree of the gospel, act in this manner:

⁴Let every apostle who comes to you be welcomed as *the* Lord.

⁵But he shall not stay more than one day, and if there is a need, also another *day*, but if he stays three *days*, he is a false prophet.

⁶And when the apostle leaves, let him take nothing except bread *to sustain him* until he finds lodging *elsewhere*. But if he asks for money, he is a false prophet.

⁶Codex Hierosolymitanus has “God of David,” though “son of David” is probably original.

⁷And you shall not test or condemn any prophet who speaks in the Spirit, for every sin will be forgiven, but this sin will not be forgiven.

⁸And not everyone who speaks in the Spirit is a prophet, but *only* if he has the ways of *the* Lord. Therefore, the false prophet and the *true* prophet will be known by their conduct.

⁹And every prophet who orders a meal in *the* Spirit shall not eat from it, and if *he does* otherwise, he is a false prophet.

¹⁰And every prophet who teaches the truth, if he does not practice what he teaches, he is a false prophet.

¹¹And every prophet proven *to be* true, who acts with a view to the earthly mystery of *the* church but who does not teach *you* to do what he himself does, shall not be judged by you, since he has *his* judgment with God. For even the ancient prophets behaved in this way.

¹²And whoever says in the Spirit, “Give me money” or something else, do not listen to him, but if he says to give to others who are in need, let no one judge him.

^{12:1}And let everyone who comes in the name of *the* Lord be welcomed. But then, examine him, *and* you will know, for you will have insight *of* right and left.

²If the one who comes is a traveler, help him as much as you can. But he shall not stay with you *for* more than two or, if need be, three days.

³But if he wants to settle down among you *and* is a craftsman, let him work and eat.

⁴But if he does not have a craft, decide, according to your *own* discretion, how, as a Christian, he shall live among you without *being* idle.

⁵But if he does not want to behave like this, he is trading on Christ. Beware of such people!

^{13:1}And every true prophet who wants to settle down among you is worthy of his food.

²Likewise, a true teacher is worthy of his food, like the worker.

³Therefore, all the firstfruits of the produce of the wine press and threshing floor, of both the cattle and sheep, you shall give *these* firstfruits to the prophets, for they are your high priests.

⁴But if you have no prophet, then give *them* to the poor.

⁵If you make bread, take the firstfruit *and* give *it* according to the commandment.

⁶Likewise, when you open a jar of wine or oil take the firstfruit *and* give *it* to the prophets.

⁷And of money and clothes and every possession, take the firstfruits, as seems good to you, *and* give *them* according to the commandment.

^{14:1}Now according to *the Lord's Day of the Lord*, when you have been gathered together, break bread and give thanks, after you have confessed your sins, so that your sacrifice may be pure.

²But do not allow anyone who has a quarrel with his companion to assemble with you until they have been reconciled, so that your sacrifice may not be defiled.

³For this is *the thing* mentioned by the Lord, "In every place and time, offer me a pure sacrifice, for I am a great King, says the Lord, and my name *will be* marvelous among the nations.

^{15:1}Therefore, appoint for yourselves bishops and deacons worthy of the Lord, men *who are* humble and not lovers of money, and *who are* true and approved, for to you, they themselves also minister the ministry of the prophets and teachers.

²Therefore, do not disregard them, for they themselves are your honored men along with the prophets and teachers.

³And reprove one another, not in anger but in peace, as you have *it* in the gospel. And if anyone wrongs his neighbor, let no one speak *to him* nor hear from you until he repents.

⁴And your prayers and alms and all *your* actions do *them* thus as you have *it* in the gospel of our Lord.

^{16:1}Keep watch over your life. Do not let your lamps be extinguished, and do not let your loins be loosed, but be prepared. For you do not know the hour when our Lord is coming.

²And be gathered together frequently, seeking what is appropriate for your souls, for the whole time of your faith will not profit you if you are not found perfect in the last time.

³For in the last days, the false prophets and corrupters will be multiplied, and the sheep will be turned into wolves, and love will be turned into hate.

⁴For as lawlessness increases, they will hate and persecute and betray one another. And then, the deceiver of the world will appear as a son of God and will perform signs and wonders, and the earth will be delivered into his hands, and he will do unlawful things that have never been known since time began.

⁵Then, *all* human creation will come into the fiery trial, and many will fall away and perish, but those who endure in their faith will be saved by the accursed one himself.

⁶And then, the signs of truth will appear: first, *the* sign of an opening in heaven; next, *the* sign of *the* sound of a trumpet, and third, *the* resurrection of *the* dead—

⁷but not *the resurrection* of all; rather, as it has been said, "The Lord will come and all *his* saints with him."

⁸Then, the world will see the Lord coming on the clouds of heaven.

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Didache 9–10

^{9:1}Now concerning the eucharist, give thanks in this manner:

²First, concerning the cup:

We give thanks to you, our Father, for the holy vine of your servant David,
which you have revealed to us through your servant Jesus.

To you be the glory forever. *Amen*

³And concerning the broken bread:

We give thanks to you, our Father, for the life and knowledge,
which you have revealed to us through your servant Jesus.

To you be the glory forever. *Amen*

⁴As this broken bread was scattered upon the hills and, having been gathered together,
became one,

so may your church be gathered together from the ends of the earth into your
kingdom.

For yours is the glory and the power through Jesus Christ forever. *Amen*

(⁵But let no one eat or drink from your eucharist, except those who have
been baptized in the name of the Lord, for concerning this, the Lord has
likewise said, “Do not give what is holy to the dogs.”)

^{10:1}Now after being filled, give thanks in this manner:

²We give thanks to you, holy Father, for your holy name,
which you have caused to dwell in our hearts
and for the knowledge and faith and immortality
which you have revealed to us through your servant Jesus.

To you be the glory forever. *Amen*

³You, almighty Master, created all things for your name’s sake.

To *all* people, you have given both food and drink to enjoy,
in order that they might give *you* thanks.

But to us, you have freely given spiritual food and drink and eternal life
through your servant *Jesus*.

⁴Above all, we give you thanks because you are mighty.

To you be the glory forever. *Amen*

⁵Remember your church, O Lord,

to deliver her from all evil
and to perfect her in your love

and to gather her together *as* the holy one from the four winds into your kingdom
which you have prepared for her.

For yours is the power and the glory forever. *Amen*

⁶May grace come, and may this world pass away.

Hosanna to the son of David!

If anyone is holy, let him come. If anyone is not, let him repent. Come, Lord!

Amen.

(⁷But allow the prophets to give thanks as long as they wish.)

Didache 14

- ¹Now according to *the Lord's Day of the Lord*, when you have been gathered together,
break bread and give thanks,
after you have confessed your sins,
so that your sacrifice may be pure.
- ²But do not allow anyone who has a quarrel with his companion to assemble with you
until they have been reconciled,
so that your sacrifice may not be defiled.
- ³For this is *the thing* mentioned by the Lord,
“In every place and time,
offer me a pure sacrifice, for I am a great King, says the Lord,
and my name *will be* marvelous among the nations.”

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