



THE FORM OF A
EUC^HARIST
FROM THE
JID^ACHE

*A Christian liturgy composed within
fifty years of Our Lord's death,
resurrection, and ascension.*

MAR^ANATH^A

Say over the wine: We give thanks to thee, our Father, for the Vine of thy servant David, which thou hast made known to us through thy servant Jesus.
Glory be to thee, world without end.

Say over the bread: We give thanks to thee, our Father, for the life and knowledge thou hast made known to us through thy servant Jesus.
Glory be to thee, world without end.

After the bread is broken: As this broken bread, once dispersed over the hills, was brought together and became one loaf, so may thy Church be brought together from the ends of the earth into thy kingdom.
Thine is the glory and the power, through Jesus Christ, for ever and ever.

☞ *The Meal is shared by the Baptized* ☞

After the Baptized have eaten their fill: Thanks be to thee, holy Father, for thy sacred Name which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast revealed to us through thy servant Jesus.
Glory be to thee for ever and ever.

Thou, O Almighty Lord, hast created
all things for thine own Name's sake;
to all men thou hast given meat and
drink to enjoy, that they may give
thanks to thee, but to us thou hast
graciously given spiritual meat and
drink, together with life eternal,
though thy Servant. Especially, and
above all, do we give thanks to thee
for the mightiness of thy power.
Glory be to thee for ever and ever.

Be mindful of thy Church, O Lord;
deliver it from all evil, perfect it in thy
love, sanctify it, and gather it from the
four winds into the kingdom which
thou hast prepared for it.
*Thine is the power and glory for ever and
ever.*

Let Grace come, and this present
world pass away.
Hosanna to the God of David.

Whoever is holy, let him approach;
Whoever is not, let him repent.
Maranatha.

RAMEN

The DIDACHE, or Teaching of the Twelve Apostles (ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ), is mentioned and quoted by the third century; its contents, however, have led many scholars to conclude it was written between AD 60 and 80, perhaps in Syria or northern Palestine. If this is true, it would be older than most, or perhaps all, of the New Testament. It includes forms for baptism and a eucharistic (that is, thanksgiving) meal. While an ecclesiastical hierarchy is understood (bishops, deacons, apostles, prophets, and teachers are mentioned), the formula for the eucharistic meal suggests that it is presided over by one of the lay partakers rather than an ordained minister.

Those Christians whose traditions stress the memorial aspect of the Lord's Supper may well find this eucharist suitable for church communion services; Christians whose theology understands the Lord's Supper as sacramental may still use this liturgy at home, or in a non-sacramental Agape or "love feast" as was practiced in early Christian collegia. However utilized, all believers will have the satisfaction of sharing a form of worship with some of the earliest followers of Christ. Scriptural and other ancient sources suggest that the singing of psalms, hymns, and sacred songs would have formed a part of such eucharistic meals; modern users should feel free to do so, as well. The insert presents two hymn texts from the third-century Apostolic Constitutions translated from the greek and fitted to tunes contemporary with the Didache's popularity which are suitable for this purpose.

This booklet was designed and typeset to the greater glory of God by Kevin McDermott of Groveland, Massachusetts in 2007; he also wrote these notes. The text is Maxwell Staniforth's translation published in Early Christian Writings (Penguin Classics, 1987; ISBN 0-14-044475-0), which contains a fine introduction and notes by Andrew Louth. The text is set in Monotype Golden Cockerel, designed by Eric Gill in 1929. The display types are Scriptorium Macteris Uncial by Michael Scarpitti (1993) and Linotype Herculanum by Adrian Frutiger, who designed it and the border elements (Rusticana) in 1990. The chalice, loaf, and christogram on this page were designed and drawn by Rudolf Koch and cut in wood by his student Fritz Kredel in the 1920s; they were first published in 1930.