

Eucharist or Lord's Supper

January 30, 2015

Tertullian

- Evening: Lord's Banquet: *Agape* or *Dilectio*
 - Prayer (eucharist precedes other food)
 - Full Meal (feeding of needy)
 - Service of Praise
- Morning before daybreak:
 - Bread & wine(?);
 - Milk and honey for newly baptized
 - Clergy preside
 - Eucharistic food not received while fasting
 - Sunday and some weekdays (Wednesday & Friday)
- Domestic Ritual at meal time:
 - head of house presides as “priest”

Tertullian (2)

- Exclusion of Sinners from eucharist
 - Temporary or Permanent
 - 1 Corinthians 10:21: Table of God/table of demons
- Readings and Psalms
- Kiss of Peace
- Private Consumption of eucharistic bread stored at home

Cyprian

- Morning Ritual and Agape
 - Full assembly appropriate for eucharist
 - Sacrifice in competition with demonic sacrifices
 - Wine mixed with water rather than water alone
- Readings
- Dismissal of penitents and catechumens
- Prayer and Kiss of Peace
 - Prayer for dead (including martyrs), faithful, benefactors, enemies
- Unity symbolized by Bread and Wine
 - Body and Blood of Christ
 - Christ and the Church
 - Necessary for Salvation
- Commemorated Death and Resurrection of Christ

Cyprian (2)

- Eucharistic Bread and Wine shared
 - Bread could be taken home and stored for private reception
 - Food could harm those who received unworthily
- Evening celebrations proved divisive in Carthage; used elsewhere in Africa
- Bishop or Presbyter presides at eucharist
 - Clergy had to be free of sin to mediate before God
- Exclusion of sinners from communion
- Eucharist prepares for martyrdom

The Ritual – Part I (the Word)

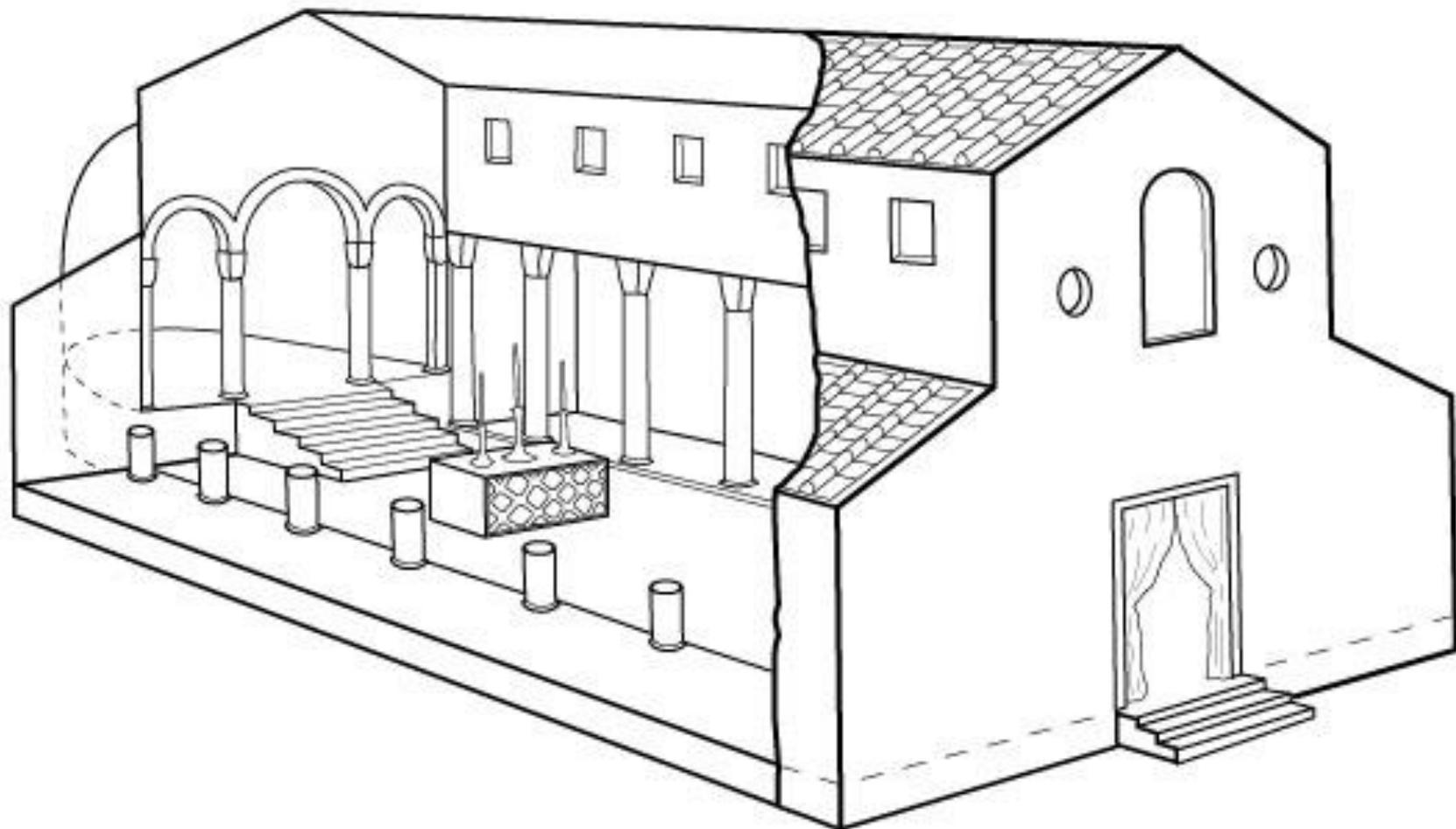
- Entrance procession of clergy (from the west doors or perhaps from a side chamber) – bishop goes to the cathedra at the back of the apse, presbyters on the semi-circular bench on either side.
- People would have been standing (no pews) and divided between men and women. Penitents at the rear, along with the catechumens (unbaptized hearers).
- Greeting: “The Lord be with you.” Response: “And with your spirit.”
- Lectors read scripture from an ambo, probably on an elevated platform. Readings from prophets, apostles, chanted psalm with alleluia, then Gospel reading by a deacon. Continuous reading of one Gospel (at a time) seems most likely (rather than selections), perhaps alternating with martyrs’ acts on feast days.
- Sermon by the bishop, from his chair. Guest preachers from the ambo.
- Concluding prayer.
- Dismissal of the catechumens (and penitents). Doors would be shut and guarded.
- Petitionary prayers.

Ritual, Part II (the Eucharist)

- Preparation of altar and gifts (wine and bread).
- Presentation of gifts (offerings for the poor).
- Introductory dialogue: “The Lord be with you . . . Lift up your heart. . . Let us give thanks to the the Lord our God (resp: It is right and just).”
- Eucharistic prayer (not recorded) but would have included an invocation of the Holy Spirit and the Words of Institution, remembrance of the dead, names of saints or other benefactors.
- Breaking of the bread.
- Lord’s Prayer, and Kiss of Peace (on the lips).
- Blessing by the presider.
- Distribution (communion) at the chancel rail (“The Body of Christ” resp: Amen, etc.).
- Not all received, but all would chant psalms during the distribution.
- Prayer of thanksgiving.
- Clergy processed out.

Funerary Mosaic, Tabarka (Tunisia)

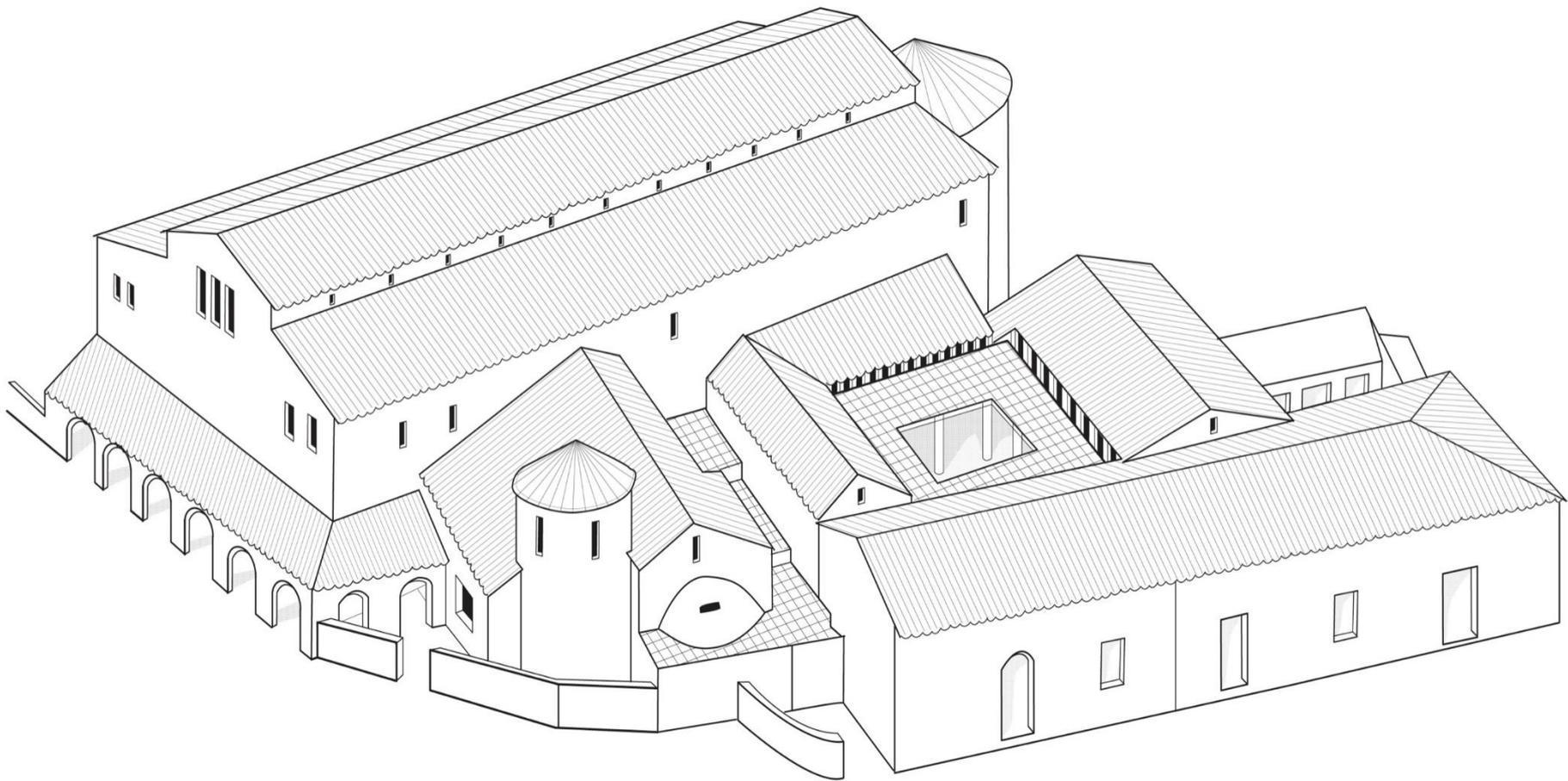




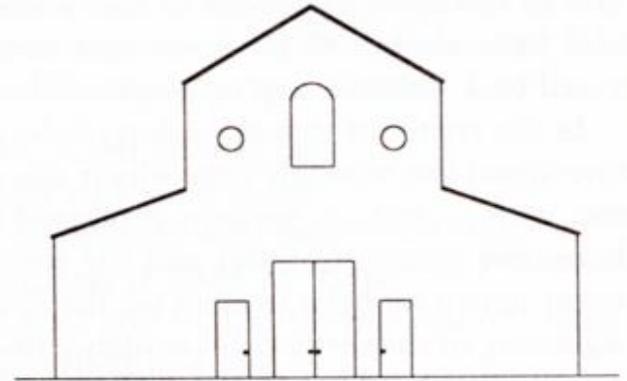
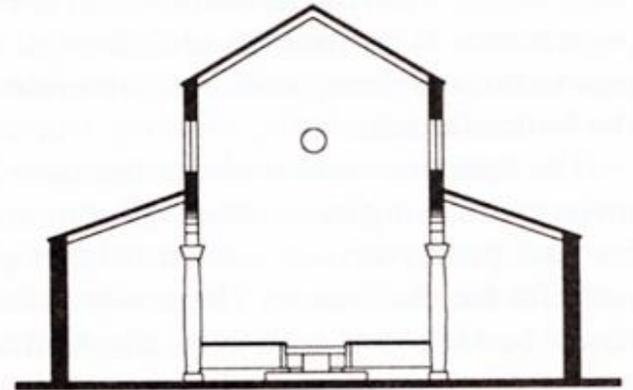
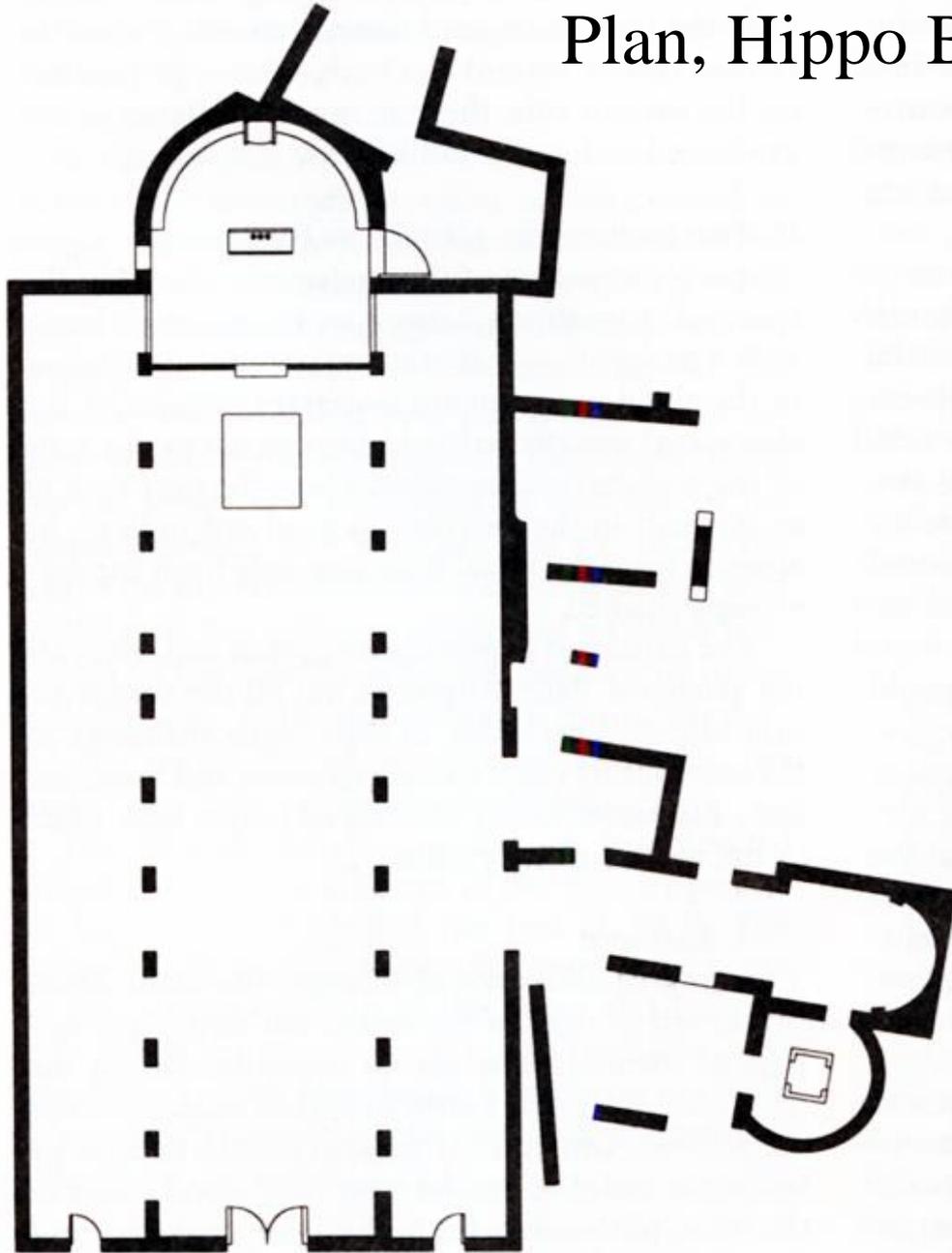
Hippo Regius, Basilica







Plan, Hippo Basilica



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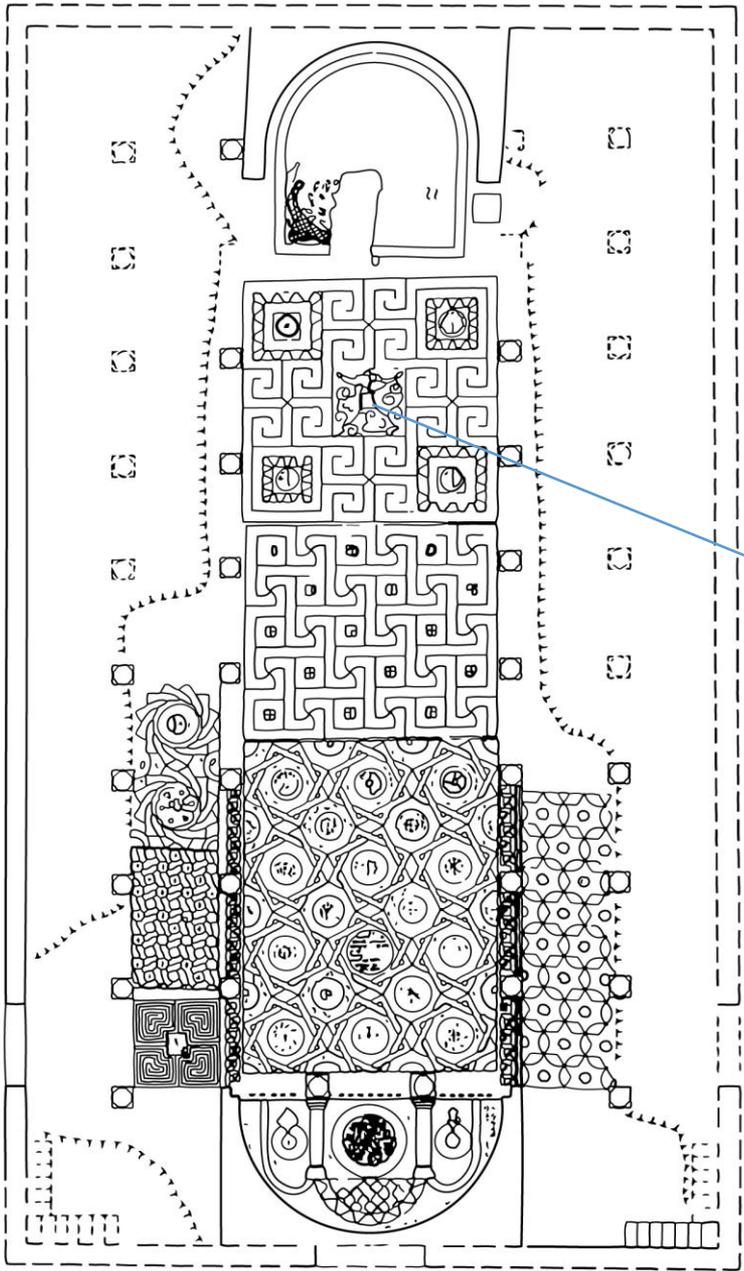




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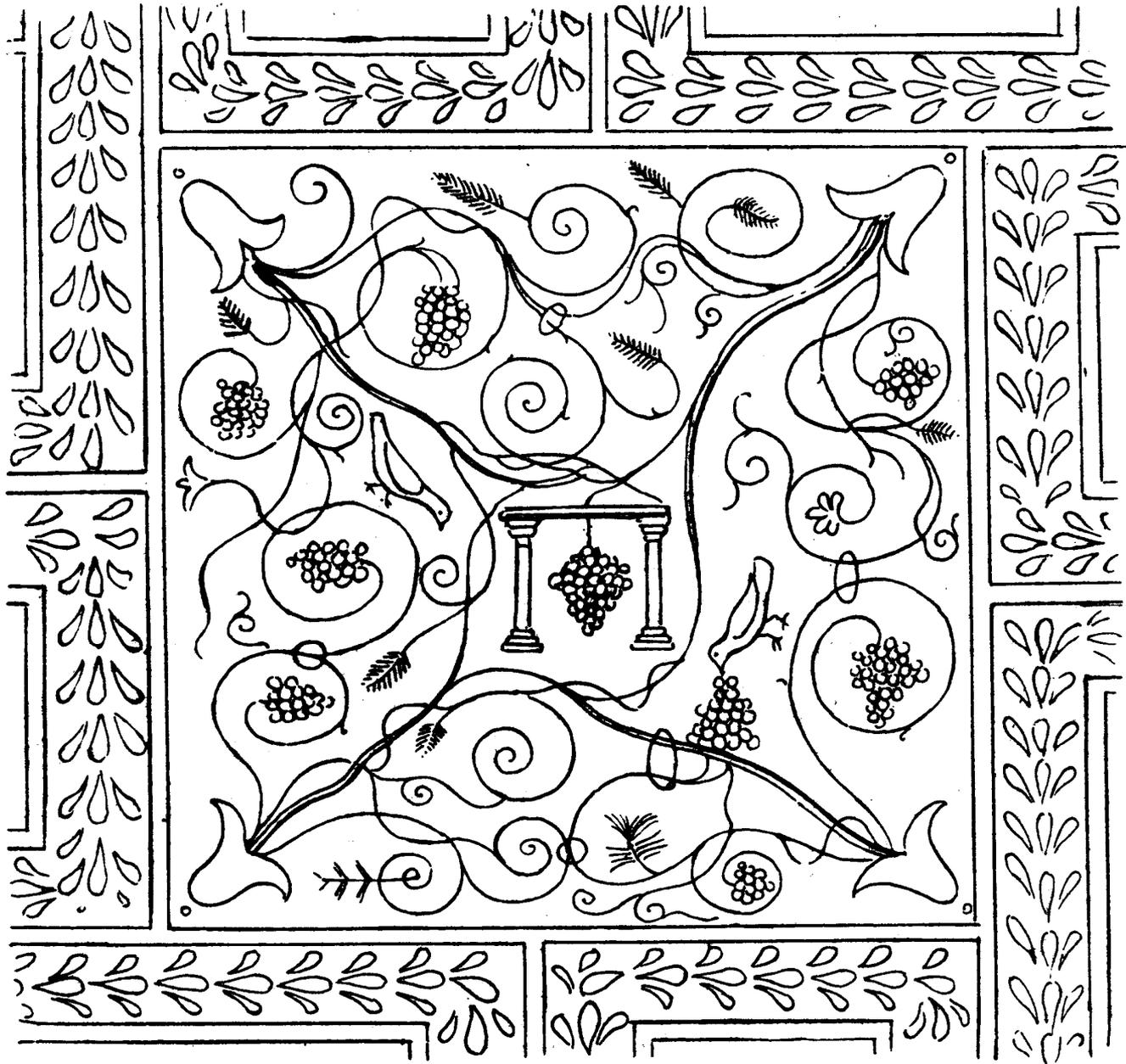


Basilica at Chlef

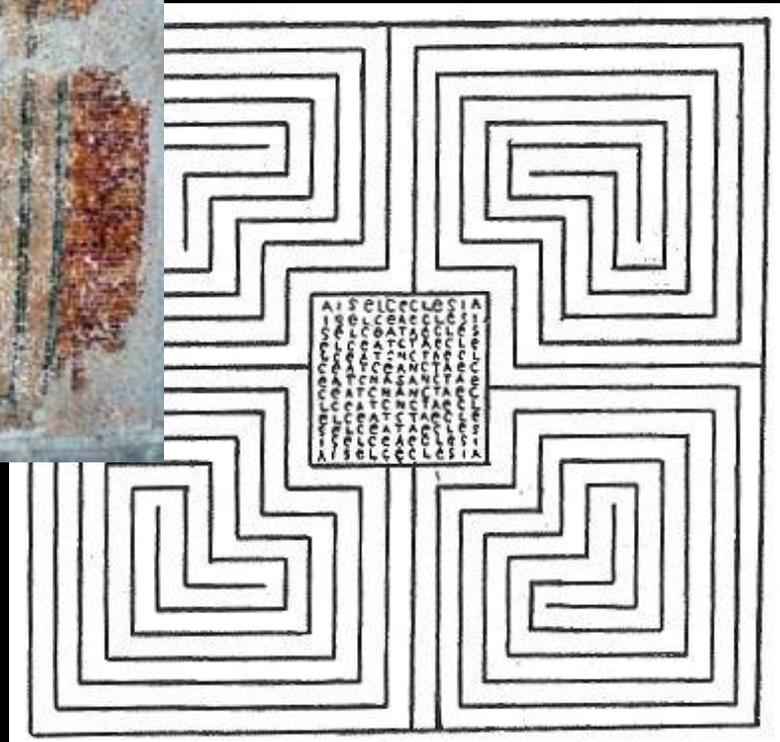


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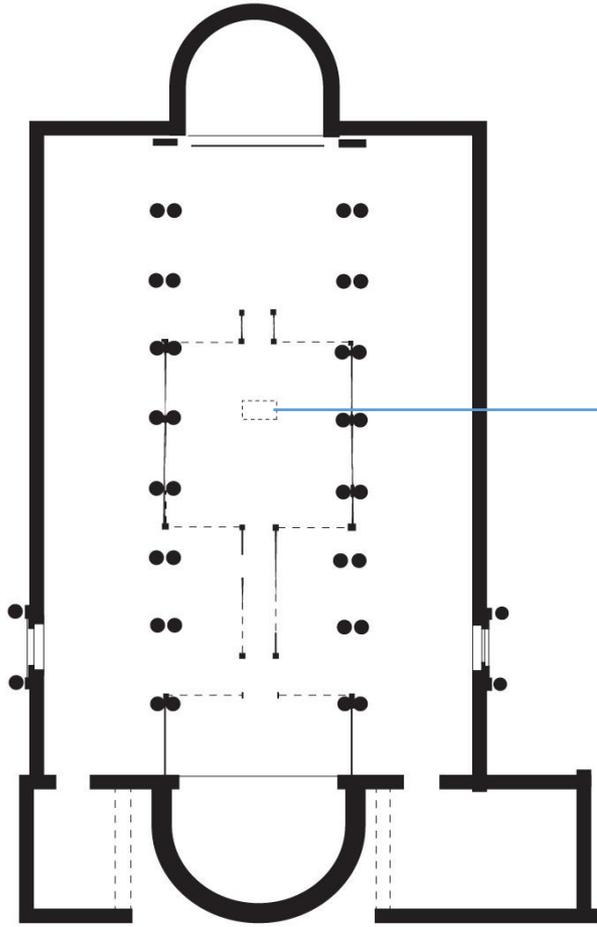
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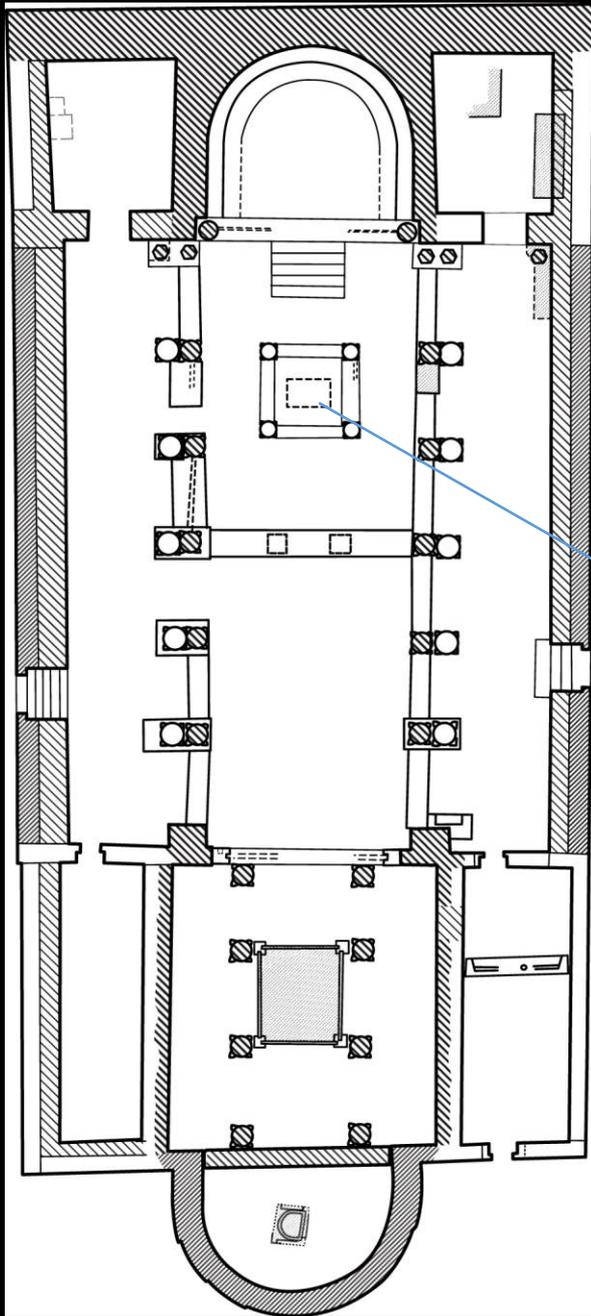
Ecclesia Sancta
Mosaic
Orleansville



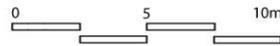
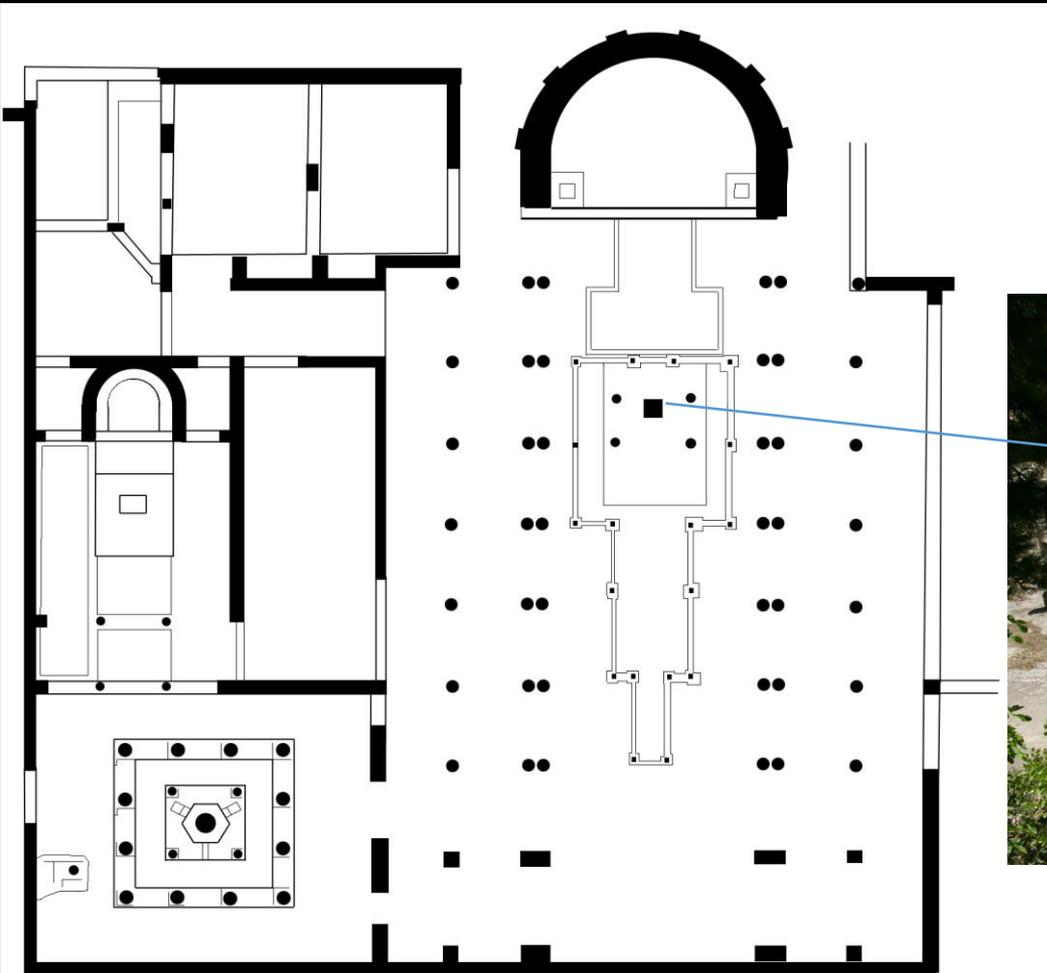
Sbeitla (Sufetula), Basilica of Bellator



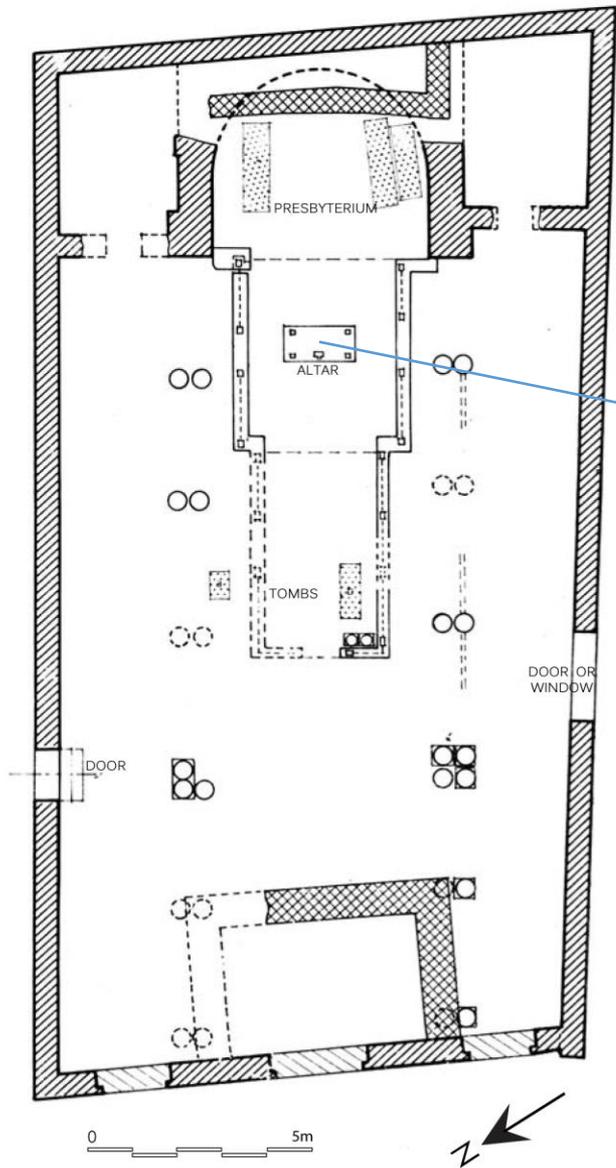
Haidra (Ammadaera), Church of Melleus



Carthage, Dermech Basilica (I)



Sbeitla (Sufetula), Basilica of Gervasius and Protasius



Augustine (1)

- Eucharist offered daily before first meal (11AM)
- Evening ritual restricted to Thursday before Easter
- Night ritual for Easter celebration

Augustine (2)

- Eucharistic Theory
 - Sacrament: Blessing and Sharing of Bread and Wine
 - Reality: Body and Blood of Christ
 - Sanctification: Spiritual union with Christ and Church
- Eucharist independent of minister's holiness
- Reality: Body and Blood of Christ
 - The individual human body and blood of Christ
 - The Body of which Christ is Head and faithful Christians are members.
 - Symbolic/effective presence and sharing of Christ
- Effect of Communion depends on recipient
 - "Become what you receive"
 - Sinners within church and Donatists outside it receive only bread and wine

Augustine (3)

- Church as Body of Christ
 - Unity of “Body” given by its “soul,” the Spirit of Christ
 - Includes all who receive and live by love of God and neighbor, gifts of Holy Spirit
 - Throughout the world and time
 - Cannot be delimited by human judgment
 - Eucharist symbolizes and unites to Body of Christ
- Eucharistic Communion
 - Union with Christ as Head of Church
 - Union with all members of Christ