

Genesis of the Christian Liturgy and Liturgy in the Time of the Apostles

Doc. ThDr. Peter Caban¹

Abstract

Jesus Christ who is the main liturg stands at the cradle of the Christian liturgy. During his early life Christ participated in the liturgy of the Jewish nation from which he descended. He visited synagogues, he was in the Jerusalem Temple and he criticized the overemphasis on external things in the Temple. In this sense Christ's parables on almsgiving, prayer and fasting are important. Jesus' sayings and lessons for the common dining are important features in this context.ⁱ Jesus did not avoid going to public places where he proclaimed his teachings, told in parables and explained the Christian doctrines. Even Eucharist and the first Holy Mass in the history of Christianity were established when Christ dined with the apostles – during the Last Supper.

Keywords: The First Christian Liturgy, History of Christianity in Antiquity, The Last Supper of Christ

How could the Last Supper of Christ look like from the historical viewpoint? What was the structure of the first Holy Mass in the Upper Room in Zion? We are thankful to four authors for the written reports in the texts of the New Testament: Saint Matthew,ⁱⁱ Saint Mark,ⁱⁱⁱ Saint Luke^{iv} and Saint Paul.^v We can divide their Biblical reports on the Last Supper into two groups: the first group consists of the reports of Mathew and Mark and the second group consists of the reports of Luke and the apostle Paul. The reports of these authors are different but not substantially.

Matthew and Mark report about the practice used in the Palestine – Judeo-Christian environment.

¹ PhD, Department of Religious Studies, Faculty of Arts and Letters, KU University in Ružomberok, Hrabovská cesta 1, SK 034 01 Ružomberok, Slovakia. Phone: 00421-917708872, E-mail: peter.caban@ku.sk

It was a repeated practice therefore they do not mention the Christ's commandment: *"Do this in memory of me."* Luke and Paul provide more profiled reports on the institution which is related to the liturgical tradition of Antiochia.^{vi} Matthew and Mark combine the transformation of bread and wine into the same dynamism of Christ's activities. Luke and Paul separate the transformation of bread and wine. The consecration of wine takes place *"after the supper"* and they distinguish between the blessing and thanksgiving. Luke and Paul tell about the thanksgiving only. At the same time they emphasize *"giving of the body, "pouring of blood for you"* (Luke), in Matthew *"for many for the remission of sins."*^{vii}

Mathew (Matthew 26:26-28):

"Now as they were eating, Jesus took bread, and when he had said the blessing he broke it and gave it to the disciples. 'Take it and eat,' he said, 'this is my body.' Then he took a cup, and when he had given thanks he handed it to them saying, 'Drink from this, all of you, for this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins.'"

Mark (Mark 14:22-24):

"And as they were eating he took bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said, 'this is my body.' Then he took a cup, and when he had given thanks he handed it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, poured out for many.'"

Luke (Luke 22: 14-20):

"When the time came he took his place at table, and the apostles with him. And he said to them, 'I have ardently longed to eat this Passover with you before I suffer; because, I tell you, I shall not eat it until it is fulfilled in the kingdom of God.' Then, taking a cup, he gave thanks and said, 'Take this and share it among you, because from now on, I tell you, I shall never again drink wine until the kingdom of God comes.' Then he took bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.' He did the same with the cup after supper, and said, 'This cup is the new covenant in my blood poured out for you.'"

Paul (1 Corinthians 11:23-25) – the oldest mention of the Eucharistic celebration:

"For the tradition I received from the Lord and also handed on to you is that on the night he was betrayed, the Lord Jesus took some bread, and after he had given thanks, he broke it, and he said, 'This is my body, which is for you; do this in remembrance of me.' And in the same way, with the cup after supper, saying, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.'"

The Last Supper in the Concept of the Celebration of Jewish Pesach

Christ's institution of the Eucharist and *de facto* the basis of the Christian liturgy at the Last Supper is similar to the celebration of Jewish Pesach in many aspects from the viewpoint of the history.^{viii} This celebration began by killing of the Passover lamb on Nissan 14th in the afternoon. It was done by the owner in the vestibule of the Temple. Priest sprinkled the altar by the blood. Hallelujah psalms were sung during the killing of the lamb.^{ix} At home they baked the whole lamb on the wooden grill. The community of persons who celebrated the Pesach^x had to consist of ten people at least and there could be the circumcised only.^{xi} The meal for the consummation during Pesach was probably prepared in the main room of the house^{xii} where people could lay on pillows and drink wine.

The form of Celebration - Reconstruction

On the basis of almost generally accepted hypothesis that at the Last Supper Jesus Christ kept the rites of Pesach, the liturgy of the Last Supper had the following form: The dinner began by the appetizer and first chalice outside the dining room.^{xiii} The chalice was blessed in the following way: *"Blessed are you, Lord, our God, the king of the world, you created the fruit of wine. Blessed are you, Lord, our God, the king of the world, you gave feasts to the nation of Israel for joy and memory. Blessed are you, Lord, you sanctify Israel and time."*^{xiv} Then the presiding person washed his hands, dipped the bitter herbs into salted water, gave thanks for them and he gave to other persons. This part of the dinner is related to the story in John's Gospel 13:26 when Christ gave to Judas a piece of bread which he dipped in the dish. When they brought a lamb the second part of Pesach followed. It began by pouring of the second so called *Haggada-chalice*, the first part of singing of hallelujah psalms^{xv} and thanksgiving for the redemption.^{xvi} The dining persons drank from the chalice, ate the bread, bitter herbs and brine. This part was characterized by words of blessing and prayer as well as so called *Haggada* which was the explanatory rite of the celebration when the youngest participant of the dinner asked about the purpose and existence of various customs^{xvii} in the celebration of Pesach. The presiding person answered his questions by describing of the Biblical events. We may rightly suppose that Jesus explained the purpose of his Last Supper in this part. Then main meal followed. At the beginning the presiding person took bread and blessed it.^{xviii} The present people said *"Amen."* Then the presiding person took bread and gave it to the dining persons.

According to the opinion of most experts at this time Jesus said the instituting word of Eucharist about the transformation of bread into his body. The proper dinner began by the rite of bread. The chalice of blessing was poured to the dining persons after the main meal and the presiding person said the famous prayer after meal *Birkat-ha-mazon*.^{xxix} Jesus at the Last Supper used his free formulation of this prayer as he has done during the blessing of bread. However this text is very important for understanding of Christ's last supper and especially for the purpose of structure and contents of the Eucharistic liturgy.^{xxx} After this prayer Jesus blessed the third chalice and he gave it with the explanation which is recorded in Mark's gospel – Mark 14:24: *'This is my blood, the blood of the covenant, poured out for many.'* It seems that during the Last Supper they did not pour the contents of the chalice into particular vessels as it was customary but they passed the chalice to other persons. After the third chalice there came the fourth chalice^{xxxi} but it was not reliably proved in the time of Jesus. At the end there was a song of praise^{xxxii} and the second part of hallelujah psalms.^{xxxiii} From the historical viewpoint we must accept the fact that the detailed description of the Last Supper of Christ will remain hypothetical^{xxxiv} but it does not lessen the validity and importance of the institution of the Eucharist in dimensions of New Testament liturgy even though it is not possible to determine the detailed words of this celebrations because the above mentioned gospel passages contain various levels coming from the oral and liturgical traditions.^{xxxv}

Liturgy in the Time of the Apostles

At the Last Supper Christ led the Liturgy of the Word. Then the liturgical celebration of the Eucharist followed. Subsequently in the first centuries there arose a custom for Christians to read the Bible on Saturdays and on Sundays they participated in the celebration of the Eucharist. The liturgy of Jesus' apostles and disciples after the death and ascension of Christ was the presentation of what Jesus Christ taught and did. Christians followed the command of Christ: *„Do this in memory of me.“* (Luke 22:19). In this liturgy we can see an anamnesis feature – memory of Jesus Christ and his glorious divine deeds but at the same time we can see some epicletic feature – invocation of the Holy Spirit to sanctify gifts of bread and wine during the Holy Mass.

In the New Testament we can find some notes on how Christians in the antique gathered in the liturgical assembly. For example Acts 2:41-47 describe the following practice of first Christians: catechesis, breaking of bread, morning and evening prayers connected with praises.

In Ephesians 5:19 and Colossians 3:16 psalms, hymns and spiritual songs are mentioned. In these songs Jesus is praised in the light of the testimony of the apostles. Such hymns were probably described in Philippians 2:6-11, 1 Timothy 3:16 and 1 Peter 1:3-9. Great songs (*cantica*) were recorded in gospels thanks to the evangelist Saint Luke: Magnificat of Mary (1:46-56), the canticle of Zachariah (1:67-79) and the canticle of Simeon (2:29-32). Our Father became the model of the prayers in liturgy and it is recorded in Matthew 6:9-13 and Luke 11:2ff. In the Christian antiquity some other prayers were part of a tradition as it is described in Acts 4:24-30. New Testament contains several data regarding the celebration of the first day of the week - Sunday (Acts 20:7-12), Easter (1 Corinthians 5:7ff) and baptism by water and Holy Spirit (Acts 8:26-40, Romans 6:1-11, 1 Corinthians 10:1-5, Galatians 3:26ff, Colossians 2:11ff, Hebrews 6:1-12).^{xxvi}

Christian communities coming from Judaism with strong traditional customs in synagogues developed differently than it was customary, i. e. participation in the liturgy in a synagogue or the Temple. How? The main difference was that *even slaves and women could participate in the Christian worship*. The similar situation was in the Christian communities coming from paganism. And sometimes even women could participate in the preaching of the Word as it is evident in 1 Corinthians 11:5.^{xxvii} This was unthinkable in Jewish synagogues.

A special communication sign of the participants of the liturgy in early church was *the kiss of peace*. Christians probably adapted this custom from Judeo-Hellenistic environment and they used it during the celebration of the Eucharist.^{xxviii} We know very little about the presiding persons of the liturgical celebrations in the post-apostolic time and some ministries during New Testament time. As it is evident in the above mentioned passages the influence of Judaism on the early Christian liturgy was quite big but it should not be overstated. Proper Christian features were important part of the liturgical assembly of early Christian communities. These features were added by Christians into their liturgical celebration. For example they put more emphasis on Eucharist than on eulogy.

Charismas of the Leaders and the Ministry of Preaching the Gospel

Early Christian communities were the carriers of charismas as well. Apostles, their successors - bishops,^{xxxix} priests and teacher often took a role of the superior of a Christian community and in the presiding of the liturgical assembly. They relied on ancient and mainly Jewish customs.^{xxx} In the apostolic time the question of the presiding role in the church community was not seen as the question of priestly, sacramental power even though this power had primary function and sacramental consecration was not possible without this power. However there are no mentions about any superior^{xxxi} who presides the celebration of the Eucharist and implements the transubstantiation and who would not be installed into the spiritual order by placing hands and prayer.

How were the participants of the liturgy in apostolic and post-apostolic times related to the life of the church? They participated in the kerygmatic ministry of preaching, teaching and admonishing, ministry for the poor, diakonia, and care for the wellbeing of the fellow Christians, care for the order in the church assembly. They gave testimonies in the case of excommunication of any member and they participated in the liturgical services which began to differentiate.^{xxxii} It is probable that in the early Christian era, especially at its beginning a normal dinner was related to the celebration of the Eucharist. Of course these were two distinct acts.^{xxxiii}

Prayer in the Liturgy of First Christians

Christians prayed in the morning and in the evening as it is evident in the gospels^{xxxiv} or several times a day. Prayer became the centre of the spiritual life of first Christians and the day was divided into some prayer structure which was generally known and accepted in the early Christian society. Saint Clement of Alexandria mentions a prayer at night in *Paidagogos* 2.9 as the preparation for the coming of the Lord who comes unexpectedly. Origen mentioned prayers of Christians at night, in the morning, noon and evening. In his book *On Prayer* (chapter 12) we can find Psalms 141 which is mentioned as an evening psalm for the first time. Tertullian in his book *On Prayer* described the prayer order of Christians for every day. This tradition was confirmed by Saint Cyprian of Cartago^{xxxv} 50 years later. We present two small passages of old Christian prayers for an illustrator in the form of *A. J. Wegman*:

*"We give thanks to you, Lord,
 Through your Son Jesus Christ, our Lord,
 By whom you enlightened us
 In the revelation of eternal light.
 We have ended the day
 And approach the night.
 We are satisfied by the daily light
 Which you have created for our strengthening.
 Thanks to your goodness evening light is not missing for us.
 We praise and glorify you through your Son
 Jesus Christ, our Lord.
 Through him the kingdom and glory and power is yours
 With the Holy Spirit forever and ever.
 Amen.* ^{6xxxvi}

The second passage is a known evening hymn for the greeting of light titled *Phos hilarion*:

*"Bright light from the beautiful glow
 Of your eternal, holy, blessed
 Heavenly Father:
 Jesus Christ.
 You are praised by all the creatures.
 Behold, we come at the sunset,
 We greet the amicable light of the evening,
 We sing hymns to God the Father,
 We sing to the Son and to the Holy Spirit.
 You are worth to be praised
 By holy songs forever,
 Christ, the Son of God, the Creator of life,
 The whole earth praises you.* ^{6xxxvii}

On the basis of these early Christian prayers of antiquity we can state that prayers of first Christians were not addressed to God the Father only but also to Jesus Christ, the Son of God.

So even before *the council of Nicaea* (325) it was stated several times in the prayers of the church that Christ is “*Light of the light*” and “*true God from true God*.”

“We may see the confirmation of the famous phrase: *Lex orandi – lex credendi* – the prayers of Christians expressed some Christian dogmatic teaching as well.

Origin and Christian Celebration of Sunday

The ancient Christians began to celebrate Sunday as the memory of the resurrection of Christ. When we talk about Sunday, we encounter Christian “unicum” because we can find Sunday as a weekly feast day in Christian community only. A week was adapted into the Hellenist culture via Alexandria. The particular days were named according to planets. Christians calculated time with the numerical subsequence, the first day was Sunday.^{xxxviii} The celebration of Sunday did not originate in the Jewish Sabbath and even pagan day for the god of Sun had other place in the antiquity as Christian Sunday.

We know very little about the origin of Christian Sunday. Saint Paul calls it “*first day of the week*” in 1 Corinthians 16:2. This expression originates in the reports of the evangelist on the resurrection of Jesus.^{xxxix} All the four evangelists give some time information about the resurrection of Jesus: the first day of the week, early in the morning. And even the author of Revelation (1:10) described this special day as “*the day of the Lord*.” So this day had to be known to ancient Christians. The most evident report is the report in Acts (17:7-12) when the community of Troas gathered with the apostle Paul in the first day of the week for “*breaking of bread*,”^{xl} and this is the clear reference to early Christian liturgy. In the post-apostolic time Sunday was known and it was described in many documents as *Dies Domini* – The Day of the Lord.^{xli} In this form it is mentioned by Saint Ignatius of Antiochia, Saint Justin, Tertullian, Origen and others as the day of the resurrection of the Lord. Sunday was a day of rest and liturgical assembly.^{xlii}

In the first Christian communities the unique experience of disciples related to the resurrection of Christ had to persist. This experience is described by the Bible when it narrates about the intensive wonder and experience of the Easter morning in the silence before the sunrise. The first day of the week becomes the day of light, the day of the Resurrected one – who is described as “*Kyrios*” – Lord.^{xliii}

Sunday had to originate in the indescribable experience of the apostles when they could eat and drink with a person whom they considered dead and now he appeared as a living person among them for several times.

It is interesting that Greek adjective “*kyriake*”^{xliv} in Christian usage refers to a feast (of the Lord) as well as to a day (of the Lord).^{xlv} This linguistic method refers to close connection of both elements in the celebration of the Christian liturgy.

How did Christians celebrate this day in the antiquity? It is documented by Acts 20:7: *“On the first day of the week we met for the breaking of bread. Paul was due to leave the next day and he preached a sermon that went on till the middle of the night.”* Based on the Jewish calculation the day began in the previous evening. So the community of Christians in Troas would celebrate the breaking of bread in the Saturday evening. Or there is the second option – based on Roman calculation of time. According to this system the day began at midnight and lasted until following midnight. So this meeting could take place in the Sunday evening. The view of *A. - J. Wegman* and *W. Rordorf*^{xlvi} is historically probable. They say that probably it was Sunday evening and this opinion is supported by facts described in the gospels John 20:19 and Luke 24:36 as well as in the letter of the governor Plinius the Younger in Asia Minor to the emperor Trajan dated in 111-113. Typical testimonies about the celebration of Sunday in northern Africa are martyrs of Abitinia^{xlvii} who gave testimony about the celebration of Sunday in 304.

Conclusion

The ideal form of the Christian liturgy in antiquity was the Eucharistic celebration of the whole church community under the guidance of a bishop. Christians gathered together for this celebrations on Sundays and feast days. Since the apostle’s time baptism was the main condition for the participation in the liturgical assembly. And it was necessary to be reconciled with other brothers and sisters in faith. During statio days, on Wednesdays and Fridays Eucharistic fasting was kept until afternoon and in these days the Eucharist was celebrated as well except for Rome and Egypt. At the end of the 4th century Saturday was celebrated in Antiochia in the same way. Celebrations of baptism or ordination were considered Holy Masses as well. These celebrations were done in the assembly of the Christian community and they were ended by the celebration of the Eucharist.

Testimonies from 2nd-4th centuries relate to this form of celebration even though in the apostolic and postapostolic time it is not possible to distinguish between liturgies led by a bishop, a presbyter or a deacon.

Liturgy which was celebrated in the houses of Christians was a usual form of the liturgical celebration in the apostolic and postapostolic era. Since the 4th century it was possible to hold home celebrations with the permission of a bishop only.

There are various opinions about the periodicity of the liturgical celebrations in the antiquity. There are not enough sources and these sources are not unanimous. Critical exploration of the evidence for the area of Latin liturgy testifies that daily Eucharistic celebration was done in the northern Africa only since the 3rd century and in Milan and other cities of the northern Italy the Eucharistic celebration took place quite often but not daily. We can say that the Eucharistic celebration did not take place daily in Rome until the 6th century and probably in Spain as well. In Gallia sources from the 6th century say about "*Missa cottidiana*." In the East the periodicity of the celebration of liturgy varied. There were church communities which celebrated the liturgy every Sunday, for example in Alexandria. In other cities they celebrated the Eucharist on Saturdays, for example in Antiochia and Syria. In Palestine, Cyprus and Mesopotamia the Eucharist was celebrated on Wednesdays and Fridays as well. It is important to realize that besides the celebration of the liturgy in the East and West there were still private home Holy Communion (hermits, eremites and lay persons) and in monasteries the common Holy Communion was celebrated without the Mass. When the early Christian catechumenate developed, there were some limitations in the liturgical celebration which related to catechumens. After the Liturgy of the Word they were dismissed and they could not participate in the Eucharistic celebration and accept the Eucharist. They were in the atrium of basilicas or they went home. As for the canonization and creating of the liturgical texts the situation changed in the 4th century because the number and size of the Christian communities and liturgical space for the celebration of the Eucharist increased when the Church got freedom during the reign of the emperor Constantine the Great (272-337). During the life of Constantine and his mother Saint Helena (around 255-330) beautiful Christian basilicas were built in the Holy land, for example in Bethlehem, Nazareth and Jerusalem. In the exchange of opinions with heterodox movements and on the basis of Christological and Trinitarian disputes, the care for the orthodoxy of liturgy increased. The importance of leading church centres, especially Alexandria and Antiochia in the East and Rome in the West increased. They became the organizational liturgical centres.

Therefore the fixed, regionally unified liturgical orders were formed and there arose liturgical families with their own liturgical features. The majority status of Christianity in Europe was gradually fulfilled.

People will forget what a human person wrote but they will not forget the character of the human person. It is fulfilled in the view at the history of the liturgy in Christian antiquity which was the main theme of this contribution.

Notes

ⁱ For example: "When Jesus was at dinner in his house, a number of tax collectors and sinners were also sitting at table with Jesus and his disciples; for there were many of them among his followers." (Mark 2:15); "One of the Pharisees invited him to a meal. He arrived at the Pharisee's house and took his place at table." (Luke 7:36); "Now it happened that on a Sabbath day he had gone to share a meal in the house of one of the leading Pharisees; and they watched him closely." (Luke 14:1); "The tax collectors and sinners, however, were all crowding round to listen to him." (Luke 15:1); "The Son of man came, eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners." Yet wisdom is justified by her deeds." (Matthew 11:19).

ⁱⁱ Matthew 26:26-28.

ⁱⁱⁱ Mark 14: 22-24.

^{iv} Luke 22: 14-20.

^v 1 Corinthians 11: 23-25.

^{vi} Paul lived in Antiochia in 43, 49, 52-53.

^{vii} Cf. SINKA, T., *Zarys liturgiki, Gościkowo-Paradyż* 1988, pp. 165-166.

^{viii} It is not sure whether the Last Supper of Christ was the celebration of Pesach even though many features of the synoptical tradition favour this view or it was a Jewish solemn feast and the basis order of the dinner was slightly different from the Pesach because only Kiddush-chalice and the chalice of the blessing were presented and the first meal was eaten in the dining room separately.

^{ix} Probably Psalms 113[112] - 118[117].

^x The celebration of the Jewish feast of Pesach originated by accepting of the customs of the pagan solemnities of the earth. The origins go to the times of Nomadic tribes living in the desert and they belong to the pilgrim solemnities (chag) of the Israelites along with the Jewish feast of weeks and the feast of tents. From older Yahweh texts of the Old Testament tradition it is evident that in the beginning there were two separate feasts: Nomadic feast of Pesach and agrarian feast which became the feast of the unleavened breads after the settlement (Massot). Later these feasted were merged into one common feast day.

^{xi} They celebrated the Pesach together – both family and other invited persons or freely formed communities (chaburot) consisting of the Jerusalem pilgrims. All of them had to prepare by fasting and they had to be cultically clean.

^{xii} Cf. Mark 14:12-16.

^{xiii} According to Luke 22:17ff this first chalice was related to the Jesus' declaration about the giving up of the wine and eschatological fulfillment in God's Kingdom. Mark 14:25 and Matthew 26:29 relate this feature with the third chalice, with the so called chalice of blessing.

^{xiv} CABAN, P., *Dejiny slávenia Eucharistie do Druhého vatikánskeho koncilu*, SSV, Trnava 2010, p. 25.

^{xv} Probably Psalms 113 [112] and Ž 114 [113].

^{xvi} So called berakah of the redemption.

^{xvii} For example unleavened bread, bitter herbs, dipping of the herbs into the concoction, semi-laying position of the dining person during the celebration of the Pesach etc.

^{xviii} Jesus formulated it freely. Cf. Luke 24:35: "... and how they had recognized him at the breaking of bread."

^{xix} "My Lord, grant that we will praise you. Let the name of the Lord be praised from now forever! Let us praise Him, our God, for eating from that which belongs to Him. Let He be praised, our God, that we have eaten from that which belongs to Him and that we live from His goodness. Let He be praised and let His name be praised. You are praised, Lord, our God, the King of the world, you nourish the world by your goodness, kindness and compassion. Let you be praised, Lord, you nourish the world. We thank you, Lord, our God, that you gave us beautiful land as our heritage so that we could be nourished by its fruits and by its profits. You are praised, Lord, our God, for this land and for this food." This text of the prayer is presented in the form found by Finkelstein and his text was preserved for a group of more than ten persons. Cf. CABAN, P., *Dejiny slávenia Eucharistie do Druhého vatikánskeho koncilu*, SSV, Trnava 2010, p. 26.

^{xx} It must be said that the second paragraph was completed by embolisms - this custom could exist in Jesus' time. We can accept the opinion that Jesus in his prayer after meal praised His Father for everything which he completed by the contents of his life and his message. The reference for the way and contents of this embolism can be seen in Jesus' high priest prayer (John 17).

^{xxi} So called Hallel-chalice.

^{xxii} Cf. Mark 14:26; Matthew 26:30.

^{xxiii} Psalms 136 [135].

^{xxiv} Cf. MEYER, H.- B., *Eucharistie, Geschichte, Theologie, Pastoral*, in *Gottesdienst der Kirche, Handbuch der Liturgiewissenschaft*, part 4, Verlag Friedrich Pustet, Regensburg 1989, pp. 59-64.

^{xxv} Cf. CABAN, P., *Jüdisches Pascha und das letzte Abendmahl Christi*, in *Folia Theologica*, n. 17/2006, pp. 17-25.

^{xxvi} WEGMANN, A.- J., *Liturgie in der Geschichte des Christentums*, Verlag Friedrich Pustet, Regensburg 1994, p. 65.

^{xxvii} In the opposition to it there is the Rabbi interpretation of the order of creation in 1 Corinthians 4:34ff as well as 1 Timothy 2:11-14 and women had to be silent during the liturgy.

^{xxviii} Cf. Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14.

^{xxix} The notion of bishop in the early Christian time was not completely identical with the post-Tridentine notion because today bishop is a man who has the fullness of the priestly power.

^{xxx} Cf. Didaché chapter 10, n. 7.

^{xxxi} In the feminine gender as well.

^{xxxii} Cf. MEYER, H.- B., *Eucharistie; Geschichte, Theologie, Pastoral*, in *Gottesdienst der Kirche, Handbuch der Liturgiewissenschaft*, part 4, Verlag Friedrich Pustet, Regensburg 1989, pp. 75-79.

^{xxxiii} CABAN, P., *Dejiny slávenia Eucharistie do Druhého vatikánskeho koncilu*, SSV, Trnava 2010, pp. 35-36.

^{xxxiv} For example Mark 1:35; 6:46 ff.

^{xxxv} WEGMANN, A.- J., *Liturgie in der Geschichte des Christentums*, Verlag Friedrich Pustet, Regensburg 1994, p. 68.

^{xxxvi} *Ibidem*, p. 69.

^{xxxvii} *Ibidem*, p. 70.

^{xxxviii} Days called Sunday were *feria prima*. Number eight was the number of Sunday in the writings of the Church Father, thence the word octave was created.

^{xxxix} Cf. Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1.

^{xl} Breaking of bread (*κλάσις τοῦ ἄρτου*) as the name for the celebration of the Eucharist is mentioned in the New Testament in the Gospel of Saint Matthew 26:26 (*ἐκλάσεν*). This notion does not say anything about the feast as a whole. It points to the stronger emphasis on bread than on wine. It can be seen in some writings in early Christian era. This notion did not originate in the Jewish roots.

^{xli} Sunday was called by Christians in the following way: First day, Eighth day, Day of light, Lord's feast, Day of resurrection, Dies solis...

^{xlii} In 4th century the synod of Elvir established the obligation of participation in the Sunday Holy Mass.

^{xliii} Cf. Philipians 2:6-11.

^{xliv} Literally "divine," "Lord."

^{xlv} WEGMANN, A.- J., *Liturgie in der Geschichte des Christentums*, Verlag Friedrich Pustet, Regensburg 1994, p. 72.

^{xlvi} *Ibidem*, p. 73.

^{xlvii} 31 men and 18 women gathered for the celebration of Sunday.