Quotes from Early Christians on Weekly Observance of the Communion

**The literature of the first two centuries shows that Word and Sacrament were the universally common Sunday practice among Christians. One of the earliest Christian writings besides the Bible is called the Didache. It was written about the year 100 AD and possibly earlier, even before the last apostles had died. In this writing the people are directed to, “Assemble in common on the Lord’s own day to break bread and offer thanks; but first confess your sins so that your sacrifice may be pure.”****[[4]](http://storage.cloversites.com/gloryofchrist/documents/COMMUNION%20EVERY%20SUNDAY.htm" \l "_ftn4" \o ") The earliest account of a Sunday service was written by a man named Justin Martyr in about the year 150 AD. This is his account:**

**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 thing. 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 [the pastor or minister who presided] in like manner offers prayers and thanksgivings according to his ability, 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.****[[5]](http://storage.cloversites.com/gloryofchrist/documents/COMMUNION%20EVERY%20SUNDAY.htm" \l "_ftn5" \o ")**

**Notice how the Lord’s Supper was just as much a part of the service as was the instruction in the Word. The earliest surviving Christian liturgy, called the Apostolic Traditions, was written about the year 215 by Hippolytus. This work is something like our Lutheran Agenda, the book which the pastor uses in leading the services. In Apostolic Traditions the Bishop and the people exchange greetings, “The Lord be with you, and with your spirit, Lift up you hearts, We lift them to the Lord, Let us give thanks to the Lord our God, It is right and proper to do so.” Then immediately follows the Words of institution. This was the every Sunday expectation of the early churches.****[[6]](http://storage.cloversites.com/gloryofchrist/documents/COMMUNION%20EVERY%20SUNDAY.htm" \l "_ftn6" \o ")**

**I could provide quotations from the liturgies or theology books from almost every century until recently. All would show that the Sacrament of the Altar was celebrated every time the people of God gathered.**

In Acts 2:42 there is a reference to the disciples “breaking *the* bread.” Notice the article preceding “bread” (not translated in our common versions, but present in the Greek text). The article indicates that a special “bread” is under consideration, i.e., the Lord supper (cf. Acts 20:7 *“the* breaking of bread” and 1 Corinthians 10:16 *“the* bread which we break”).   
  
However, in Acts 2:46 there is no article in connection with “bread,” hence a distinction seems to be drawn between the “bread” of 2:42 and 46 (cf. A. Campbell, **The Christian System,** pp. 272-273). Numerous scholars do not believe that the Lord’s supper is referred to in Acts 2:46 (cf. R.C.H. Lenski, A.T. Robertson, J.W. McGarvey, W. E. Vine, etc.).