

The Origins Of Christian Worship

This "fresh, blunt, and highly persuasive account of how the West was won—for Jesus" (Newsweek) is now available in paperback. Stark's provocative report challenges conventional wisdom and finds that Christianity's astounding dominance of the Western world arose from its offer of a better, more secure way of life. "Compelling reading" (Library Journal) that is sure to "generate spirited argument" (Publishers Weekly), this account of Christianity's remarkable growth within the Roman Empire is the subject of much fanfare. "Anyone who has puzzled over Christianity's rise to dominance...must read it." says Yale University's Wayne A. Meeks, for *The Rise of Christianity* makes a compelling case for startling conclusions. Combining his expertise in social science with historical evidence, and his insight into contemporary religion's appeal, Stark finds that early Christianity attracted the privileged rather than the poor, that most early converts were women or marginalized Jews—and ultimately "that Christianity was a success because it proved those who joined it with a more appealing, more assuring, happier, and perhaps longer life" (Andrew M. Greeley, University of Chicago).

Jewish and Christian Liturgy and Worship presents the reworked results of the discussions at an interdisciplinary symposium held in Aachen, Germany, on recent trends in the study of Jewish and Christian liturgies. It introduces diverse subjects pertaining to its topic and shows their interrelationship.

Is it singing? A church service? All of life? Helping Christians think more theologically about the nature of true worship, *Rhythms of Grace* shows how the gospel is all about worship and worship is all about the gospel. Mike Cospser ultimately

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answers the question: What is worship?

A desire and demand to know more about the Jewish legacy of Christian identity is growing among laity. A similar desire to foster interfaith understanding and dialogue is growing among leaders of local churches. *Why Is There a Menorah on the Altar?* seeks to meet these demands by providing information and insight about Judaism's legacy as it is revealed in Christian rites, rituals, and traditions. Drawing upon scripture and historical sources, this book explains how Judaism has influenced the structure of liturgical worship; the design and décor of church sanctuaries; and how Baptism, Eucharist, and Confirmation find their roots in Judaism. This book invites readers to develop a deeper understanding of Judaism, one that will enrich their Christianity and appreciation for their enduring Jewish heritage. Includes: questions for reflection; activities for individuals or groups; and easy-to-follow timelines.

Early Christian Worship is a straightforward, readable introduction to worship in the first four centuries of the church's existence. How did early Christians see and understand their own worship? How did this interact with early Christian beliefs? The book has been brought up-to-date and revised, with some chapters rewritten and an updated bibliography.

Tracing the origins of daily prayer from the New Testament and Patristic period, through the Reformation and Renaissance to the present, this book examines the development of daily rites across a broad range of traditions including: Pre-Crusader Constantinopolitan, East and West Syrian, Coptic and Ethiopian, non-Roman and Roman Western. Structure, texts and ceremonial are examined, and contemporary scholarship surveyed. Concluding with a critique of the present tenor of liturgical revision, Gregory Woolfenden raises key questions for current liturgical change,

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suggests to whom these questions should be addressed, and proposes that the daily office might be the springboard for an authentic baptismal spirituality. The author explores how prayer and poetic texts indicate that the thrust of the ancient offices was a movement from night to morning - from death to resurrection.

THE NEW YORK TIMES BESTSELLER As seen on The Joe Rogan Experience! A groundbreaking dive into the role psychedelics have played in the origins of Western civilization, and the real-life quest for the Holy Grail that could shake the Church to its foundations. The most influential religious historian of the 20th century, Huston Smith, once referred to it as the "best-kept secret" in history. Did the Ancient Greeks use drugs to find God? And did the earliest Christians inherit the same, secret tradition? A profound knowledge of visionary plants, herbs and fungi passed from one generation to the next, ever since the Stone Age? There is zero archaeological evidence for the original Eucharist – the sacred wine said to guarantee life after death for those who drink the blood of Jesus. The Holy Grail and its miraculous contents have never been found. In the absence of any hard data, whatever happened at the Last Supper remains an article of faith for today's 2.5 billion Christians. In an unprecedented search for answers, *The Immortality Key* examines the archaic roots of the ritual that is performed every Sunday for nearly one third of the planet. Religion and science converge to paint a radical picture of Christianity's founding event. And after centuries of debate, to solve history's greatest puzzle. Before the birth of Jesus, the Ancient Greeks found salvation in their own sacraments. Sacred beverages were routinely consumed as part of the so-called Ancient Mysteries – elaborate rites that led initiates to the brink of death. The best and brightest from Athens and Rome flocked to the spiritual capital of Eleusis, where a holy

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beer unleashed heavenly visions for two thousand years. Others drank the holy wine of Dionysus to become one with the god. In the 1970s, renegade scholars claimed this beer and wine – the original sacraments of Western civilization – were spiked with mind-altering drugs. In recent years, vindication for the disgraced theory has been quietly mounting in the laboratory. The constantly advancing fields of archaeobotany and archaeochemistry have hinted at the enduring use of hallucinogenic drinks in antiquity. And with a single dose of psilocybin, the psychopharmacologists at Johns Hopkins and NYU are now turning self-proclaimed atheists into instant believers. But the smoking gun remains elusive. If these sacraments survived for thousands of years in our remote prehistory, from the Stone Age to the Ancient Greeks, did they also survive into the age of Jesus? Was the Eucharist of the earliest Christians, in fact, a psychedelic Eucharist? With an unquenchable thirst for evidence, Muraresku takes the reader on his twelve-year global hunt for proof. He tours the ruins of Greece with its government archaeologists. He gains access to the hidden collections of the Louvre to show the continuity from pagan to Christian wine. He unravels the Ancient Greek of the New Testament with the world's most controversial priest. He spelunks into the catacombs under the streets of Rome to decipher the lost symbols of Christianity's oldest monuments. He breaches the secret archives of the Vatican to unearth manuscripts never before translated into English. And with leads from the archaeological chemists at UPenn and MIT, he unveils the first scientific data for the ritual use of psychedelic drugs in classical antiquity. The Immortality Key reconstructs the suppressed history of women consecrating a forbidden, drugged Eucharist that was later banned by the Church Fathers. Women who were then targeted as witches during the Inquisition, when Europe's sacred pharmacology largely

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disappeared. If the scientists of today have resurrected this technology, then Christianity is in crisis. Unless it returns to its roots. Featuring a Foreword by Graham Hancock, the NYT bestselling author of *America Before*.

Early Christian World presents an exhaustive, erudite and lavishly illustrated treatment of how the small movement which formed around Jesus in Galilee became the pre-eminent religion of the ancient world. The work begins by firmly situating early Christianity within its Mediterranean social, political and religious contexts, before charting the history of the first Christian centuries. The creation and perpetuation of Christian communities through various means, including mission and monasticism, is explored, as is the everyday experience of early Christians, through discussion of gender and sexuality, religious practice, communication and social structures. The intellectual (particularly theological) and artistic heritage of the period is fully considered, and a vivid picture painted of the internal and external challenges faced by early Christianity. The book concludes with profiles of the most notable figures of the age. Comprehensive and accessible, *Early Christian World* provides up-to-date coverage of the most important topics in the study of early Christianity, together with an invaluable collection of visual material. It will be an indispensable resource for anyone studying this period

The book should be seen in the context of Paul

Bradshaw's earlier works: *The Search for the Origins of Christian Worship and Eucharistic Origins*. In this book he updates his thinking in this area, focussing on the origins of the Eucharist, Baptism and Daily Prayer. The controversial introductory chapter is entitled: *Did Jesus Institute the Eucharist at the Last Supper?*

"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, *Times Literary Supplement* In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, *Journal of the American Academy of Religion* "This is a first-rate work of a first-rate historian."—James D. Tabor, *Journal of Religion* "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas

D'Evelyn, Christian Science Monitor

For a long time scholarship has been seeking the origins of Christian worship in the synagogue. In this new major book, Margaret Barker traces the roots of Christian worship back to the Jewish temple. By proposing a temple setting, a great deal more can be explained, and the existing rather limited resources can be more fruitfully used. By working with a great variety of sources (canonical, extra-canonical and Fathers, all presented here in translation), it is possible to reconstruct something of the early Christian world view, which shows the Church as the conscious continuation of the temple worship.

Fundamental practices such as baptism and the Eucharist had Temple Roots, and familiar words in the liturgy of the church such as Maranatha and Hallelujah derived from the ancient belief that the Lord appeared in the Temple. Jesus was the God of Israel manifested as a the Great High Priest, and the Christians were his new angel priesthood, singing the angelic liturgy to restore and renew the earth. The chapters in this book cover baptism, in theology and practice, the Eucharist, with special emphasis on the symbolism of the elements, the significance of music and hymns, festivals and pilgrimage, use of the Scriptures, both what the early Christians used and how they read them, prayers, including the Lord's prayer, and the shape of church buildings. An Important Study on the Worship of the Early

Church This introduction to the origins of Christian worship illuminates the importance of ancient liturgical patterns for contemporary Christian practice. Andrew McGowan takes a fresh approach to understanding how Christians came to worship in the distinctive forms still familiar today. Deftly and expertly processing the bewildering complexity of the ancient sources into lucid, fluent exposition, he sets aside common misperceptions to explore the roots of Christian ritual practices--including the Eucharist, baptism, communal prayer, preaching, Scripture reading, and music--in their earliest recoverable settings. Now in paper.

Oskar Skarsaune gives us a new look into the development of the early church and its practice by showing us the evidence of interaction between the early Christians and rabbinic Judaism. He offers numerous fascinating episodes and glimpses into this untold story.

The Eucharist is the central act of Christian worship. In this book Martin Stringer brings together some of the scholarship associated with the sociological analysis of biblical texts into conversation with liturgists and historians of the first century. He begins his analysis of the Eucharist and other early Christian meals from a detailed discussion of Paul's first letter to the Corinthians, the most studied text in the sociological tradition of biblical scholarship. He proposes that the meal portrayed in chapter 11 of

that letter is more likely to have been an annual event rather than a weekly one. He considers other texts, both biblical and those from the first hundred and fifty years or so of Christian history and shows that the Eucharist, that is a ritual event consisting of the sharing of bread and wine, which are associated by the community with the body and blood of Jesus, is most likely to have been an invention of the Asian or Roman church in around 100-110 CE. Martin D. Stringer is Professor of Liturgical and Congregational Studies in the Department of Theology and Religion in Birmingham. His main book so far is *A Sociological History of Christian Worship* (CUP 2005).

This book is open access under a CC BY-NC-ND license. This book reveals exciting early Christian evidence that Mary was remembered as a powerful role model for women leaders—women apostles, baptizers, and presiders at the ritual meal. Early Christian art portrays Mary and other women clergy serving as deacon, presbyter/priest, and bishop. In addition, the two oldest surviving artifacts to depict people at an altar table inside a real church depict women and men in a gender-parallel liturgy inside two of the most important churches in Christendom—Old Saint Peter's Basilica in Rome and the second Hagia Sophia in Constantinople. Dr. Kateusz's research brings to light centuries of censorship, both ancient and modern, and debunks the modern imagination that from the beginning only men were apostles and clergy.

No serious study of the historical development of Christian worship can be undertaken today without attention to the

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social context in which the Christian liturgies were formed. In this study the author surveys three different urban contexts which were crucial for the development of the Byzantine and Roman rites in the early Middle Ages. The stational systems of Jerusalem, Rome and Constantinople are described in detail and compared, revealing major similarities and differences in the worship inspired by these diverse urban milieux. In addition, the author sheds valuable light on the social development and impact of Christianity on Byzantine and Roman culture in the Late Antique and Early Medieval periods.

'In liturgical study, and especially in English liturgical study, the subject of the daily office has always been something of the poor relation', writes the author in his preface. This volume aims to do something to fill that gap. It begins with a detailed examination of the Jewish background and of the practice of daily prayer in the first three centuries of the Church, and goes on to trace the evolution of the divine office in both its monastic and secular forms in East and West down to the time of St. Benedict. Intended as a replacement for *The Influence of the Synagogue upon the Divine Office* by C. W. Dugmore (Alcuin Club Collection No. 45), it not only incorporates the results of recent research by continental scholars and others but also challenges traditional assumptions at a number of important points, offering a fresh interpretation of the evidence.

"*At the Origins of Christian Worship*" can deepen readers' understanding of early Christian worship by setting it within the context of the Roman world in which it developed. Hurtado highlights the two central characteristics of earliest Christian worship: its exclusive rejection of the ancient-world gods and its inclusion of Christ with God as the focus of devotion.

In this accessible historical overview of Sunday, noted scholar

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Justo Gonzalez tells the story of how and why Christians have worshiped on Sunday from the earliest days of the church to the present. After discussing the views and practices relating to Sunday in the ancient church, Gonzalez turns to Constantine and how his policies affected Sunday observances. He then recounts the long process, beginning in the Middle Ages and culminating with Puritanism, whereby Christians came to think of and strictly observe Sunday as the Sabbath. Finally, Gonzalez looks at the current state of things, exploring especially how the explosive growth of the church in the Majority World has affected the observance of Sunday worldwide. Readers of this book will rediscover the joy and excitement of Sunday as early Christians celebrated it and will find fresh, inspiring perspectives on Sunday amid our current culture of indifference and even hostility to Christianity.

The liturgical year is a relatively modern invention. The term itself only came into use in the late sixteenth century. In antiquity, Christians did not view the various festivals and fasts that they experienced as a unified whole. Instead, the different seasons formed a number of completely unrelated cycles and tended to overlap and conflict with one another. Drawing upon the latest research, the authors track the development of the Church's feasts, fasts, and seasons, including the sabbath and Sunday, Holy Week and Easter, Christmas and Epiphany, and the feasts of the Virgin Mary, the martyrs, and other saints.

Recent research has made a strong case for the view that Early Christian communities, sociologically considered, functioned as voluntary religious associations. This is similar to the practice of many other cultic associations in the Greco-Roman world of the first century CE. Building upon this new approach, along with a critical interpretation of all available sources, this book discusses the social and religio-historical

background of the weekly gatherings of Christians and presents a fresh reconstruction of how the weekly gatherings originated and developed in both form and content. The topics studied here include the origins of the observance of Sunday as the weekly Christian feast-day, the shape and meaning of the weekly gatherings of the Christian communities, and the rise of customs such as preaching, praying, singing, and the reading of texts in these meetings. Have you ever wondered why we Christians do what we do for church every Sunday morning? Why do we “dress up” for church? Why does the pastor preach a sermon each week? Why do we have pews, steeples, and choirs? This ground-breaking book, now in affordable softcover, makes an unsettling proposal: most of what Christians do in present-day churches is rooted, not in the New Testament, but in pagan culture and rituals developed long after the death of the apostles. Coauthors Frank Viola and George Barna support their thesis with compelling historical evidence and extensive footnotes that document the origins of modern Christian church practices. In the process, the authors uncover the problems that emerge when the church functions more like a business organization than the living organism it was created to be. As you reconsider Christ's revolutionary plan for his church—to be the head of a fully functioning body in which all believers play an active role—you'll be challenged to decide whether you can ever do church the same way again.

This outstanding book provides an in-depth historical study of the place of Jesus in the religious life, beliefs, and worship of Christians from the beginnings of the Christian movement down to the late second century. Lord Jesus Christ is a monumental work on earliest Christian devotion to Jesus, sure to replace Wilhelm Bousset's *Kyrios Christos* (1913) as the standard work on the subject. Larry Hurtado, widely respected for his previous contributions to the study of the New Testament and Christian origins, offers the best view to date of how the first Christians saw and revered Jesus as divine. In assembling this compelling picture, Hurtado draws on a wide body of ancient sources, from Scripture and the writings of such figures as Ignatius of Antioch and Justin to apocryphal texts such as the Gospel of Thomas and the Gospel of Truth. Hurtado considers such themes as early beliefs about Jesus' divine status and significance, but he also explores telling devotional practices of the time, including prayer and worship, the use of Jesus' name in exorcism, baptism and healing, ritual invocation of Jesus as Lord, martyrdom, and lesser-known phenomena such as prayer postures and the curious scribal practice known today as the *nomina sacra*. The revealing portrait that emerges from Hurtado's comprehensive study yields definitive answers to questions like these: How important was this formative period to later Christian tradition?

When did the divinization of Jesus first occur? Was early Christianity influenced by neighboring religions? How did the idea of Jesus divinity change old views of God? And why did the powerful dynamics of early beliefs and practices encourage people to make the costly move of becoming a Christian? Boasting an unprecedented breadth and depth of coverage — the book speaks authoritatively on everything from early Christian history to themes in biblical studies to New Testament Christology — Hurtado's *Lord Jesus Christ* is at once significant enough that a wide range of scholars will want to read it and accessible enough that general readers interested at all in Christian origins will also profit greatly from it.

Within the broad range of Christianity we find diverse understandings of what makes for “good worship.” *The Purpose, Pattern, and Character of Worship* develops a typology of Christian worship to provide a method of assessing the decisions of congregations and leaders in forming and changing the orders of their worship. Among contemporary western Protestants, we identify at least six discrete characteristics of worship: -the Revival, -the Sunday School, -the Aesthetic Revival, -the Pentecostal/holiness movement, -the Prayer Meeting, -the twentieth-century Catholic Liturgical Renewal. These patterns define contemporary expression as: -Seeker Worship, -Creative Worship,

-Traditional Worship, -Praise Worship, -House Church Worship, -Word and Table Worship. Absent an overall authority for the structure of worship (such as the Episcopal Book of Common Prayer), many Protestant congregations have developed a “conflation of patterns,” which often creates incoherent worship. This book helps leaders define the purpose, character, and pattern of their community’s worship.

Theological reflection upon the Eucharist is dominated by two paradigms: One approach interprets the Eucharist almost exclusively in theological terms, shaped by Scholasticism and the Reformation. Most discussions about the nature of the Eucharist, Eucharistic presence or the role of the priest follow these categories, even if they come in modern disguise. The other reads the Eucharist as an event which can be explored empirically.

O’Loughlin develops a new understanding of the Eucharist. This can be done by looking afresh at the historical evidence and bringing it in dialogue with modern theology. In the past decades, historical research and new discoveries have changed our view of the origins and the development of the Eucharist. By bringing history into a fruitful dialogue with sacramental and liturgical theology, he shows not only ways how theology and practice can be brought closer together again, but also how current ecumenical divisions can be overcome. His book

makes an important contribution to eucharistic theology, both for individual church traditions as well as for ecumenical dialogues.

The new field of ritual studies applies anthropological methodology to the study of religious actions. The first collection of its kind, *Foundations in Ritual Studies* offers students of Christian liturgy fresh insights from specialists in anthropology, religious studies, and Christian liturgy. The list of contributors includes Romano Guardini, Mark Seale, John Witvliet, Mary Douglas, Victor Turner, Nathan Mitchell, Ronald Grimes, Catherine Bell, Margaret Mary Kelleher, and Herbert Fingarette. This one-volume collection makes their landmark contributions available to professors, graduate students, theologians, and biblical scholars.

This is a substantially expanded and completely revised version of Bradshaw's classic account, first published in 1993. Traditional liturgical scholarship has generally been marked by an attempt to fit together the various pieces of evidence for the practice of early Christian worship in such a way as to suggest that a single, coherent line of evolution can be traced from the apostolic age to the fourth century. Bradshaw examines this methodology in the light of recent developments in Jewish liturgical scholarship, of current trends in New Testament studies, and of the nature of these source-documents themselves, and especially the ancient church

orders. In its place he offers a guide to Christian liturgical origins which adopts a much more cautious approach, recognizing the limitations of what can truly be known, and takes seriously the clues pointing to the essentially variegated character of ancient Christian worship.

A New York Times Notable Book of 2018 “Searingly passionate...Nixey writes up a storm. Each sentence is rich, textured, evocative, felt...[A] ballista-bolt of a book.” —New York Times Book Review In Harran, the locals refused to convert. They were dismembered, their limbs hung along the town’s main street. In Alexandria, zealots pulled the elderly philosopher-mathematician Hypatia from her chariot and flayed her to death with shards of broken pottery. Not long before, their fellow Christians had invaded the city’s greatest temple and razed it—smashing its world-famous statues and destroying all that was left of Alexandria’s Great Library. Today, we refer to Christianity’s conquest of the West as a “triumph.” But this victory entailed an orgy of destruction in which Jesus’s followers attacked and suppressed classical culture, helping to pitch Western civilization into a thousand-year-long decline. Just one percent of Latin literature would survive the purge; countless antiquities, artworks, and ancient traditions were lost forever. As Catherine Nixey reveals, evidence of early Christians’ campaign of terror has been hiding in

plain sight: in the palimpsests and shattered statues proudly displayed in churches and museums the world over. In *The Darkening Age*, Nixey resurrects this lost history, offering a wrenching account of the rise of Christianity and its terrible cost.

Refers to New Testament teachings while delineating the nature of early Christian worship of God. Bibliogs

Swee Hong Lim and Lester Ruth have filled an important gap in the study of worship. *Lovin' on Jesus: A Concise History of Contemporary Worship* is the first scholarly work of its kind on this topic. Lim and Ruth trace the origins and development of what we commonly call contemporary Christian worship, exploring it thoroughly and methodically. Their research includes early recordings and interviews with many who were directly involved in the early stages. The authors were students of James White, and their book is, in a sense, a much-needed addition to White's classic *Introduction to Christian Worship*. The thematic structure of *Lovin' on Jesus* mirrors that of White's *Introduction*, making this book exceedingly useful for students and practitioners in the study of Christian worship as a whole. This is an essential resource for all students, scholars, worship leaders, and pastors who are serious about understanding the worship they lead. "Meticulously researched, accessibly written, generous in its praise, and balanced in its critiques—this is the book for which many of us have long been waiting." —Melanie C. Ross, Assistant Professor of Liturgical Studies, Yale Divinity School, New Haven, CT "Particularly useful for teaching is the way Lim and Ruth organize their account by

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practices of time, space, music, prayer, technology, and scripture. This will immediately become a required textbook for the courses I teach on Christian worship.”

—Ed Phillips, Associate Professor of Worship and Liturgical Theology and Coordinator of the Initiative in Religious Practices and Practical Theology, Candler School of Theology, Atlanta, GA “Readers will find Lim and Ruth’s one-of-a-kind history convincing and rigorous. The authors show how a modern genre of Christian worship claimed its place, what it all means, and where it is heading.” —Gerald Liu, Assistant Professor of Worship and Preaching, Princeton Theological Seminary, Princeton, NJ “Lovin’ on Jesus is an important book for every pastor, worship leader, and worshipper. This wonderfully prepared study will help you keep your worship experience biblically centered, dynamic, and growing.” —Rick Muchow, Founding Worship Pastor, Saddleback Church, worship leader and coach

First Published in 1993. Routledge is an imprint of Taylor & Francis, an informa company.

This fascinating and lively book provides the first comprehensive discussion of the production, circulation, and use of books in early Christianity. It explores the extent of literacy in early Christian communities; the relation in the early church between oral tradition and written materials; the physical form of early Christian books; how books were produced, transcribed, published, duplicated, and disseminated; how Christian libraries were formed; who read the books, in what circumstances, and to what purposes. Harry Y. Gamble

interweaves practical and technological dimensions of the production and use of early Christian books with the social and institutional history of the period. Drawing on evidence from papyrology, codicology, textual criticism, and early church history, as well as on knowledge about the bibliographical practices that characterized Jewish and Greco-Roman culture, he offers a new perspective on the role of books in the first five centuries of the early church.

A comprehensive history of the origins and development of Christian worship, from ancient times to the present day, provides a definitive study of the evolution of Christian liturgy, theology, church history, artistic influence, and social and cultural contexts, covering such topics as Russian Orthodoxy, Women in Worship, Liturgical Music, and the Apostolic Tradition.

The conventional view of scholars has tended to be that the Last Supper, as recorded in the New Testament, was both the source and the pattern for the early Christian Eucharist. 'Eucharistic Origins' argues that, while the eucharistic sayings of Jesus did play an important part in shaping the beliefs of many early Christian communities:- the actual forms of their liturgical celebrations were quite varied;- the association of the Eucharist with an evening meal continued, at least in some places, much longer than has usually been thought; and- the link between the eucharistic prayers found in later sources and the Jewish grace after meals is much more tenuous than previously imagined. The author builds closely on the second edition of his book, 'The Search for the Origins of Christian Worship', and, by

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means of a step-by-step analysis of the principle sources from the first few centuries, traces what can be known, and also what cannot be known, about the thought and practice of this formative period of Christianity.

?This text re-examines the great variety of liturgical practices in the first four centuries in the light of modern Jewish and Christian scholarship.

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