

Week Two:

1. 1 Clement
2. Ignatius/ polity  
Ephesians, to the Romans, to the Smyrnaeans, to Polycarp)
3. Persecution and the Early Church  
of Polycarp, in ECF 149-160
4. worship/baptism/catechesis

Readings:

1 Clement in ECF, 43-73  
Ignatius in ECF, 87-93, 102-106, 112-120 (to the  
Epistle to Diognetus in ECF, 213-222; Martyrdom  
Didache in ECF, 171-182

## **1. 1 Clement and Ignatius**

### **1 Clement**

What is 1 Clement doing? What is 1 Clement trying to accomplish?

Barbara Ellen Bowe, *A Church in Crisis: Ecclesiology and Paraenesis in Clement of Rome*. Minneapolis: Fortress, 1988.

**Ignatius** (to the Ephesians, to the Romans, to the Smyrnaeans, to Polycarp)  
To the Ephesians

To the Romans

To the Smyrneans

To Polycarp

## **2. Martyrdom and the Apologists**

### **The Martyrdom of Polycarp**

### **The Epistle to Diognetus**

### 3. Lecture: Early Christian Polity

The scholarly consensus – dating back to around 1700 – has tended to tell the story of early church leadership in terms of “charisma” and “office.” They claim that the Pauline churches were “charismatic” in structure – following the voices of the apostles and prophets, while the Jewish-Christian churches had more emphasis on “office” (following the synagogue).

Recent scholarship has recovered the Jewishness of Paul’s ministry, and has called into question the divorce between charisma and office.

#### The Role of the Synagogue

Archisynagogos – community chief

Hazan (servants of the community)

Elders (all heads of household)

Notables (wealthy elders who were the real power in the synagogue)

#### The Role of the Oikos

Patrons of house-churches (elders)

#### And What Is a Diakonos?

Diakonos as “mission” or “envoy” or “messenger”

#### So what was the Apostolic Pattern?

Plurality of eldership

Flexibility of language

Lifetime presidency

City churches with Mother churches

Rather than try to force all the evidence into the house-church model OR the synagogue model, I propose that the two blend their arguments together. The result would be less of a monarchical bishop, and more of a collegial presbytery with a *primus inter pares* as the bishop of the whole city. While the evidence is sketchy enough to fit into several molds, this approach does a better job of explaining not only how the threefold office emerged, but also its social and theological context.

#### **Bibliography:**

Burtchaell, James Tunstead. From Synagogue to Church. Cambridge: Cambridge University Press, 1992.

Campbell, R. Alastair. The Elders: Seniority within Earliest Christianity. Edinburgh: T & T Clark, 1994.

Collins, John N., Diakonia: Re-interpreting the Ancient Sources. New York: Oxford, 1990.

Maier, Harry O. The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement and Ignatius. Waterloo, Ontario: Wilfrid Laurier University Press, 1991.

Von Campenhausen, Hans, Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries. London: Adam & Charles Black, 1969 (1953).

#### **4. Didache (Worship, baptism, catechesis)**

Justin Martyr 285-288

Didache

#### **Lecture: baptism**

The patristic doctrine of baptism cannot be divorced from consideration of catechesis. For most of the first four centuries of the church, baptism was almost always discussed in the context of conversion.

Four parts of the catechumenate, enrollment, instruction, exorcism, and renunciation/allegiance.

John Chrysostom, “It is the Father, Son, and Holy Spirit, the indivisible Trinity, who bring the whole rite to completion. It is faith in the Trinity that bestows the grace of remission of sin, and the confession of the Trinity that grants us the adoption of sons” (Baptismal Homily 2).

John Chrysostom, “As I reckon up the weight of the sins which I have gathered from that day [of his baptism] to this, I am confused in mind and stung in conscience as I reflect upon the shame with which I have covered myself by my subsequent neglect” (Baptismal Homily 2).

anamnesis--remembrance, or perhaps better, re-presentation (not a repetition of the event, but a remembrance which participates in the event).

#### **What About Infants?**

Origen

Irenaeus

Apostolic Tradition--215--speaks of infant baptism as apostolic practice

Tertullian—only after becoming Montanist opposed it--but never questioned that it was the tradition of the church

Cyprian

Earliest known case of postponing baptism is 329, Gregory of Nazianzus

Thomas M. Finn, *Early Christian Baptism and the Catechumenate: West and East Syria*.

Collegeville, MN: Liturgical Press, 1992.

Thomas M. Finn, *Early Christian Baptism and the Catechumenate: Italy, North Africa, and Egypt*.

Collegeville, MN: Liturgical Press, 1992.

G. W. H. Lampe, *The Seal of the Spirit: A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers*. London: SPCK, 1967.

Joachim Jeremias, *Infant Baptism in the First Four Centuries*. Philadelphia: Westminster, 1960.

Kurt Aland, *Did the Early Church Baptize Infants?* Philadelphia: Westminster Press, 1963.

Joachim Jeremias, *The Origins of Infant Baptism*. London: SCM Press, 1963.