

APOSTOLIC FATHERS

Patristic Theology

DIDACHE

- Discovered in 1875
 - Oldest complete manuscript dates to 1056, but there are earlier fragments
- Structure
 - Possibly an older document with a newer addition, or two documents merged together.
- Date
 - Current state seems to be 2nd century, but parts may extend to the mid 1st century
 - There is reliance on Matthew, which means it must date after that Gospel, or at least those parts of it
- Provenance
 - Some argue Alexandria, some Syria, or the first part from Alexandria, the second, earlier part from Syria
- Way of life and way of death
- Baptism
 - In the name of the Father and of the Son and of the Holy Spirit
 - Running water or some other; cold, but warm ok; pouring water is ok in the absence of these
- Fasting
 - On Wednesdays and Fridays; not like the Jews on Mondays and Thursdays
- Lord's Prayer
 - Three times a day
- Eucharist
 - Examples of blessing, cup then bread
 - "As this piece was scattered over the hills and then was brought together and made one, so let your Church be brought together from the ends of the earth into your kingdom."
 - Only the baptized may receive
 - Closing prayer of thanksgiving after the meal
 - Maranatha
- Apostles and Prophets
 - To be welcomed but refused if they offer a teaching that is not the Lord's
 - They should stay only one day
 - Prophets living among you deserve support
- Lord's Day
 - "come together and break bread and give thanks, first confessing your sins so that your sacrifice may be pure"
- Bishops and deacons
 - Elect bishops and deacons who are worthy; they stand in the place of the apostles and prophets
- Stand ready
 - Await the coming of Christ.

IGNATIUS OF ANTIOCH

Letters

- Jesus
 - Christ brings humanity and divinity together: "For I detected that you were fitted out with an unshakeable faith, being nailed, as it were, body and soul to the cross of the Lord Jesus"

Christ, and being rooted in love by the blood of Christ. Regarding our Lord, you are absolutely convinced that on the human side he was actually sprung from David's line, Son of God according to God's will and power, actually born of a virgin, baptized by John, that 'all righteousness might be fulfilled by him,' and actually crucified for us in the flesh, under Pontius Pilate and Herod the Tetrarch." (Smyrnaeans 1)

- Mystical Hierarchy
 - Ephesians 3-4: "For Jesus Christ—that life from which we can't be torn—is the Father's mind, as the bishops too, appointed the world over, reflect the mind of Jesus Christ. Hence you should act in accord with the bishop's mind, as you surely do. Your presbytery, indeed, which deserves its name and is a credit to God, is as closely tied to the bishop as the strings to a harp. Wherefore your accord and harmonious love is a hymn to Jesus Christ. Yes, one and all, you should form yourselves into a choir, so that, in perfect harmony and taking your pitch from God, you may sing in unison and with one voice to the Father through Jesus Christ. Thus he will heed you, and by your good deeds he will recognize you are members of his Son. Therefore you need to abide in irreproachable unity if you really want to be God's members forever."
- Truth
 - "Be deaf, then, to any talk that ignores Jesus Christ, of David's lineage, of Mary; who was really born, ate, and drank; was really persecuted under Pontius Pilate; was really crucified and died, in the sight of heaven and earth and the underworld. He was really raised from the dead, for his Father raised him, just as his Father will raise us, who believe on him, through Christ Jesus, apart from whom we have no genuine life." (Trallians 8)
- Eucharist
 - "Be careful, then, to observe a single Eucharist. For there is one flesh of our Lord, Jesus Christ, and one cup of his blood that makes us one, and one altar, just as there is one bishop along with the presbytery and the deacons, my fellow slaves. In that way whatever you do is in line with God's will." (Philadelphians 4)
- Suffering and martyrdom
 - "I am corresponding with all the churches and bidding them all realize that I am voluntarily dying for God—if, that is, you do not interfere. I plead with you, do not do me an unseasonable kindness. Let me be fodder for wild beasts—that is how I can get to God. I am God's wheat and I am being ground by the teeth of wild beasts to make a pure loaf for Christ. I would rather that you fawn on the beasts so that they may be my tomb and no scrap of my body be left. Thus, when I have fallen asleep, I shall be a burden to no one. Then I shall be a real disciple of Jesus Christ when the world sees my body no more. Pray Christ for me that by these means I may become God's sacrifice." (Romans 4)
- Rome
 - "I do not give you orders like Peter and Paul. They were apostles; I am a convict. They were at liberty; I am still a slave. But if I suffer, I shall be emancipated by Jesus Christ; and united to him, I shall rise to freedom." (Romans 4)
- Participation in Christ

Polycarp of Smyrna

- Martyrdom of Polycarp
- Letter to the Philippians

APOLOGISTS

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|-----------------------|-----------------------------|
| • Quadratus | • Apollinaris of Hierapolis |
| • Aristides of Athens | • Athenagoras of Athens |
| • Aristo of Pella | • Theophilus of Antioch |
| • Tatian the Syrian | • Melito of Sardis |
| • Miltiades | • Epistle to Diognetus |

- Hermias

Justin Martyr

Life

- Born c. 100 at Flavia Neapolis
- Philosopher
- Converted to Christianity
- Died as a martyr under Marcus Aurelius c. 165 in Rome
- Buried with Lawrence at the Basilica of San Lorenzo fuori le mura

Writings

- *First Apology* (151-155 AD)
 - Addressed to the Emperor Antonius Pius (137-161).
- *Second Apology* (161-165)
 - Addressed to Marcus Aurelius (161-180).
- *Dialogue with Trypho*
- Non-existent writings
 - *Book against Heresies*
 - *Against Marcion*
 - *Psalter*
 - *On the Resurrection*
 - *Cohortatio ad Graecos*
 - *De Monarchia*

Doctrines

- Reason = logos
 - Divine Logos and human logos
 - Faith and philosophy
 - Christianity is true philosophy
 - The human logos strives for the divine logos and receives its truth from it
- Humanity has nothing in common with God (*Dialogue*, 4, treated in Russell, 97)
 - Humanity is part of the created order
 - The world is created for humans (2nd Apology, 4 and 5)
 - Body and soul
 - The soul is not immortal; there is only one unbegotten one, who is God; this doctrine of Plato is not compatible with the Incarnation (Kesich, 93).
 - Christians are called to be gods, as Psalm 82:6 says (*Dialogue* 124, discussed in Russell, 99)
- Truth
 - There is only one truth
 - Philosophy leads to Christ insofar as it is true
 - "Our doctrines, then, appear to be greater than all human teaching; because Christ, who appeared for our sakes, became the whole rational being, both body, and reason, and soul. For whatever either lawgivers or philosophers uttered well, they elaborated by finding and contemplating some part of the Word. But since they did not know the whole of the Word, which is Christ, they often contradicted themselves . . . For no one trusted in Socrates so as to die for this doctrine, but in Christ, who was partially known even by Socrates (for He was and is the Word who is in every man, and who foretold the things that were to come to pass both through the prophets and in His own person when He was made of like passions, and taught these things), not only philosophers and scholars believed, but also artisans and people entirely uneducated, despising both glory, and fear, and death; since He is a power of the ineffable Father, not the mere instrument of human reason." (2nd Apology, 10)
 - Knowledge is in Christ and of Christ
- God

- The Son is the Logos of God
- The Logos was in the Father and was express in creation
- Church
 - The liturgy is a manifestation of reason and the social good
 - Baptism
 - Eucharist
 - Christian practice is reasonable and good for society

And 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 things. 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 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. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration. – First Apology of Justin Martyr (written about 150 AD), chapter 62