

Simplicity of worship

Worship in the book of Acts was simple.

The believers met in houses and at the temple.

The temple was the centre of Jewish social life – believers met there.

The believers did not separate themselves from Jewish society.

Love feast – eating together and remembering the Lord's death through the bread and the wine.

Meeting on the first day of the week.

Collection for the poor.

Believers met anywhere.

The simplicity of leadership in the early church – ministry gifts.

Leaders were:

Serving the body of Christ.

Building up the body of Christ.

Ministries producing ministries.

The simplicity of leadership through ministry gifts replaced by positions of power.

Ministries replaced by positions of power. Holding high office.

Justin Martyr (100-165)



Born Samaria

First Apology

Second Apology

Justin Martyr describes the simplicity of worship in his first Apology (c.150AD)

Justin Martyr (c.100-165)



First Apology (c150AD).

Weekly Worship of the Christians

1. Believers met on the first day of the week
2. Read scriptures
3. Broke bread and wine and water
4. Extempore prayer by the leader called 'the president'.
5. Singing
6. Bread and wine taken to the believers who are not present by the deacons.
7. Offering – leader has charge of the finances.
8. Distributes to those in need.

Simplicity of worship left no archeological evidence of Church life.

Early Church came together for

Fellowship (including eating together)

Teaching

Prayer

Had no special buildings for worship

No images or statues

Only evidence of early church in the first two centuries are writings.

Earliest known church building (c.240 AD) – Dura-Europos (Syria-Iraq border)

Dura-Europos - Oldest Church building.

Dates from about c.240AD.



Baptistry (Reconstruction)



**Picture of Jesus
healing the Paralytic**

Dura-Europos is situated by the Euphrates River on the border of Syria and Iraq.

Development Of Church Basilicas

The Old St. Peter's Basilica in Rome



Built by Constantine (4th century)

The Early Church was a community of people living among the people.

Believers lived holy lives within the community

There was no separation from the community.

The idea of separating from society developed through emphasis on ascetism as a way of holiness.

The development of monastic communities contrasted with the simplicity of believers within the community.

Four Stages of the development of Monasteries (Schaff).

First Stage

Asceticism and acts of self denial.

Still closely associated with the Church in society.

Second Stage

Living as a hermit. Anthony (c 251-356)

Separation from society.

Moved to mountain caves. Some remained on a high pillar

Simeon Stylites (c.390-459) – father of the pillar saints.

Third Stage

Development of Monasteries

Pachomius (c.290-c.346) - first to organise monastic communities in the East.

Gathered a community of hermits. Having all things common.

Over 3000 monks.

Fourth Stage

Development of monastic orders in the West:

Arose around leaders. Began with Martin of Tours (c.335-c.400)

Celibacy, Strict lifestyle, Totally submitted to authority of the Church

Second phase - Individuals isolating themselves from society

Anthony (c.251-356)

Life of Anthony written by Athanasius.

Lived in Alexandria, Egyptian.

Born into family of wealthy parents.

In 285 he gave up his wealth and began to live the life of a hermit.

Anthony resided in the desert.

Later Anthony resided in an old Roman Fort.

Went further into the desert. The monastery of St. Anthony the Great was later built here .

Anthony's ascetic lifestyle became highly regarded in waging warfare against the devil.



ILLVSTRISSIMO MAXIMOQUE VIRO D.D. LVDOVICO PHELYPEAUX D^{NO}.
IA. CALLOT VOVET

*Infames laquei, caecis stabulant labyrinthis
Aethera summi rapere (baes, atque agmina fatis
Caetera orbem volant lacumque reuoluunt,
Et fletum patris erbe mutant cinerem.
Aurora vultu quat aequi, sub, pennis, pascit*



Cum Prout. Reg.

DE LAURIERE COMITI CONSISTORIANO SACRAMI IVSSTONI/MIVIRO
DEDICAT CONSECRATQVE.

*Specte facis, tantis fens et depicte bestias!
Hic, pennis, uocant ubi: nec laudis potius,
Dilanda, movent, nec frangit Anton, nec pueri, ferrent,
Alas iustas, polo repartit: que ab, Origen, caris
Signat in terra quas vider in arbor pugnans*

Annot. 1671.

Second phase - Individuals isolating themselves from society

Simeon Stylites (c.390-459) – father of the pillar saints.



Simon Stylites lived on his pillar in Syria for 37 years.

Simon Stylites on his pillar

Third phase
Monastic communities

Pachomius (c.290-c.346)

The monastic community
of Pachomius

The Bodmer papyrus
probably came from here.



Basilica of Pachomius in the foreground

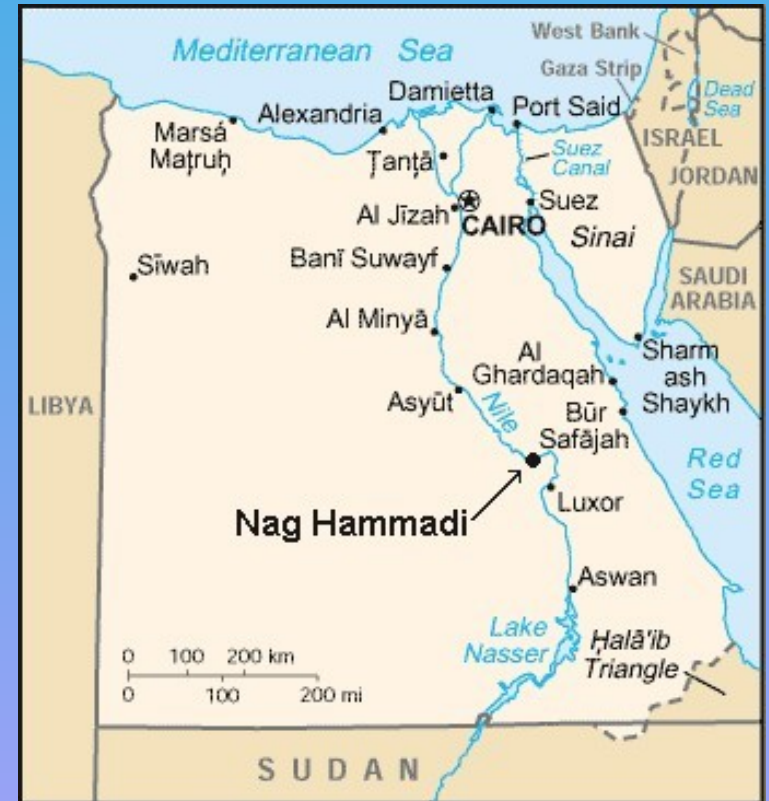
The place where the Gnostic Gospels were found is
in the background

Nag Hammadi



The Gnostic Gospels were found at the Nag Hammadi library which was located here.

This was probably a library of the Pachomius monks. The books were probably hidden as the Gnostic Gospels were forbidden.



Nag Hammadi Codices

Fourth Phase - Rise of different monastic orders in the West:

- Benedictine** - Founded c.529 by Benedict of Nursia (c480 –c.543)
- Cluniac** - Founded in 910 at the abbey of Cluny, France.
- Cistercian** - Founded by Bernard of Clairvaux 1090-1153.
- Franciscan** - Founded by Francis of Assisi 1182-1226.
- Dominican** - Founded by Dominic de Guzman 1170-1221
- Augustinian** - Order founded 1244 by Pope Innocent IV d.1254.
Following the Rule of St. Augustine.

Patrick c.390 – c.461

At 16 taken captive by Irish pirates sold to farmer in Northern Ireland.

Worked 6 years as slave farmer.

Escaped went to Gaul

Went to Monastic School in Gaul.

Returned home but heard voices calling him back to Ireland.

Went back to Ireland c.432

Preached Christ to crowds in the open fields.

Planted many churches, baptised over 100,000 converts.

In Armagh founded a monastery.

Primary Source 'Confessions of Patrick'

Columba c.521 - 597

Irish Celtic Missionary

Born in Donegal County, Ireland.

Ordained deacon and priest c.551

In 563 left Ireland with 12 others. Landed on the Island of Iona.

Founded Monastery on Iona.

Evangelised the Picts.

Taught those who already confessed Christ.

Started many churches.

Retained close links with Ireland.

Died by the altar in his church while conducting midnight devotions.

The early church was led in simplicity by the Apostles.

The Apostles did not separate themselves from the community of believers.

There was no separation between clergy and laity.

The church was one body building itself up in love.

Celibacy was not a requirement of leadership.

The Apostle Peter was married.

Aquila and Priscilla were a married couple who led and taught the church together.

A church council was called at Jerusalem (Acts 15) but the final decision was made by James not Peter.

Peter was not above being corrected (Galatians 2)

Peter opposed those who lorded over the believers and John was opposed by one who lorded over the believers.