

Abstract

The present thesis focuses on the way the seven selected writings of the Apostolic Fathers quote the texts of the *Bible*. Beginning with discussion of the term “Apostolic Fathers”, the thesis turns to explaining the key expressions used in the next chapters, namely Quotation, Composite Quotation, Allusion, Paraphrase, Scriptural Language, Exemplum.

The second part, the principal part of the thesis, contains close analysis of the quotations within the selected writings. Attention is also paid to the question, which books of the Bible were quoted by the individual authors, whereas the investigation concentrates primarily on how the quotations are used. For the purpose of unbiased comparison of the single writings’ citation technique, the total number of quotations, the length of all quotations in total and the length of each writing was enumerated, the length of the writing being expressed in the count of standard pages. In this way, two significant quantities were achieved, namely proportional bulk of quotations in the writing and quotation frequency expressed in the number of quotations per standard page. Besides these figures, attention was paid also to the role of quotations in individual writings with regard to their genres.

In the *1 Clement*, the highest proportional bulk of quotations is found, most of which are used to enhance the authority of the demands, which are the main motive for the writing. In the *Epistle of Barnabas*, the highest frequency of quotations is found, the considerable part of which is followed by the explanation, which phenomenon is the consequence of the genre – a tractate – and the aim of the writing. Also in the *2 Clement*, the quotations are often used, not a low number of them being explained, which is caused by the fact *2 Clement* is a homily delivered after the reading of the Scripture. In the *Letters of Polycarp*, the bulk of quotations is smaller, those used often speak about correct Christian behaviour. In the *Letters of Ignatius*, *Didache* and the *Shepherd of Hermas*, quotations are used rather scarcely. In the case of the *Shepherd of Hermas*, the absence of quotations can be explained by the apocalyptic character of the writing; nevertheless in the case of the other two writings, the reasons are not obvious.

In the conclusion, it was demonstrated that the manner of quoting probably relates in the first place neither to chronological nor to geographical context of the writings but rather to their genre and aim. At the same time, as witnessed by the three epistolary works, the possibilities of explanation of the quotation technique on the basis of the genre and aim are limited. Owing to the applied method, the fallaciousness of the commonly held opinion was demonstrated that besides the *Epistle of Barnabas*, most quotations are found in the

1 Clement. According to the quotation frequency, which means the number of quotations per standard page, *1 Clement* is preceded by *2 Clement* and even by the *Letters of Polycarp*.