PART ONE

ANGELOMORPHIC PNEUMATOLOGY IN CLEMENT OF ALEXANDRIA
Clement of Alexandria’s pneumatology is a relatively under-researched area in Patristic studies. Johannes Frangoulis made this remark as early as 1936. Ten years later, Jules Lebreton’s fundamental study of Clement’s “theology of the Trinity” discusses the Father and the Son, but has absolutely nothing to say about the Spirit. The situation seemed not to have changed much by 1972, when Wolf-Dieter Hauschild made a similar observation in his book on early Christian pneumatology. Aside from Frangoulis’ pioneering but very limited study, Clement’s pneumatology has been given some attention in works treating broader subjects. To this date, however, I know of only a single work dedicated exclusively to this subject, namely that of Ladaria, published in 1980.

It is all the more regrettable therefore that one of the most thorough and creative studies in the field, Christian Oeyen’s Eine frühchristliche Engelpneumatologie bei Klemens von Alexandrien, has been almost entirely absent from the scholarly debate. This small but extremely dense work is a slightly revised reprint of a two-part article published in 1965, which is in turn a revision of an excerpt from Oeyen’s 1961 dissertation.

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2 Frangoulis, Der Begriff des Geistes Ἡνεῦμα bei Clemens Alexandrinus (Leipzig: Robert Noske, 1936), 1.
4 Hauschild, Gottes Geist und der Mensch: Studien zur frühchristlichen Pneumatologie (BevT 63; Munich: Kaiser, 1972), 13 n. 10.
6 Ladaria, Espíritu en Clemente.