

Church Fathers / Episode 1 / St. Augustine

Video	Audio
Att. Picture of the Church (1).	<<CAM 1>> Hello and Welcome to this edition of Wisdom of the Fathers.
Att. Picture of the Ascension (2).	The Catholic faith is one of rich intellectual tradition ... stretching all the way back to the time of Christ.
Att. Picture of the Bible (3).	When Christ ascended into Heaven ... He left us a church that was in its infancy ... in its self-understanding.
Att. Picture of Church Fathers (4).	This infancy created a NEED within in the church for individuals to RISE UP ... think about ... pray over ... and meditate upon what God was revealing. The answer to this NEED was the Church Fathers ... certain individuals who were intellectual giants ... gifted with the ability to either break down an article of faith into its simplest form or develop it further.
Att. Picture of Catholics in the Pews (5).	They did this so we ordinary Catholics could understand the fullness of what Jesus was trying to purport to us in sacred scripture and apostolic tradition ... also known as the Deposit of Faith.
Att. Picture of Augustine of Hippo (6).	In this first episode of Wisdom of the Fathers we're going to talk about St. Augustine of Hippo ... a well-known Church Father. <<CAM 2>> Now ... before we go into the particulars of his life ... let's step back for one second and survey the importance of this man. St. Augustine is known far and wide as the "Doctor of Grace." He received this title for his radical exodus from the clutches of sin

<p>Att. Type on ..."Doctor of Grace"</p> <p>Att. A picture of the book, "The Confessions" (7).</p>	<p>and his dramatic immersion into a life of grace.</p> <p>After his conversion ... he wrote a number of masterworks ... to name one ... for example ... the Confessions of St. Augustine ... a Christian classic! Through the witness of his works ... we can see he is hailed as a champion author of the church.</p> <p>Today ... St. Augustine is known as the greatest thinker of Christian antiquity and Western intellectual thought.</p>
<p>Att. Picture of Roman Africa (11).</p> <p>Att. Picture of Carthage (9); Picture of St. Augustine (10).</p> <p>Att. Animation of the word "GOOD" and "EVIL" clashing.</p> <p>Att. Picture of Augustine (6).</p>	<p style="text-align: center;">The Life of St. Augustine of Hippo</p> <p><<CAM 1>></p> <p>Augustine of Hippo was born in 354 A.D. in the town of Thagaste in Roman Africa. His father was a staunch pagan and remained so until a few years before his death. His mother ... St. Monica ... on the other hand ... was a Christian who worked tirelessly for the conversion of both her husband and her son.</p> <p>At 17 ... Augustine went to Carthage to study rhetoric. It was during this time that he was ensnared by the Manichean heresy ... and thus abandoned the church. His Mother was distraught over this decision.</p> <p>As a side note ... the Manichean heresy is a dualistic philosophy dividing the world between good and evil principles.</p> <p>After fully embracing Manichaeism ... Augustine lived a hedonistic lifestyle and associated with people who boasted of their sexual exploits. He was then encouraged by these people to seek out these base experiences and lie about such experiences in order to gain social acceptance and avoid ridicule.</p> <p>It is from this encounter that he uttered the</p>

<p>Att. Picture of St. Augustine (13) Att. Type on "Grant me chastity and continence, but not yet."</p>	<p>now famous prayer ... "Grant me chastity and continence ... but not yet."</p> <p>In the course of living the pleasure-seeking lifestyle ... Augustine began an affair with a young woman who lived in Carthage ..., which resulted in a child named Adeodatus.</p>
<p>Att. Picture of Augustine (6).</p>	<p>At the age of 20 ... Augustine taught grammar in Thagaste. This only lasted a year however. He then returned to Carthage to run a school of rhetoric ... and would remain there until he was roughly 30 years of age. Augustine then moved to Milan to take a position as a professor. <<CAM 2>></p> <p>In Milan ... Augustine began to drift away from Manichaeism ... in part because of a lackluster meeting with the Manichean Bishop. While in Milan ... his mother ... St. Monica ... beckoned him to return to Christianity.</p>
<p>Att. Picture of Milan (14). *Input city.</p>	<p>Augustine ... however ... ignored his mother's request until he met with the Bishop of Milan ... St. Ambrose. Augustine took a liking to St. Ambrose because he was older ... wiser ... and a master of rhetoric.</p>
<p>Att. Picture of Ambrose. (15)</p>	<p>In the summer of 386 ... at the age of 32 ... Augustine fully reverted to the faith after reading the life of Saint Anthony of the Desert.</p>
<p>Att. Picture of St. Anthony (16)</p>	<p>This book caused him to abandon his career in rhetoric ... his teaching position in Milan ... and his marriage. Adeodatus was 17 at the time. Augustine then devoted himself entirely to serving God.</p> <p>The Bishop of Milan ... St. Ambrose ... baptized Augustine ... along with his son Adeodatus on Easter in 387 in Milan.</p>

<p>Att. Picture of baptismal fount (17).</p>	<p>After his baptism ... Augustine returned to North Africa and sold his patrimony and gave the money to the poor. The only thing he kept was the family house ..., which he converted into a monastic foundation for himself and a group of friends.</p>
<p>Att. Picture of North Africa (12).</p>	<p>Some years later ... when he was 37 ... Augustine was ordained a priest in Hippo Regius and soon became a renowned preacher. He was noted for combating a number of heresies.</p>
<p>Att. Picture of ordination (18).</p>	<p>In 395 ... when St. Augustine was 41 he was made coadjutor Bishop of Hippo ... and became “full” Bishop shortly thereafter. He remained at that post until his death at age 76. <<CAM 1>></p>
<p>Att. Picture of Augustine (8).</p>	<p>St. Augustine was known for evangelizing the people of Hippo tirelessly. He is regarded as one of the most prolific Latin authors in terms of surviving works ... and the list of his writings consist of more than 100 separate titles.</p> <p>For example ... his titles include apologetic works against the heresies of the Arians ... Donatists ... Manichaeans and Pelagians ... texts on Christian doctrine ... exegetical works such as commentaries on the Book of Genesis ... the Psalms and Paul’s Letter to the Romans ... many sermons and letters ... and the Retractationes ... a review of his earlier works which he wrote near the end of his life.</p>
<p>Att. Type on words. List his works in bullet fashion, “Arians, Donatist, Manichaeans, and Pelgians ...”</p>	<p>Now that we have an understanding of who St. Augustine was ... let’s take a look at what he had to say about the roots of purgatory. <<CAM 2>></p>

<p>Att. Granite Background (for all quotes); change color of background for each quote.</p>	<h3 style="text-align: center;">St. Augustine of Hippo on the Roots of Purgatory</h3> <p>"There is an ecclesiastical discipline, as the faithful know, when the names of the martyrs are read aloud in that place at the altar of God, where prayer is not offered for them. Prayer, however, is offered for other dead who are remembered. It is wrong to pray for a martyr, to whose prayers we ought ourselves be commended" (<i>Sermons</i> 159:1 [A.D. 411]).</p> <p>"But by the prayers of the holy Church, and by the salvific sacrifice, and by the alms which are given for their spirits, there is no doubt that the dead are aided, that the Lord might deal more mercifully with them than their sins would deserve. The whole Church observes this practice which was handed down by the Fathers: that it prays for those who have died in the communion of the Body and Blood of Christ, when they are commemorated in their own place in the sacrifice itself; and the sacrifice is offered also in memory of them, on their behalf. If, then, works of mercy are celebrated for the sake of those who are being remembered, who would hesitate to recommend them, on whose behalf prayers to God are not offered in vain? It is not at all to be doubted that such prayers are of profit to the dead; but for such of them as lived before their death in a way that makes it possible for these things to be useful to them after death" (<i>ibid.</i>, 172:2).</p> <p>"Temporal punishments are suffered by some in this life only, by some after death, by some both here and hereafter, but all of them before that last and strictest judgment. But not all who suffer temporal</p>
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	<p>punishments after death will come to eternal punishments, which are to follow after that judgment" (<i>The City of God</i> 21:13 [A.D. 419]).</p> <p>"That there should be some fire even after this life is not incredible, and it can be inquired into and either be discovered or left hidden whether some of the faithful may be saved, some more slowly and some more quickly in the greater or lesser degree in which they loved the good things that perish, through a certain purgatorial fire" (<i>Handbook on Faith, Hope, and Charity</i> 18:69 [A.D. 421]).</p> <p>"The time which interposes between the death of a man and the final resurrection holds souls in hidden retreats, accordingly as each is deserving of rest or of hardship, in view of what it merited when it was living in the flesh. Nor can it be denied that the souls of the dead find relief through the piety of their friends and relatives who are still alive, when the Sacrifice of the Mediator [Mass] is offered for them, or when alms are given in the Church. But these things are of profit to those who, when they were alive, merited that they might afterward be able to be helped by these things. There is a certain manner of living, neither so good that there is no need of these helps after death, nor yet so wicked that these helps are of no avail after death" (<i>ibid.</i>, 29:109).</p>
<p>Att. Russell on screen; no pictures or animations.</p>	<p style="text-align: center;">Conclusion</p> <p><<CAM 2>></p> <p>Well ... that's all for this episode! Thank you for tuning in to Wisdom of the Fathers!</p> <p>AND make sure to catch us next time ... where we discuss our next Church Father ... Saint John Chrysostom and what he had to</p>

	say about the sacrifice of the Mass. I'm Russell Voris. God Bless!
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