

## Church Fathers / Episode 3 / Tertullian

Video	Audio
Att. Picture of the Church (1).	<p>&lt;&lt;CAM 1&gt;&gt; Hello and Welcome to this edition of Wisdom of the Fathers.</p> <p>The Catholic faith is one of rich intellectual tradition ... stretching all the way back to the time of Christ.</p>
Att. Picture of the Ascension (2).	<p>When Christ ascended into Heaven ... He left us a church that was in its infancy ... in its self-understanding.</p>
Att. Picture of the Bible (3).	<p>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.</p>
Att. Picture of Church Fathers (4).	<p>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.</p>
Att. Picture of Catholics in the Pews (5).	<p>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.</p>
Att. Picture of Tertullian (6).	<p>In this third episode of Wisdom of the Fathers we're going to talk about Tertullian ... an important Church Father.</p> <p>&lt;&lt;CAM 2&gt;&gt;</p> <p>Now ... before we go into the details of his life ... let's take a step back for one instant and evaluate the impact of this man.</p> <p>Tertullian was an author of sorts. He's</p>

<p>Att. Type on “The blood of the martyrs is the seed of the Church” and “What has Athens to do with Jerusalem?”</p> <p>Att. Type on “The Father of Latin Christianity” and “The Founder of Western Theology.”</p>	<p>predominantly known for his apologetic and theological works. He wrote on a number of topics that include the Trinity ... Christology ... ecclesiology ... and sacramental theology. As we can see ... he’s sort of a Christian polymath.</p> <p>In the course of his writings ... he coined two famous phrases “the blood of the martyrs is the seed of the Church” and “what has Athens to do with Jerusalem?”</p> <p>After his death ... Tertullian was given such titles as “The Father of Latin Christianity” and “The Founder of Western theology.” He is also regarded as one of the most quotable early Church Fathers.</p>
<p>Att. Picture of Tertullian (7). Att. Picture of Centurion (12).</p> <p>Att. Type on ... “Literature ... Rhetoric ... and Law.”</p> <p>Att. Picture of North Africa (8).</p> <p>Att. Picture of Tertullian (6).</p>	<p style="text-align: center;"><b>The Life of Tertullian</b></p> <p><b>&lt;&lt;CAM 1&gt;&gt;</b></p> <p>Tertullian was born in 160 A.D to pagan parents. He spent most of his childhood in North Africa. His father was a centurion in the proconsular service.</p> <p>He was educated in literature ... rhetoric ... and law. With this background, ... he became a scholar and a lawyer and wrote at least three works in Greek. He was also fluent in Latin.</p> <p>Tertullian was a pagan well into the latter part of his adulthood. His conversion to Christianity took place around 197 ... at the age of 37 ... while in North Africa. As a result of his conversion ... he became a priest for the Church of Carthage in 200. <b>&lt;&lt;CAM 2&gt;&gt;</b></p> <p>At 46 ... he joined the Montanist sect. Unfortunately, Tertullian then completely separated from the Christian Church in circa 212 ... around the age of 52.</p>

<p>Att. Picture of St. Augustine (9).</p> <p>Att. Picture of Tertullian (10).</p> <p>Att. Picture of Trinity (11).</p>	<p>Tertullian fell under the influence of montanism . . . founded by Montanus of Phrygia in the 2nd-century. Montanus spouted that the Holy Spirit dwelled within him . . . making him an instrument for guiding men in the ways of Christianity.</p> <p>Tertullian ... however ... was not a Montanist for very long ... he left the sect and founded his own faction called the Tertullianists. Tertullianism was a form of Montanism and opposed second marriages and absolution of penitents. He left Montanism after finding it to be too lackadaisical. It is interesting to note that the Tertullianists were later reconciled to the Church by St. Augustine. &lt;&lt;CAM 1&gt;&gt;</p> <p>Tertullian died in 225 ... at the age of 65 ... separated from the Church. After his death ... he became known as a prolific early Christian author ... a distinguished early Christian apologist ... and a polemicist against heresy. He is perhaps most famous for being the oldest Latin writer to use the term Trinity. He is also responsible for the formula ... one person in two natures.</p> <p>Now that we have an understanding of who Tertullian was ... let's take a look at what he had to say about apostolic succession. &lt;&lt;CAM 2&gt;&gt;</p>
<p>Att. Granite Background (for all quotes); change color of background for each quote.</p>	<p style="text-align: center;"><b>Tertullian on Apostolic Succession</b></p> <p>"[The apostles] founded churches in every city, from which all the other</p>

churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original for its classification. Therefore the churches, although they are so many and so great, comprise but the one primitive Church, [founded] by the apostles, from which they all [spring]. In this way, all are primitive, and all are apostolic, while they are all proved to be one in unity" (*Demurrer Against the Heretics* 20 [A.D. 200]).

"[W]hat it was which Christ revealed to them [the apostles] can, as I must here likewise prescribe, properly be proved in no other way than by those very churches which the apostles founded in person, by declaring the gospel to them directly themselves . . . If then these things are so, it is in the same degree manifest that all doctrine which agrees with the apostolic churches—those molds and original sources of the faith must be reckoned for truth, as undoubtedly containing that which the churches received from the apostles, the apostles from Christ, [and] Christ from God. Whereas all doctrine must be prejudged as false which savors of contrariety to the truth of the churches and apostles of Christ and God. It remains, then, that we demonstrate whether this doctrine of ours, of which we have now given the rule, has its origin in the tradition of the apostles, and whether all other doctrines do not *ipso facto* proceed from falsehood" (*ibid.*,

21).

"But if there be any [heresies] which are bold enough to plant [their origin] in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [their first] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men—a man, moreover, who continued steadfast with the apostles. For this is the manner in which the apostolic churches transmit their registers: as the church of Smyrna, which records that Polycarp was placed therein by John; as also the church of Rome, which makes Clement to have been ordained in like manner by Peter" (ibid., 32).

"But should they even effect the contrivance [of composing a succession list for themselves], they will not advance a step. For their very doctrine, after comparison with that of the apostles [as contained in other churches], will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; because, as the apostles would never have taught things which were self-contradictory" (ibid.).

"Then let all the heresies, when challenged to these two tests by our apostolic Church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are

	<p>they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith" (ibid.).</p>
<p>Att. Russell on screen; no pictures or animations.</p>	<p style="text-align: center;"><b>Conclusion</b></p> <p>&lt;&lt;CAM 2&gt;&gt;</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 ... Pope Gregory the FIRST and what he had to say about pastoral rule.</p> <p>I'm Russell Voris. God Bless!</p>