

Church Fathers / Episode 6 / Clement of Alexandria

Video	Audio
<p>Att. Picture of the Church (1).</p> <p>Att. Picture of the Ascension (2).</p> <p>Att. Picture of the Bible (3).</p> <p>Att. Picture of Church Fathers (4).</p> <p>Att. Picture of Catholics in the Pews (5).</p> <p>Att. Picture of Clement of Alexandria (6).</p> <p>Att. Picture of Origen (7).</p>	<p><<CAM 1>> 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> <p>When Christ ascended into Heaven ... He left us a church that was in its infancy ... in its self-understanding.</p> <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> <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> <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> <p>In this sixth episode of Wisdom of the Fathers we're going to talk about Clement of Alexandria ... a noteworthy Church Father. <<CAM 2>></p> <p>Now ... before we immerse ourselves into the inspiring story of his life ... let us first uncover the value of this man.</p> <p>Clement was the first well-known theologian of the Church of Alexandria.</p>

<p>Att. Picture of the Old Testament (8).</p>	<p>He was a confessor and trained Origen. He is most revered for his attempt to unite Greek pagan philosophy with Christianity. He also attempted to mediate Gnostics and orthodox Christians.</p> <p>In his works ... he shows exhaustively that the philosophers owe a large part of their knowledge to the writings of the Old Testament. Further ... Clement emphasizes the permanent importance of philosophy for the fullness of Christian knowledge ... which explains the relation between knowledge and faith ... and he outright criticizes those who are unwilling to make any use of philosophy.</p>
<p>Att. Picture of Clement of Alexandria (9).</p> <p>Att. Picture of Greece, Asia Minor, Palestine, and Egypt (10)(11)(12)(13).</p> <p>Att. Picture of paganism (16).</p>	<p style="text-align: center;">The life of Clement of Alexandria</p> <p><<CAM 1>></p> <p>Clement was born in 150 A.D. to pagan parents ... most likely in Athens as history tells us.</p> <p>As a young man ... Clement traveled to an assortment of places such as Greece ... Asia Minor ... Palestine ... and Egypt. His journeys were primarily a religious undertaking.</p> <p>In the course of his travels ... he attached himself successively to different masters: to a Greek of Ionia ... to another of Magna Graecia ... and to a third of Cole-Syria.</p> <p>He then befriended three individuals who were not masters ... an Egyptian ... an Assyrian ... and a converted Palestinian Jew. These friendships led him to reject paganism ... and thus he subsequently converted to Christianity.</p> <p><<CAM 2>></p> <p>In around 180 ... at the age of 30 ...</p>

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quote.

"All honor to that king of the Scythians, whoever Anacharsis was, who shot with an arrow one of his subjects who imitated among the Scythians the mystery of the mother of the gods . . . condemning him as having become effeminate among the Greeks, and a teacher of the disease of effeminacy to the rest of the Scythians" (*Exhortation to the Greeks* 2 [A.D. 190]).

"[According to Greek myth] Baubo [a female native of Eleusis] having received [the goddess] Demeter hospitably, reached to her a refreshing draught; and on her refusing it, not having any inclination to drink (for she was very sad), and Baubo having become annoyed, thinking herself slighted, uncovered her shame, and exhibited her nudity to the goddess. Demeter is delighted with the sight—pleased, I repeat, at the spectacle. These are the secret mysteries of the Athenians; these Orpheus records" (ibid.).

"It is not, then, without reason that the poets call him [Hercules] a cruel wretch and a nefarious scoundrel. It were tedious to recount his adulteries of all sorts, and debauching of boys. For your gods did not even abstain from boys, one having loved Hylas, another Hyacinthus, another Pelops, another Chrysippus, another Ganymede. Let such gods as these be worshipped by your wives, and let them pray that their husbands be such as these—so temperate; that, emulating them in the same practices, they may be like the gods. Such gods let your boys be trained to worship, that they may grow up to be men with the accursed likeness of fornication on them

	<p>received from the gods" (ibid.).</p> <p>"In accordance with these remarks, conversation about deeds of wickedness is appropriately termed filthy [shameful] speaking, as talk about adultery and pederasty and the like" (<i>The Instructor</i>6, ca. A.D. 193).</p> <p>"The fate of the Sodomites was judgment to those who had done wrong, instruction to those who hear. The Sodomites having, through much luxury, fallen into uncleanness, practicing adultery shamelessly, and burning with insane love for boys; the All-seeing Word, whose notice those who commit impieties cannot escape, cast his eye on them. Nor did the sleepless guard of humanity observe their licentiousness in silence; but dissuading us from the imitation of them, and training us up to his own temperance, and falling on some sinners, lest lust being unavenged, should break loose from all the restraints of fear, ordered Sodom to be burned, pouring forth a little of the sagacious fire on licentiousness; lest lust, through want of punishment, should throw wide the gates to those that were rushing into voluptuousness. Accordingly, the just punishment of the Sodomites became to men an image of the salvation which is well calculated for men. For those who have not committed like sins with those who are punished, will never receive a like punishment" (ibid., 8).</p>
<p>Att. Russell on screen; no pictures or animations.</p>	<p style="text-align: center;">Conclusion</p> <p><<CAM 2>> Well ... that's all for this episode! Thank you for tuning in to Wisdom of the Fathers!</p>

AND make sure to catch us next time ...
where we discuss our next Church
Father ... Basil of Caesarea and what he
had to say about the creation of the
world.

I'm Russell Voris. God Bless!