

THE PELAGIAN CONTROVERSY IN ITS HISTORICAL CONTEXT										
<i>Some General Introductory Notes on Augustine’s Development (See Cf. P. Burns, <i>Development of Augustine’s Doctrine of Operative Grace</i>).</i> The first stage, from 326 on, has three distinctive features: (1) the starting point in the human person is the desire for the good, for completing in God; (2) God’s grace is seen as working through the circumstances in one’s life, and therefore, as external; and (3) he does not discuss predestination; rather, God’s congruous call (at best). The second stage, from 412 on (especially after 418), against the Pelagians, clearly designates a double starting point: predestination (to conversion) and original sin /inclination to sin when the will is exercised, which includes the hardening of the heart. In this rendition, grace is seen as inward and transforming, and it works conversion. While one may be called to conversion, Augustine still nonetheless sees our ability to remain in the state of grace as something which is left to our good use of grace, (much like Aquinas’ position in the <i>Scriptum</i> with regard to perseverance). These two phases , though, share two important features with the Aquinas of the ScG: the operative grace of conversion which works internally from this second phase, and the exterior grace of providential circumstances for perseverance from the first phase. It is in turning to Augustine’s third phase, from 426 on, against the so-called semi-Pelagians (Masillians), that we find the key insights which would lead Aquinas to the final changes found in the <i>Summa</i>. Augustine extends his understanding of one’s predestination to conversion to encompass eternal life; hence, the grace of conversion and perseverance are both subsumed under the category of predestination, thereby rendering them both operative and entirely gratuitous. This final phase entails a deeper realization of the reality of sin, even after conversion; it maintains the view that grace is inward and transformational (in addition to God working through providence); and is seen in the causal context of God’s predestining electing. As regards these three stages, P. Burns uses three works in particular as the distinguishing markers of the three stages: (1) Stage One: <i>De diversis quaest</i>: characterized by external motives; (2) Stage Two: <i>Epistula 194 to Sextus</i>: characterized by conversion by internal grace and election; and (3) Stage Three: <i>De correptione et gratia</i>: combination of internal and external motives, election, and the operative grace of perseverance.										
	Yr	Augustine (Life and Works); works pertaining to the controversy on Grace placed in bold; brackets contain Augustine’s encounter and dealings with Pelagian sources.	Development in Augustine’s Theology of Grace	Major Councils, Notes, and Other important Episcopal Sees: <i>[Carthage, unless otherwise indicated]</i>	Rome (List of Popes, unless otherwise indicated)	Alexandria (List of Bishops)	Antioch (List of Bishops)	Constantinople (List of Bishops)	Jerusalem (List of Bishops)	Byzantine Emperor
	410	- De consensu evangelistarum. <i>Contra epistolam Parmeniani</i>. - De baptismo contra Donatistas (fin /01). - Ad inquisitiones Januarii (=Epp. 54-5). - De opere monachorum (AugEnc dates a year later). - De fide rerum invisibilium.	[[[P. Burns’ <i>Stage One since 396</i>]]]		St. Innocent I (401-17)		*Theodore of Mopsuestia (ca. 350-428, bishop of Mopsuestia from 392-428).			Theodosius II (408 – 450)
	411	<i>Breviculus collationis contra Donatistas (Also, written as Breviculus conlationis cum Donatistis; June, fin /12).</i> De peccatorum meritis et remissione et de baptismo parvulorum (fin. emendations and third part/letter bef. Feb 412) [Augustine had already come into contact with Rufinus the Syrian’s <i>Liber de fide</i> and Caelestius’ <i>libellus brevissimus</i> (“brief memo”) – both of which are either directly or indirectly referenced in his <i>pecc. Mer</i>] <i>Contra Donatistas (Also called Contra partem Donati post gesta – AugEnc).</i> - De excidio urbis Romae (Sermo 397) [Augustine comes into contact with Pelagius’s <i>Commentary on St. Paul’s Epistle to the Romans</i> in late 411/ early 423]		Caelestius’ <i>libellus brevissimus</i> (“brief memo”) that he composed to defend himself at the tribunal in Carthage in 411. The propositions that he held, and which were condemned, can be found in Augustine’s later <i>On the Deeds of the Pelagians</i>, 11,23-26, which is an annotated account of the proceedings of the Synod of Diospolis (415), along with the indictments brought against Pelagius by the Gallic bishops. Council of Carthage (411) at which Augustine was <i>not</i> present (See <i>Retr.</i> II, 33 (60)), which condemned Caelestius at the inquiry of Paulinus of Milan (Ambrose’s former secretary).						
	412	De spiritu et littera. De gratia novi testamenti (Ep. 140). - De Maximianistis contra Donatistas [lost].	[P. Burns’ <i>Stage Two-A</i>]			St. Cyril of Alexandria (412-444)				
	413	- De videndo Deo ad Paulinam (=Ep. 147). - De fide et operibus. - De civitate Dei, I-III (written before the death of Marcellinus) [not-included] - De civitate Dei, IV-V (fin /15) [not-included] De natura et gratia (fin spring /15)							Pelagius, after leaving N. Africa, resided in Palestine, where he composed his <i>Letter to Demetrias</i> in 413 (contra Jerome). He aligned himself with such figures as John of	

									Jerusalem (against Jerome).	
	414	- De bono viduitatis ad Julianam. - De Trinitate appears <i>[not-included]</i> [[Tractatus in Joannis evangelium (begun, perhaps, 407-408; fin /16-17). – read above]]								
	415	- Ad Orosium contra Priscillianistas et Origenistas. - De origine animae et de sententia Jacobi ad Hieronymum (=Epp. 166-7). - Tractatus in epistolam Joannis ad Parthos (begun, perhaps, 407-08 ; fin /16). De perfectione justitiae hominis (fin /16). - De civitate Dei, VI-X (fin /17) [not-included] - Ad Emeritum episcopum Donatistarum post conlationem [lost]. //Finished <i>De natura et gratia</i>.		Synod of Diospolis (415) against Pelagius; it was provoked at the instigation of two deposed western bishops, Heros of Arles and Lazarus of Aix. The records are lost with only fragments of it remaining, which come from Aug.’s “ <i>De gestis Pelagii</i> .” Eulogius, bishop of Caesarea and metropolitan, presided over the Synod, with 13 other bishops in attendance. On account of Pelagius’ Profession of the necessity of “grace” and explanation of his and his disciples’ writings (i.e., Coelestius’s), they found him to be Orthodox in doctrine and in full communion with the Church.			(The end of the schism with the Eustathians in 415)	Orosius sent by Augustine to Jerome, bearing Letters 166 & 167, details of the condemnation of Caelestius at Carthage in 411/2, and Letters 156 & 157 (re Hilary of Syracuse).	Synod of Jerusalem (415)	
	416									
	417	De gestis Pelagii. - De correctione Donatistarum (=Ep. 185). - De praesentia Dei ad Dardanum (=Ep. 187). - De patientia (fin /18). - De civitate Dei, XI-XIII (fin /18) [not-included]			St. Zosimus (417-18):	Cyril of Alexandria sent Augustine the <i>acta</i> of the Synod of Diospolis (415)	Theodotus (417-428) (alternately, 420–429);			
	418	<i>Gesta cum Emerito (Sept. 20)</i> - Donatistarum episcopo. - Contra sermonem Arianorum (fin /19) - De civitate Dei, XIV-XVI (fin /20) - De continentia (fin /420) De gratia Christi et de peccato originali - Sermo ad Caesariensis ecclesiae plebem. Letter 194 to Sixtus	[P. Burns’ <i>Stage Two-B</i>]	Council of Carthage (May 418): 9 Canons on Pelagianism	Zosimus issued his <i>Tractoria</i> (non-extant) in the Summer of 418.	St. Boniface I (418-22); Opposed by Eulalius, antipope (418-419); After the Council, the Pope banned Caelestius from Italy, and he eventually ended up at Const. with Julian of Eclanum under Nestorius.	*Theodore of Cyr in this general period was an important figure in the post-Ephesus tension with Cyril; he was the intellectual heir of the Antiochene tradition.			
	419	- Locutiones in Heptateuchum. - Quaestiones in Heptateuchum. - De octo quaestionibus ex Veteri Testamento. - De nuptiis et concupiscentia (fin /21). De anima et ejus origine (fin /21). - De conjugiiis adulterinis (fin /21). <i>Contra Gaudentium Donatistarum episcopum (-AugEnc/ cf. Brown, who posits 420/ fin 422)</i>								
		- Contra mendacium. - Contra adversarium legis et prophetarum (fin /21). Contra duas epistolas Pelagianorum (fin /21). - De civitate Dei, XVII (fin /25) [not-included]								

