

continuing to be before time, he began to exist in time. ... By a new mode of birth, inasmuch as virginity inviolate which knew not the desire of the flesh supplied the material of flesh. From his mother the Lord took nature, not sin. Jesus Christ was born from a virgin's womb, by a miraculous birth. And yet his nature is not on that account unlike to ours, for he that is true God is also true man. There is no unreality in this unity since the humility of the manhood and the majesty of the deity are alternated [*invicem sunt, or 'exist in reciprocity'*]. For just as the God [deity] is not changed by his compassion, so the man [manhood] is not swallowed up by the dignity [of the Godhead]. Each nature [form, *sc.* of God and of servant] performs its proper functions in communion with the other; the Word performs what pertains to the Word, the flesh what pertains to the flesh. The one is resplendent with miracles, the other submits to insults. The Word withdraws not from his equality with the Father's glory; the flesh does not desert the nature of our kind. ... And so it does not belong to the same nature to say 'I and the Father are one' and 'The Father is greater than I.'<sup>1</sup> For although in the Lord Jesus Christ there is one person of God and man, yet the source of the contumely which both share is distinct from the source of the glory which they also share. ...

c. The Definition of Chalcedon, 451 Council of Chalcedon, Actio V.  
Mansi, vii. 116 f.

Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance [ὁμοούσιος] with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer [Θεοτόκος]; one and the same Christ, Son, Lord, Only-begotten, recognized in two NATURES, WITHOUT CONFUSION, WITHOUT CHANGE, WITHOUT DIVISION, WITHOUT SEPARATION;<sup>2</sup> the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence [ὑπόστασις], not as parted or separated into two persons, but one and

<sup>1</sup> Jn. x. 30, xiv. 28. Contrast the 4th Anathema of Cyril, p. 49.

<sup>2</sup> ἐν δύο φύσεσιν, ἀσυγχύτως ἀτρέπτως, ἀδιαιρέτως ἀχωρίστως.

the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us.

## SECTION VI

### Pelagianism. Human Nature, Sin, and Grace

#### I. THE TEACHING OF PELAGIUS

[Pelagius was a British monk, probably of Irish origin. He came to Rome in 400 and was distressed at the low state of conduct there. Feeling that there was need of more moral effort, he was shocked by the prayer in S. Augustine's *Confessions*, 'Give what thou commandest and command what thou wilt.' His teaching seems to have aroused no stir until he went to Carthage after the sack of Rome in 410.]

##### a. Letter to Demetrias *Ep. ad Demetriadem*, 16, *ad fin.*, P.L. xxxiii. 1110

... Instead of regarding the commands of our illustrious King as a privilege ... we cry out at God, in the scornful sloth of our hearts, and say, 'This is too hard and difficult. We cannot do it. We are only human, and hindered by the weakness of the flesh.' Blind folly and presumptuous blasphemy! We ascribe to the God of knowledge the guilt of twofold ignorance; ignorance of his own creation and of his own commands. As if, forgetting the weakness of men, his own creation, he had laid upon men commands which they were unable to bear. And at the same time (God forgive us!) we ascribe to the Just One unrighteousness and cruelty to the Holy One; the first, by complaining that he has commanded the impossible, the second, by imagining that a man will be condemned by him for what he could not help; so that (the blasphemy of it!) God is thought of as seeking our punishment rather than our salvation. ... No one knows the extent of our strength better than he who gave us that strength. ... He has not willed to command anything impossible, for he is righteous; and he will not condemn a man for what he could not help, for he is holy.