

Pelagianism

Pelagius

“We classify these faculties thus, arranging them into a certain graduated order. We put in the first place *posse*, power; in the second, *velle*, volition; and in the third, *esse*, or realisation. The power we place in our nature; the volition in our will; and the realization in accomplishment. The first of these faculties expressed in the term *posse* is especially assigned to God, who has bestowed it upon his creature; the other two, indicated in the terms *velle* and *esse*, must be referred to the human agent, because they flow forth from the fountain of his will”

Pro libero arbitrio quoted in Augustine, *De gratia Christi*, 5.

“Accordingly – and this is a point which needs frequent repetition because of your calumination of us – whenever we say that a man can live without sin, we also give praise to God by our acknowledgement of the power which we have received from him, who has bestowed such power upon us”

Pro libero arbitrio quoted in Augustine, *De gratia Christi*, 5.

“No one knows better the measure of our strength than he who gave us our strength; and no one has a better understanding of what is within our power than he who endowed us with the resources of our power. 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.”

Ep. ad Demetriadem, 16.

Augustine

“Thou commandest continence: give what thou commandest and command what thou wilt”
Confessions, X.29.40.

“Truly the nature of man was created blameless and without any vice; but that nature of man, with which each is born of Adam, now needs a physician because it is not healthy... But this grace of Christ, without which neither infants nor aged can be made whole, is not paid for merits, but is given gratis; and for this reason is termed ‘grace’. As the apostle says, ‘Being justified freely through his blood, wherefore those who are not by this means set free (either because they have not yet been able to hear, or because they refused to obey, or even because, when by reason of age they could not hear, they received not the washing of regeneration which they might have received and been saved), are certainly righteously condemned; since they are not without sin, either that which they derived from their birth, or that which they added by their evil lived. ‘For all have sinned’ (either in Adam or in themselves), and need the glory of God’”.

De Natura et Gratia, III.3-4.