

(7) There is an operative and a co-operative grace. The former is what comes to or towards the unregenerate while the latter is what, in a regenerate sense, we give our wills to.

I trust you can see a difference in the concept and how the Augustinian mode make man the subject of Divine authority and the recipient of Divine love while the Pelagian idea tends to remove both the mandatory and desiderative nature of the grace of God.

The Ephesian council spoke strongly against Pelagianism and banned the works of the Pelagian writers. Pure Augustinianism would prove a bit strong for the church in time...it released man from dependence on human systems and teachers. I suppose there is no clearer commentary on our depravity other than the note that we are not willing to admit it.

3. Mediaeval Questions

The Mediaeval times are problematic in that a great diversity of subjects are touched on in a very superficial way and due to the lack of settlement it is hard to see one idea as being superior (not in content but in application) to the others. Man's lot in this period was often tied to the political and civic successes and failures of his superiors. But two or three lines of thinking may be seen and discussed as they regard man's being.

a. The Electionist group

As I have noted, the Augustinian ideals in salvation were "too strong" for much of the church and there were movements away from them. The views of Chrysostom are close to modern evangelicalism of the stricter sort and those of John Cassian are closer to the Wesleyan ideals. Pure Augustinianism was not very well received in the latter centuries of the middle ages and, of course, finds limited following in any year or time...most of us select from Augustine what we want and concentrate on it while happily overlooking the rest. Pure Augustinians are of the past!

The most noted electionist debated centered on the unfortunate monk Gottschalk (805-869). Using his own life as an interpretative scale, he emphatically taught a totality of decree and made this reach to what is popularly called "double predestination. Absolute election to bliss or to hell was the mainstay of his ideas and he was subsequently accused of making man "willless". Condemned by the church, he lived much of his life in monastic prisons. That he had defenders indicated that his views were not solitary