the quality of character to support it. When the Council studied the issue they concluded that Cyril was right and Nestorius wrong. The latter was condemned, banned from office, and eventually exiled. Statements on the subject were produced that harmonized the views of Alexandria and Antioch (the FORMULA OF UNION) and the Constantinopolitan view was seen as incorrect. This alliance of theological sides would have considerable impact at the next council.

Naturally, Nestorius did not quit. Banned to the east, he established a new work and quite a size-able schism followed him. The "Nestorian church" was born and it continues to this day although weakened by time and difficulties with Islam. The rival bishops in Asia Minor (Nestorian and Orthodox) along with the complications that will develop in the next century, will leave an emaciated church in this territory and the inner-church striving will prepare Asia Minor and similar territories for the Islamic conquests of the 7th century.

Pelagianism

While the christology problem raged in the east, a problem in anthropology and soteriology grew in the west. A Britain born scholar (surname Morgan) calling himself Pelagius (d. 410 ca) was propagating a doctrine about man's ability to save himself and thereby render the Gospel unessential. Pelagius, who sounds more like one of the present day social modernists, saw his duty as being the awakener of the sleeping moral consciousness in man. If such could be aroused, man could save himself. The task was to stimulate the inner sensitivity, equip it with the knowledge of living and let it work. His teaching centered on three basic ideas:

--Man must live in accord with the law of the heart.

(Man has developed the habit of sinning but there is no original sin or compulsive sin nature. What man has done is to have abused his will and freedom. He must abandon this false use of his natural powers and thereby deliver himself.)

--Man's state as a sinner is by choice..justification is needed, he must choose that.