

Pelagianism

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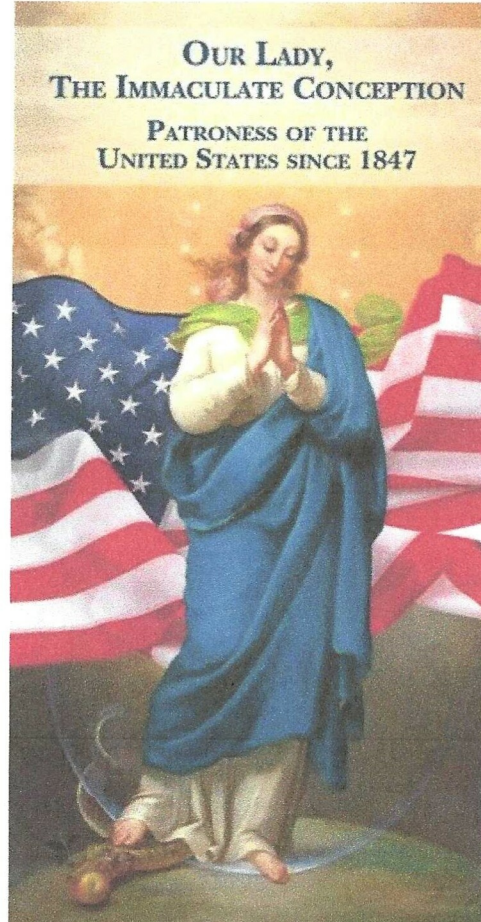
Opening Prayer

Prayer for Renewal of Consecration to Our Patroness of the United States of America, the Immaculate Conception since 1847

Most Holy Trinity: Our Father in Heaven, who chose Mary as the fairest of your daughters; Holy Spirit, who chose Mary as Your spouse; God the Son, who chose Mary as Your Mother; in union with Mary, we adore Your majesty and acknowledge Your supreme, eternal dominion and authority.

Most Holy Trinity, we put the United States of America into the hands of Mary Immaculate in order that she may present the country to You. Through her we wish to thank You for the great resources of this land and for the freedom, which has been its heritage. Through the intercession of Mary, have mercy on the Catholic Church in America. Grant us peace. Have mercy on our President and on all the officers of our government. Grant us a fruitful economy born of justice and charity. Have mercy on capital and industry and labor. Protect the family life of the nation. Guard the precious gift of many religious vocations. Through the intercession of our Mother, have mercy on the sick, the poor, the tempted, sinners — on all who are in need.

Mary, Immaculate Virgin, Our Mother, patroness of our land, we praise you and honor you and give our country and ourselves to your sorrowful and immaculate heart. O Sorrowful and Immaculate Heart of Mary, pierced by the sword of sorrow prophesized by Simeon, save us from degeneration, disaster and war. Protect us from all harm. O Sorrowful and Immaculate Heart of Mary, you who bore the sufferings of your Son in the depths of your heart, be our advocate. Pray for us, that acting always according to your will and the will of your divine Son, we may live and die pleasing to God. Amen.



>Pelagianism EWTN Video< - 26 minutes

The Heresy Pelagianism - The "Self-Help" Heresy

A set of heretical views espoused by Pelagius, a layman and Celtic monk from Britain. He arrived in Rome sometime the late 300s and continued his preaching there into the early 400s. The following are examples of the teachings of the Pelagianism heresy:

- Sin of our first parents was not transmitted to the rest of humankind
- Children first born are in the same state as Adam prior to the fall
- Christ came into the world not to restore anything that was lost, but to setup an ideal of virtue to counteract the example of Adam
- We can of our own natural power do good and avoid sin, which is pleasing to God and are able to merit the happiness of the beatific vision. "Just pull up your pants and do it"
- The Law of Moses is just as good as a guide to heaven as the gospel
- Death is natural to man and not a consequence of sin.

Pelagianism denies the doctrine of grace and the sovereignty of God as they relate to redemption. If the human will has the power and the freedom to choose goodness and holiness on its own, then the grace of God is rendered meaningless. Pelagianism reduces salvation and sanctification to works of human will rather than gifts of God's grace.

Early Church Father that opposes Pelagianism

Saint Augustine bishop of Hippo (Modern city of Annaba, Algeria) the "Doctor of Grace" as well as St. Jerome. St. Augustine helped developed the doctrine of "Original Sin"

Note: The Orthodox Church doesn't use the language in our doctrine on original sin.

The Immaculate Conception

Also, Jesus receives his humanity through his mother Mary. Mary cannot have the stain of original sin or she would pass this on to Jesus. This is why Mary must be completely without sin and this is why she is the Immaculate Conception (The Virgin Mary was free from original sin from the moment of her conception). The church celebrates the Immaculate Conception on December 8th and Mary's birthday 9 months later on September 8th and her name day on September 12th.

Note: The Orthodox Church doesn't use this title for Mary.

Council where it was Condemned

By AD 417, Pelagius was excommunicated by Pope Innocent I and then condemned as a heretic by the Council of Carthage in AD 418. After his death, Pelagianism continued to expand and was officially condemned again by the Council of Ephesus in AD 431 and once again at Orange in AD 526.

What is True about it?- Adam and Eve sinned and emphasizes obedience to amend our lives.

What is False about it? - It is false that not all of humankind inherited Adam's sin. We all inherit and are impacted by original sin not just Adam and Eve. We can't save ourselves from sin. We need God's grace through baptism to be saved from our original sin and to be able to have eternal life. Newborn children must be baptized and should be done within a couple weeks of birth, because even newborn babies are affected by original sin. Sanctifying grace is needed for the removal of sin and to fight sin, we don't have the power to do this on our own by just following Christ's example or the Mosaic law. The grace of Christ discloses the knowledge of God's commandments and imparts strength to do his will. Without God's grace it is impossible to perform good works. Without grace we can sin and we can sin boldly. Only when the action is done with supernatural charity can it be pleasing and worthy to God, so it isn't enough to just be a nice person. Death is not natural to man. It was after the fall that all humankind was subject to death. God did not create death and destruction.

Concerns with Pelagianism

- Removes the need to pray, to take part in the sacraments, and the role of the priest.

How do we see Pelagianism today?

- Not baptizing infants
- No belief that grace is transmitted in the sacraments or lack of participation in the sacraments.
- When we put good works ahead of prayer or we neglect prayer.
- When the religious or priests neglect the divine office (Holy Hours) and spiritual reading
- The Jewish people don't need to convert
- Thinking that we can earn salvation through good works

>Brant Pitre YouTube Vide on Original Sin< - 9 minutes

>Brant Pitre YouTube Video on Saved by Grace through Faith Not by Works< - 25 minutes

>Closing Prayer - St. Faustina's Stations of the Cross< - 23 minutes The cross is the greatest work of God's love.

Pay close attention to how the gift of Baptism is mentioned and how often Grace, Faith, and Works out of love for God is highlighted.

Resources to oppose this heresy

Catechism 396 - 412 on Original Sin

Catechism on Sacrament of Baptism - 1213-1284

Catechism on unbaptized Infants - 1261

Ephesians 2:2-9 "You used to live in sin, just like the rest of the world, obeying the devil ... All of us used to live that way, following the passionate desires and inclinations of our sinful nature ... But God is so rich in mercy, and He loved us so much, that even though we were dead because of our sins, He gave us life when He raised Christ from the dead. (It is only by God's grace that you have been saved!) ... God saved you by his grace when you believed. And you can't take credit for this; it is a gift from God. Salvation is not a reward for the good things we have done, so none of us can boast about it"

Romans 5:12-21 "Adam sinned, sin entered the world and brought death and condemnation to everyone, "for everyone sinned."

John 15:5 - "I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing." This shows that we need God's grace.

Ephesians 2:1 We are born into sin Psalm 51:5; Romans 3:10-18 and considered dead in their transgressions because of disobedience to God

Romans 8:3 - "The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent his own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving his Son as a sacrifice for our sins"

1 Corinthians 13:3 - "If I have all faith so as to move mountains, but do not have love I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing."

1 John 4: "Beloved let us love one another, because love is of God; everyone who loves is begotten by God and knows God." Whoever is without love does not know God, for God is love."

Romans 7:15-25 - "What I do, I do not understand. For I do not do what I want, but I do what I hate. Now if I do what I do not want, I concur that the law is good. So now it is no longer I who do it, but sin that dwells in me."

Romans 3:9-20 - on Universal Bondage to Sin

Psalm 51:7 - "Behold, I was born in guilt, in sin my mother conceived me."

References

[Pelagianism: Old Heresy, Still Attractive | Catholic Answers](#)

[The Battle of the Will, Part 1: Pelagius and Augustine - The Gospel Coalition](#)

[Augustine's theology of grace as a response to Pelagius - Students of Scriptures](#)

From the Confessions of St. Augustine, bishop

(Lib. 7,10,18; 10,27: CSEL 33,157-163,255)

O eternal truth, true love, and beloved eternity

Urged to reflect upon myself, I entered under your guidance into the inmost depth of my soul. I was able to do so because *you were my helper*. On entering into myself I saw, as it were with the eye of the soul, what was beyond the eye of the soul, beyond my spirit: your immutable light. It was not the ordinary light perceptible to all flesh, nor was it merely something of greater magnitude but still essentially akin, shining more clearly and diffusing itself everywhere by its intensity. No, it was something entirely distinct, something altogether different from all these things; and it did not rest above my mind as oil on the surface of water, nor was it above me as heaven is above the earth. This light was above me because it had made me; I was below it because I was created by it. He who has come to know the truth knows this light.

O Eternal truth, true love and beloved eternity. You are my God. To you do I sigh day and night. When I first came to know you, you drew me to yourself so that I might see that there were things for me to see, but that I myself was not yet ready to see them. Meanwhile you overcame the weakness of my vision, sending forth most strongly the beams of your light, and I trembled at once with love and dread. I learned that I was in a region unlike yours and far distant from you, and I thought I heard your voice from on high: "I am the food of grown men; grow then, and you will feed on me. Nor will you change me into yourself like bodily food, but you will be changed into me."

I sought a way to gain the strength which I needed to enjoy you. But I did not find it until I embraced *the mediator between God and men, the man Christ Jesus, who is above all, God blessed for ever*. He was calling me and saying: *I am the way of truth, I am the life*. He was offering the food which I lacked the strength to take, the food he had mingled with our flesh. For *the Word became flesh*, that your wisdom, by which you created all things, might provide milk for us children.

Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things which you created. You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you they would not have been at all. You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you, now I hunger and thirst for more. You touched me, and I burned for your peace.