

[\*11] Augustine and Pelagius were the two primary contestants who battled over this matter in the 5<sup>th</sup> century, each relying on contrary takes of what the New Testament (which was already pretty well firmed up in its current form) asks us to do with our life and time in this world. Augustine roots his position primarily in Paul's letters, Pelagius in "what Jesus actually said." Here's how I set up the contrast between them in *waking up*:

Specifically in relation to the 5<sup>th</sup> century theological argument I'm looking at, these terms [prelapsarian and Manichean] establish different genealogical relationships with the original (Judeo-Christian) human man, Adam, and, of course, his equally "original" sin. Augustine focuses on the aftermath of the fall and says we are all spawn of this flawed man, destined to live permanently in the shadow of his malfesance, which is inherited at birth via the equally profane sexual intercourse that led to our conception. Only God can rectify this aberration, first via Jesus' pilgrimage to earth and thereafter only via baptism and God's grace, following Paul's quite clear preference for grace, or faith, over good works as the key to salvation.

Pelagius presumes a more Edenic heritage, saying that Adam's corruption, while consequential, was not universally and perpetually damning, leaving considerable room for genuine "free will" in affairs of the human spirit and assigning considerable weight to good works, intentionally performed, as a way to rectify one's relationship with God, a position he turns to Jesus' words to support. We are in effect foundationally "good" from the moment of our conception, making sex sacred rather than profane, only losing our way because of cultural or individual weaknesses. In short, Pelagius believes we are born "with God" Augustine believes "against."

I've put together a list of all the binaries I could think of that derive inevitably from these two foundational positions in relation to original sin and organized them in pairs that seem related to me, for ease of exposition in relation to

Pelagius, below. There may be others as well, but whatever they are, the template I'm using applies. As to their ways of constructing and thinking about binaries, a prelapsarian approach (and Pelagius) is biased toward everything on the left side of each backslash, Manicheanism (and Augustine) the right.

1. good/evil; unity/duality
2. light/dark; life/death
3. matriarchy/patriarchy; feminine/masculine
4. community/authority; equity/hierarchy
5. tolerance/orthodoxy; freedom/control
6. love/fear; truth/power (122-3)