

The thesis focuses on the theology of Julian of Aeclanum, the most persistent adversary of Augustine of Hippo in the so-called Pelagian controversy. The aim is to present Julian's theology as a whole and trace its sources, especially in the anti-manichaean works of a group of authors of the Christian East (Titus of Bostra, Serapion of Thmuis, Basil of Kaisareia, Eusebios of Emesa) as well as authors of baptismal catecheses of Antiochian tradition, notably John Chrysostom and Theodore of Mopsuestia. In the first chapter, the personality and oeuvre of Julian of Aeclanum, characteristic traces of his polemic, connections with his important predecessors and his philosophical and exegetical profile are sketched. The core of the work, overview of Julian's theology, concentrates successively on sin and free will, polemic against the notion of inherited (natural) sin and the positive concept of baptismal grace, justice and law in its twofold form, natural as well as written Mosaic law, natural character of physical mortality, christology and soteriology stressing the human nature of Christ and his role of example, and finally, ascensive concept of grace beginning on the level of creation and rising to the redemptive work of Christ. The comparison of Julian's theological concepts with its eastern sources and parallels reveals a substantial similarity in many themes (defense of free will and a general notion of sin, infant baptism for sanctification, not for the remission of sins, physical death as a part of created nature, not a result of original sin) and in spite of partial differences places Julian of Aeclanum at least partly in the older orthodox christian tradition, whose part and defender he claimed to be.