

## HISTORICAL STUDIES, II

- Topic: "The influence of Adam's sin on next generations"  
 Convener: Sandra Yocum Mize, University of Dayton  
 Presenters: Anthony Dupont, Leuven, Belgium  
 K. Schelkens, Catholic University of Leuven

Anthony Dupont provided an account of Augustine's preaching during the period in which the bishop of Hippo was engaged in the Pelagian controversy. To ensure the accuracy of such an account, Dupont sought sermons that could be situated precisely in terms of place and time. He thus chose to focus first on *sermones* 293 and 294 delivered 24 and 27 June 413 respectively in Carthage and *sermones* 151-156 delivered September through October 417. Dupont's analysis of the sermons from 413 and 417 demonstrate how the Pelagian controversies heightened Augustine's awareness and thus increasing focus on humans' sinful condition transmitted through the first sin of Adam and the necessity of infant baptism. Dupont concludes with the following summation of Augustine's preaching in these sermons. "All generations are in need of the *Medicus Christus*, in the form of the grace of baptism and constant post-baptismal *gratia* in resisting *concupiscentia carnalis*." Mr. Dupont noted that within his own paper the convention theme "generations" was taken as a "theological-eschatological concept" with original sin passed from one generation to the next. In the subsequent paper, Dr. Schelkens traced the transmission of the theological concept of "pure nature," an Augustinian-inspired response to sixteenth-century Pelagianism along with Lutheranism and Manichaeism. He traced the origin of the "pure nature" concept through three Leuven theologians: John Driedo (ca. 1480-1535), Michael Baius (1513-1589), and Robert Bellarmine (1542-1621). A principal point of Schelkens' paper is to demonstrate the prior influences on Bellarmine's formulation of pure nature. Driedo focused on a "pure nature" prior to original sin as distinct from that after. Baius, on the other hand, rejected such a concept to ensure a complete rejection of Pelagianism. He focused on the corruptive influence of original sin on human nature itself. Bellarmine, in opposition to Baius, emphasized the loss of a "surplus of grace" rather than corruption of human nature itself. His resolution of the theological problems which Baius created became "an important step in the direction of the theology of the modern period, which recognizes a dual finality for human existence." The papers taken together trace the long history of the grace-nature debates that continue to this day.

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