Part II, section 1: Grace, communion of man with God

- **Theme 1: Vocation of communion with God**
- **Theme 2: Grace in general**
- **Theme 3: Indwelling of the Holy Spirit**
- **Theme 4: Grace as divine filiation in Christ**
- **Theme 5: Grace as God’s forgiveness**
- **Theme 6: Grace as interior transformation**

Theme 1: Eternal vocation of communion with God

- **Participation in the life of God**
- **Fulfillment of the divine plan of *communio***
- **Creation and the ‘new creation’**
- **Old and New Covenants**
- **First and Second “Adams”**
- **Natural and Supernatural Orders**
- **Incarnation of the Word and its effects**
- **Predestination in Christ**
- **Christians as new creatures in Christ**
- **Unity and continuity in our human and divine vocations**

Human life as participation in the divine life of God

- **Essence of our vocation**
- **Conferred upon us at Baptism**
- **Created in the Image and likeness of God**
- **Elements of knowledge and love are divine reflections**
- **Action and the Universal Call to Holiness**

Human life as time of fulfillment of eternal divine plan for communion with each person

- **Whole person with his/her entire history is involved in this communion**
- ***Finitude* of the person is optimism, not cause for discouragement**
- **Each person is a mystery in the divine plan**
- **Gift of self: possibility for all persons**

Creation and the ‘New Creation’

- **Creation is a mystery of faith (*Genesis* 1-3*)***
- **Image of God is damaged, wounded, but not destroyed (as Protestantism held/holds)**
- **Desire for God remains *(capax Dei)***
- **New Creation in Jesus Christ**
- **Christ is the basis for ‘New Creation’ as all things are created in and through him**
- **St. Paul, *Gal.* 6:15: Life is a gift of the Christ, “a new creation”**

Old and New Covenants

- **All Covenants of God toward man are aimed at reestablishing properly the relationship between them**
- **Adam, Noah, Abraham, Moses, David**
- **New Covenant in Christ is fulfillment of the promises of the Old Covenants**
- **New Covenant confirmed in Pascal Mystery**

The First and Second “Adams”

- **Mainly in the teaching of St. Paul (1 *Corinthians* and *Colossians)***
- **Adam: the ‘Old Man’ as the sinner**
- **Christ: Has been ‘put on’ as a new nature on persons in grace**
- **Christ as “image of the invisible God” (*1 Cor* 15:49)**
- **We, too, bear this image in Christ in divine filiation, acted out in lives of faith**

Natural and Supernatural Orders

- **We person inhabit both orders**
- **Each person called by God to live a supernatural life**
- **Natural order: Sin and the struggle for virtue on the human level**
- **Supernatural order: life of grace and vocation**
- **Theological history of the question of the relationship between supernatural and natural orders**
- **Supernatural perfects the natural order**
- **Man is '*capax gratiae*'**

Light shed on the world through the Incarnation of the Word

- ***John*** **1:5 “The light shines in the darkness, and the darkness did not comprehend it...”**
- **Light given to the world as clarity about the truth of man and sin**
- **Incarnation makes man aware of who he is**
- **Vocation to divine life made clear**

Predestination in Christ

- **All based in fact of the divine initiative**
- **The source of all predestination is the love of God**
- ***Rom.* 8:29: "Those whom he foreknew he also predestined"**
- ***Proorizo:* "To decide with anticipation"**
- **Christ is the only one truly predestined**
- **Christ offers to us a share in this predestination**
- **Predestination is offered *through the Church (his mystical body),* more than to individuals**
- **All of this through Mary, who shows us the goal we should be aiming at, what we are created to be**

Christians as new creatures and new life in Christ

- **CCC 315: “In the creation of the world and of man, God gave the first and universal witness to his almighty love and his wisdom, the first proclamation of the “plan of his loving goodness” which finds its goal in the new creation in Christ.”**
- **We become children of God through the power of the Holy Spirit, and brought into a new life**

Unity and continuity in our human and divine vocations

- **The human and divine meet in our vocation**
- **This becomes engaged at Baptism**
- **God has called all persons to friendship and holiness**
- **The world (creation) is the setting for us to live out this continuity of vocation**
- **The Sacred Humanity of Christ is cause of this continuity (instrumental cause of salvation)**

Theme 2: Grace

- **Biblical references to grace**
- **God's mercy, *dives et misericordia***
- **Old and New Testament references to grace**
- **The work of redemption in the New Testament**
- **Participation in the divine life**
- **Identification with Christ**
- **Forgiveness of sin (Justification)**
- **Interior transformation**
- **Actual graces**
- **Healing and elevating graces**
- **Christ as source of all graces**
- **Blessed Virgin Mary, full of grace and distributor of graces**

Biblical references to grace, and God's designs for us

- **Grace, mercy, fidelity used frequently in Scripture**
- **References to grace (word and deed) appear throughout scripture**
- **Appears as "Image of God" "Likeness of God in the account of *Genesis***
- **The notion of God's blessings**
- **God as the source of all life**
- **God as principal actor in salvation history: his grace is an expression of salvation for us**
- **Divine interventions of God toward the human race: Man cannot solve his problems or save himself**
- **Jesus' actions are all salvfic in character**

God’s mercy:
dives et misericordia

- **Above all, God’s grace is extended to us through his divine mercy**
- **Infinite richness of God**
- **Christ’s humanity and pascal mystery is the effective cause of God’s mercy to us**
- **The Church is the proper depository and distribution source of God’s mercy, through its pastoral action**

Grace in Old and New Testaments

- **No direct term for “grace” appears in OT**
- ***Genesis* 12:1-3 “I will bless them and bless thee”**
- ***Psalm* 45 “Our God is our refuge and strength”**
- ***1 Samuel* 17:36 “the living God”**
- ***Job* 34:14 “he shall draw his spirit” (*ruah)***
- ***Wisdom* 15:11 “breathed into him a living spirit”**
- **In the NT, mostly John and Paul’s letters contain the content and teachings of God’s grace**

The work of redemption as found in the New Testament (St. Paul)

- **Jesus Christ is the Way and content of Divine Grace**
- **More than a new kind of knowledge (unlike gnostics)**
- **Grace is necessary to do anything good in a lasting way**
- **Christian is brought into a new “life state” as a son of God**
- **New man and new creation**
- **Divine filiation in the Spirit of Christ**
- **Believer is now made in “the image of Christ”**
- **“Old man” is left behind**
- **Holy Spirit is made present in the life of the believer**
- **Man is liberated from sin and weakness, the law and death**
- **Justification encompasses all these effects**
- **Grace determines the course of history**

The work of redemption as found in the New Testament (St. John)

- **Redemption and grace as “Eternal Life”**
- **Eternal life comes from God**
- **Eternal life comes to us specifically through Christ, in the power of the Holy Spirit**
- **Sacramental life of the Church: baptism and the Eucharist, primarily**
- **Faith is essential condition of the person, and by which eternal life is accepted**
- **Directed toward revelation**
- **This life is truly eternal, and present in the interior life of persons**
- **Believer becomes a child of God, and remains in him**
- **Life is centered on the love of God**
- **World is created through the Word who became flesh to save us**

God’s grace: participation in the divine life and the indwelling of the Holy Spirit

- **Belongs to the divine mission of the Holy Spirit**
- **This supernatural activity places us in contact with God as a cause of supernatural life**
- **In a way that is to be completed in Heaven**
- **Infusion of grace elevates humans to, and makes them capable of knowing and loving God**
- **Indwelling occurs without losing distinction between Creator and creature (God and man)**

Identification with Christ

- **Grace allows our proper identification with Jesus Christ as exemplar of relation**
- **Identity begins at Baptism and develops through life as one lives out the vocation**
- **Jesus reveals man to himself *(Gaudium et spes)***
- **One continues to maintain personality and unique mission before God and society**
- **Perfected in Heaven**

Forgiveness of sin (justification)

- **First of two main stages (along with transformation) of grace in man**
- **Protestantism (Luther) especially focused on the first of the two stages**
- **Catholic view both stages as essential to their vocation**
- **Council of Trent: “transition from the state in which man is born a son of the first Adam, to the state of grace and adoption as sons of God, by means of the second Adam, Jesus Christ, our Savior.”**

Interior transformation of man (sanctifying and habitual grace)

- **Persons actually transformed by grace**
- **Not an “add-on” to damaged nature**
- **Transformation takes place in four stages (Aquinas): donation of grace; movement of free will toward God; movement of will against sin; and effective forgiveness of sin by infusion of grace.**
- **“new man” is being formed**

God’s constant assistance for living (actual graces)

- **Actual graces help us in the process of transformation of the person**
- **Are transitory in character (impulses)**
- **Distinguished from “habitual grace” infused in us by God (more permanent disposition or state of grace)**
- **Both are graces of justification**
- **CCC 2000: “habitual grace...permanent disposition to live and act keeping with God’s call...”**

Healing and elevating graces

- **Distinguished within active sanctifying grace, as *gratia gratum faciens***
- **Healing grace: cures mortal wounds conferred by personal sin**
- **Elevating grace: lifting up human nature toward communion with God**

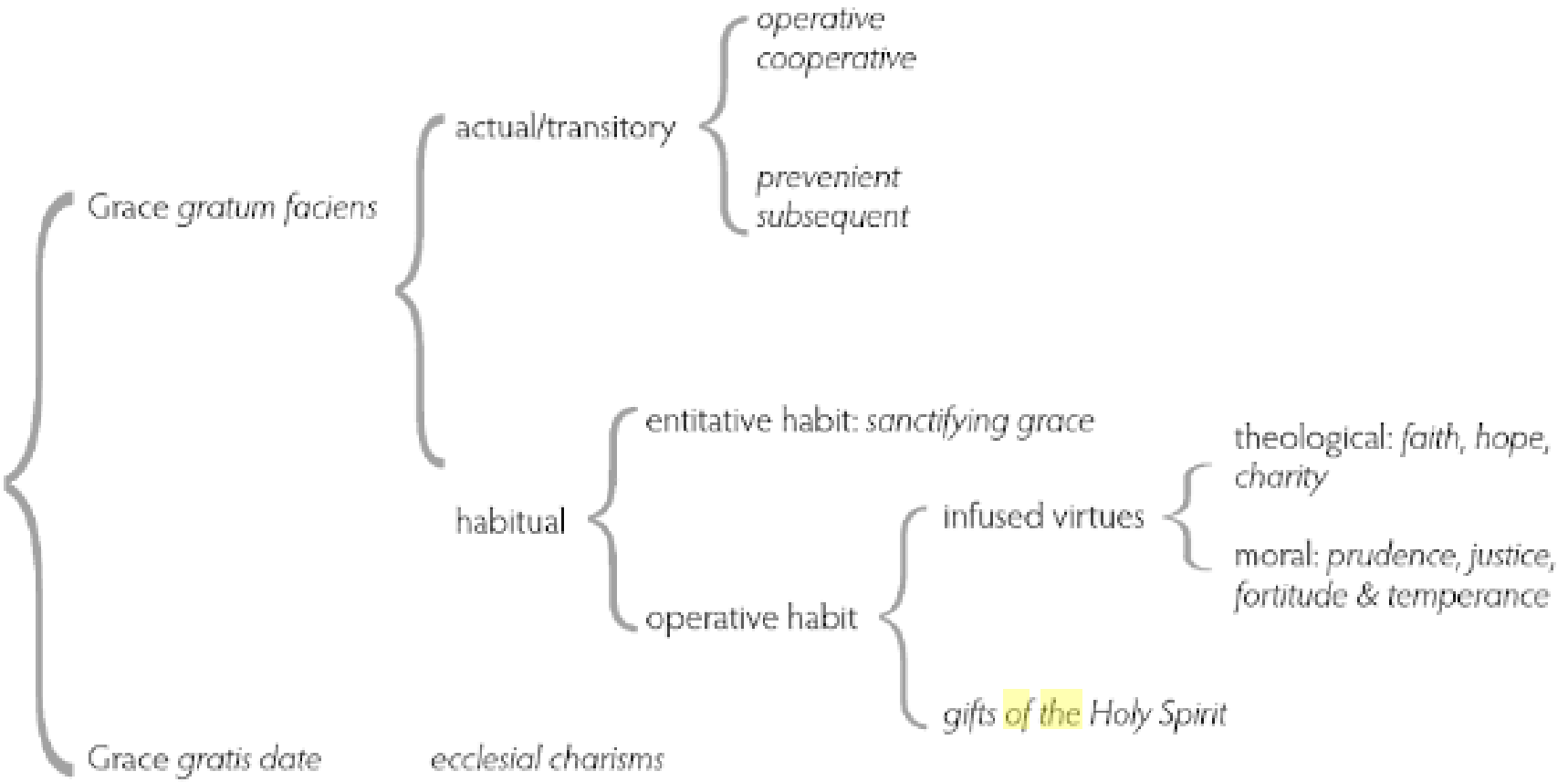
Christ as source of all graces

- **Humanity of Christ is the efficient instrument of redemption and of divine life**
- **Christ is the source of all graces**
- **United to each person through the Incarnation and life**
- **We are born anew as Children of God by the Son of God (sons in the Son)**

Review of Grace (Wiki)

- **St. Thomas Aquinas in his *Summa Theologiae:* grace can be given either to make the person receiving it pleasing to God *(gratia gratum faciens)*—so that the person is sanctified and justified—or else to help the receiver lead someone else to God *(gratia gratis data).* The former type of grace, *gratia gratum faciens,* in turn, can be described as sanctifying (or habitual) grace—when it refers to the divine life which, according to the Church, infuses a person's soul once he is justified; or else as actual grace—when it refers to those punctual (not habitual) helps that are directed to the production of sanctifying grace where it does not already exist, or its maintenance and increase it where it is already present.**
- **According to the Catechism of the Catholic Church 2000: "Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. Habitual grace, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification".**

Distinction of graces in the soul



Some different types of graces

- **Operative: “principle of a meritorious act that precedes free human action”**
- **Cooperative: “Principle of a meritorious action that also derives from human freedom”**
- **Prevenient: precedes subsequent graces**
- **Subsequent: follows prevenient graces**

Blessed Virgin Mary, full of grace, and distributor of all graces

- **BVM is the model of what we, by vocation, are called to be**
- **χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.**
- **Chaire, kecharitōmenē, ho kyrios meta sou!**
- **Has been redeemed even before her conception, and is thus “Full of Grace”**
- **Reminds us that sin and death, but holiness and eternal life are our destinies**
- **First disciple of Christ**
- **Role of *Mediatrix* of grace**

Theme 3: Grace as indwelling of the Holy Spirit

- **Holy Spirit is promised in the Old Covenant**
- **Jesus proclaims the coming of the Holy Spirit**
- **Pentecost**
- **The Holy Spirit’s presence as indwelling**
- **The Church’s Magisterium**
- **Church Fathers on divinization**
- **Divinization in the Eastern traditions**
- **Charisms of the Holy Spirit**

Holy Spirit as promised and active in the Old Covenant

- **There area many references to the Holy Spirit throughout the OT**
- **Source of life: *Genesis* 1:2; *Job* 33:4**
- ***Psalm 103:4 "When you send your Spirit, they are created, and you renew the face of the earth"***
- **Teacher and guide: *Neh* 9:20; *Psalm* 143:10**
- **Manifestation of God's presence: *Psalm* 51:11; *Psalm* 139:7**

Jesus proclaims the coming of the Holy Spirit in life and teaching

- **Holy Spirit is predicted to be with Jesus: *Mark* 1:8**
- **In his own life: *Luke* 4:18-19 “The Spirit of the Lord is upon me...”**
- **Promise of the coming of the Paraclete in *John* 15:26 and 16:7-15**
- **Apostles will be given power from on high: *Luke* 24-29**

Pentecost in *Acts* 2: 1-13

- **Feast of the transformation of the Apostles**
- **Presence of Holy Spirit is essential to Christian living**
- **Presence of Holy Spirit is initiated by repentance**
- **Accessibility of the Holy Spirit to all believers**
- **A new beginning is effected**
- **Divine filiation is effected**

Holy Spirit's presence as indwelling of the Trinity in souls

- **CCC 1997: Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life...**
- **The Holy Trinity *inhabits* the person**
- **Transformation, not possession, we do not become absorbed in God.**
- **Thomas Aquinas insists on distinction between God and "divinized humans": God is not simply *in* a creature in grace, but *dwells* in him, as in a temple: *Summa Theologiae I,* q8, article 3.**
- ***Gratia gratum faciens:* created grace by which God sanctifies the soul of a person elevated by grace**

Church Magisterium: *Mystici Corporis & Dominum et Vivificantem*

- ***MC:*** **"We are not ignorant of the fact that this profound truth, of our union with the Divine Redeemer and in particular of the indwelling of the Holy Spirit in our souls, is shrouded by darkness by many a veil that impedes our power to understand and explain it..."**
- ***DV:*** **Holy Spirit given to us as a "Person-gift" by the Father and Son, to complete the messianic mission of Jesus and dwells in us**

Church Fathers on divinization, participation in the divine nature

- **We are divinized, in and through the image of God the Son, and as such, we participate in the divine nature of the persons of the Holy Trinity.**
- **This takes place in *"in mente, in intellectu"* according to St. Augustine**
- **This a "spiritual essence" of man**
- **This divinization begins at Baptism, and continues throughout one's life, in his or her vocation**

Divinization in Eastern theological traditions

- **Long traditions in the Eastern theologians and Fathers**
- **Was a response to gnosticism, toward the goodness material and Incarnation of the Son**
- ***Θέωσις: Theosis* (making divine): man is divinized in the Son**
- **Irenaeus: "God became man so that man could become God" *AH V, 8, 1* (as adopted children)**
- **Clement of Alexandria: Baptism, illumination, adoption, perfection, immortality (in the soul)**
- **Athanasius: "The Word became man so that we could become gods. He became visible in body in order to open us to the knowledge of the invisible Father..." *De Incarnatio Verbi,* 54**

Charisms of the Holy Spirit

- **Graces of the Holy Spirit that directly or indirectly benefit the Church and needs of the world (CCC 799)**
- **Charisms should be greeted and accepted with gratitude by the person who receives them, as well as by the whole Church. Charity is the measure of all charisms (CCC 800)**
- **Discernment of charisms is essential and left to shepherds of the Church for evaluation "to test all things and hold fast to what is good *(1 Thes* 5:21)."**
- **Charisms form part of *Gratia gratis date***

Theme 4: Grace as divine filiation in Christ

- **‘Paternity’ and ‘filiation’ in Sacred Scripture**
- **Life of grace and filiation in Christ**
- **Baptism and divine filiation**
- **Divine filiation and *communio***
- **Divine filiation in Christian Tradition**
- **Divine filiation in the teachings of St. Josemaria**
- **Justification as God’s forgiveness**

‘Paternity’ and ‘filiation’ in Sacred Scripture

- **God as Father has appeared throughout religious experiences in various cultures (Zeus, Jupiter, from where *pater* derives)**
- **Fatherhood is central to Old Testament, especially in references to the patriarchs: Abraham, Isaac, and Jacob**
- **YHWH is above all fathers, though notion of God as Father is not presented strongly in OT**
- **In New Testament, God is called “father” over 250 times, making it perhaps the most central doctrine of the NT**
- **Jesus reveals this doctrine in many places (*John* 1:14, *Matt* 11: 25-27; *Mark* 14:36**
- **Supported in the rest of the NT, especially in the letters of Paul, for example *Romans* 8:15 and *Gal* 4:6**

Life of grace as participation in filiation of Christ

- **Life in Christ, the fruit of a divine intiative, and accepted in faith**
- **Man cannot become a child of God on his own initiative and power**
- **Adoption occurs at Baptism, which makes us one with Christ and members of his mystical body**
- **Holy Spirit: interior agent of divine filiation**
- **St. Paul: “For all who are led by the Spirit of God are sons of God ...it is the Spirit himself bearing witness with our spirit that we are children of God...” *Romans* 8:14-17**

Divine filiation of baptized person and life in Christ

- **Constant condition of a Christian**
- **Often divine filiation is exercised in a hidden, quiet way in the life of a Christian, in ordinary life and events**
- **Begins at baptism, but continues and grows in maturity throughout one's life**
- **Awareness of divine filiation in one's life is an ascetical goal, by which Christian is made aware: of God as Father (giver of all good things); the Son, through whom one is united and given divine filiation; the Church, as the context for living out one's divine filiation; and the Holy Spirit, in the act of receiving the gifts of God.**

Divine filiation and belonging in the Church as *communio*

- **One becomes aware of the ecclesial dimension of one's faith as life in Christ**
- **Divine life (grace) is mediated through the Church, as the mystical Body of Christ**
- **We are not saved in isolation**
- **Reflection of the community of persons that is the Most Holy Trinity**
- **We are not only capable, but obliged to share the riches of divine life with others, in society**

Divine filiation in teachings of St. Josemaria

- **Part of a long tradition in the Church**
- **Essence of the Christian vocation and fundamental condition of the new creature in Christ called to communion with the Trinity**
- **Joyful and consoling mystery leading to practical consequences, such as: learning to speak with God; proper balance between love of God and love of the world; contemplative life in the middle of the world**
- **Love of God as Father leads us to share this gift with others: apostolate**

Theme 5: Grace as God's forgiveness: Justification

- Conversion and justification
- God's mercy and forgiveness of sinners
- Catholic understanding of grace as justification of sinners
- Justification as movement from slavery of sin to freedom
- Justification as movement from God's enemies to friendship
- Lutheran concept of justification
- Catholic responses to the Lutheran concepts
- Justification as true sanctification

Biblical theology about conversion and justification

- **St. Paul: “Those whom he called he also justified” *(Rom* 8:30)**
- **Conversion is context of our justification**
- **St. Paul: “...you are washed; but you are sanctified; but you are justified...” *(1 Cor* 6:9-11)**
- **Trent: “the passage from the state of in which humans are born as children of the first Adam, to the state of grace and adoption as children of God, through the second Adam, Jesus Christ our Savior.”**
- **Trent: Justification as forgiveness of sin is not merely extrinsic or legal, but a new form of life, a “new creation” (*2 Cor* 5:17)**
- **Justification is forgiveness of sin *and* sanctification and renewal of the inner man, from unjust to just**
- **The response of FAITH opens the heart to justification “For we account a man to be justified by faith, without the works of the law” *(Rom* 3:28)**

Catholic understanding of grace as justification of sinners

- **Grace has two main effects on humans: forgiveness of sins and sanctification**
- ***Gratia sanans:* grace which heals sin**
- ***Gratia elevans:* "elevating grace" lifting us to live a new life pleasing to God**
- **Justification is not the result of human effort or virtue… but the result of man freely responding to the divine initiative of forgiveness and friendship**

Justification as movement from slavery of sin to freedom

- **CCC 1990: “Justification *detaches men from sin* which contradicts the love of God, and purifies his heart of sin. Justification follows upon God’s merciful initiative of offering forgiveness. It reconciles man with God. It frees from the enslavement to sin, and it heals.”**
- **CCC 1993: “Justification establishes *[stabilit]* cooperation between God's grace and man's freedom. On man's part it is expressed by the assent of faith to the Word of God, which invites him to conversion, and in the cooperation of charity with the prompting of the Holy Spirit who precedes and preserves his assent...”**
- **St. Paul: “For when you were slaves of sin, you were free from righteousness” (*Romans* 6:20)**

Justification as movement from enemies of God to justice of children

- **P. O'Callaghan: " Humans are not born fully developed, but rather 'are by nature children of wrath' *(Eph* 2:3). Humans are not born holy, but sinners, in a state of "original sin"…**
- **Christ died for us in order to bring us away from being God's enemies into friendship with God as his children**

Lutheran concept of justification

- **Luther (1483-1546)**
- **Justification: "This one and firm rock, which we call the doctrine of justification is the chief article of the whole Christian doctrine, which comprehends the understanding of all godliness."**
- **Justification comes from grace by act of faith (alone)**
- **Biblical faith rather than baptism is instrumental cause of Justification**
- **Justification is extrinsic to us, *“extra nos, pro nobis, in Christo”* (outside of us, for us, in Christ)**
- **God pardons our sins by not imputing our guilt to us, which is a kind of legal pardon**
- **Different from the Catholic view of transformation or transition to holiness**
- **Believer does not worry about staying in the “state of grace” which would be a kind of “work”**

Luther on Justification, con't

"The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification *(Romans* 3:24–25). He alone is the Lamb of God who takes away the sins of the world *(John* 1:29), and God has laid on Him the iniquity of us all *(Isaiah* 53:6). All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood *(Romans* 3:23–25). This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law or merit. Therefore, it is clear and certain that this faith alone justifies us ... Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls *(Mark* 13:31)."

-The Smalcald Articles

Joint Declaration on the Doctrine of Justification (1999)

Document created, and agreed to, by the Catholic Church's Pontifical Council for Promoting Christian Unity (PCPCU) and the Lutheran World Federation in 1999, as a result of extensive ecumenical dialogue. It states that the churches now share "a common understanding of our justification by God's grace through faith in Christ."

Theme 6: Grace as interior transformation of the person

- **Uncreated grace**
- **Created grace as interior effect of God's love**
- **Created grace as transformation in Christ**
- **Study of grace in the Scholastic period**
- **St. Thomas Aquinas' doctrine of uncreated grace**
- **Grace and the virtues and gifts of the Holy Spirit**

Uncreated grace

- **Definitions: God himself, insofar as in his love has predetermined gifts of grace. Or, The love of benevolence on the part of God, conferring supernatural, life. This love of God is uncreated grace.**
- **Three forms of uncreated grace: the hypostatic union, the divine indwelling, and the beatific vision. In the first of these, God has communicated himself in the Incarnation of Christ's humanity (the grace of union) so intimately that Jesus of Nazareth is a divine person. In the second and third communications, the souls of the justified on earth and of the glorified in heaven are elevated to a share in God's own life. all three are created graces, considered as acts, since they all had a beginning in time. But the gift that is conferred on a creature in these acts is uncreated.**

Created grace as interior effect of the love of God

- **God's love (uncreated grace) has effects in persons, especially in our souls, (also called created grace)**
- **Augustine: *delactatio,* or a pleasing spiritual inclination in the soul**
- **Augustine: Divinization of believers gently and firmly, moving them through love to carry out good works**
- **Augustine: grace itself carries out the divine actions in humans**
- **Holiness, freedom from sin, movement to God, etc..**

Created grace as transformation in Christ by the Holy Spirit

- **We are actually transformed into “new creatures” by grace**
- **Holy Spirit dwells within us to effect this transformation into Christ**
- ***Galations* 2:20: *“I am crucified with Christ, and no longer live, I, but Christ lives in me...”***
- **Condition for our spiritual life and growth in holiness**

Study of grace during the Scholastic period

- **Peter Lombard: “The Holy Spirit is the love or charity with which we love God and neighbor”**
- **Alexander of Hales: Distinction between “uncreated” (ie., the action of the spirit of God on the soul) and “created” (ie., the effect of this action produced continually with by God within the soul)**

Some elements of Aquinas' doctrine of uncreated grace

- **Grace is the "new law": "the grace of the Holy Spirit which is given in faith in Jesus Christ"**
- **Grace is exclusively a gift of God that comes to us from without, not from the development of human potentialities, to help us reach beatitude**
- **Grace, however, involves and elevates the totality of human nature and faculties, though does not change our basic nature**
- **Grace can be considered independently from sin (differs from St. Augustine)**
- **Gives greater attention than previous authors to the free will of persons and "nature"**
- **Doesn't deal with predestination in his treatment of grace**
- **Doesn't talk about his own ascetical or mystical experiences**

Grace: Infused virtues

- **The operative habit of the infused virtues (distinct from the ontological habit of sanctifying grace) are included in Habitual grace**
- **Sanctifying grace: ontological habit with which God justifies and sanctifies the soul**
- **Operative habit: infused virtues whereby the powers of the soul are elevated: faith; hope; and charity and these incorporate the moral (acquired) virtues of prudence, justice, fortitude and temperance**
- **Differ from the acquired virtues: they are directly acquired; object aimed at is God, not only specific goals; ensure actions are directed and reach God**

Gifts of the Holy Spirit

CCC 1831: “The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.”

- **St. Thomas Aquinas: “They are supernatural habits infused by God into the powers of the soul so that the person can promptly and easily receive the lights and movements of the Holy Spirit.” *(ST, I-II, q68, a4)***

Part II, section 2: Grace and freedom

- **Theme 7: The need for grace**
- **Theme 8: Efficacy of grace and human freedom**
- **Theme 9: Grace and good works**
- **Theme 10: Distribution of graces**

Theme 7: The need for grace

- **Theological meaning of the need for grace**
- **Historical development of the need for grace**
- **The Pelagian controversy**
- **St. Augustine and the need for grace**
- **The Council of Trent**
- **Need for grace as preparation for justification**
- **Knowing the truth and doing good**
- **Supernatural actions and need for grace**

Theological significance of the need for grace

- ***CCC* 1998: "[The] vocation to eternal life is supernatural. It depends entirely *[prorsus]* on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature."**
- **The goal, source, and instrumental causes of justification and holiness are supernatural.**
- **Without the gift of God's grace we cannot be saved. ("Without me you can do nothing" *John* 15:5)**
- **Divine initiative is highlighted in the workings of grace on persons, and man's free response to that initiative makes up the story of sanctity in each person.**

Historical development of the need for grace

- **Jesus: “Without me you can do nothing...”**
- **St. Paul: God begins in us all good works *(Phil* 1:6) and “The Spirit intercedes for us...” *(Rom* 8:26)**
- **St. Augustine and other Church Fathers**
- ***Gelasian Sacramentary:* “We cannot be pleasing to you [God] if you do not concede it to us.”**
- **Second Council of Orange**

The Pelagian controversy

- **Pelagius, a Breton Monk lived between 3rd-4th Centuries**
- **Church reformer, concerned with moral laxity**
- **Was a theological rival of Augustine**
- **Teaching aimed at maintaining human freedom in relation to God's grace**
- **Freedom and responsibility are essential to human virtue and holiness *(posse)***
- **Grace is more of an external aid to human action**
- **Humans can live good lives because they want to**
- **"Since perfection is possible for humans, it is obligatory"**
- **Augustine: sin and human action do not directly refer to the saving work of Christ, who becomes somewhat superfluous to salvation**
- **Pelagius didn't recognize the absolute dependence of humans on God in all their actions**
- **Pelagianism was condemned by local councils in the mid 400s**

Augustine and the need for grace

- **Is considered “Doctor of Grace”**
- **Is convinced of the absolute necessity of grace to act in a way pleasing to God**
- **Teachings are a response to the Pelagians**
- **“Seek out merit, look for the cause, try to find justice; and discover that you will find nothing but grace.” *Sermon 185***
- **Man is in a radical condition of sinfulness, therefore our works are defective**
- **New life of grace comes to us through faith as God’s gift, received in Baptism**
- **Free will is maintained as God’s love enters a person and exists as *delectatio victrix (*a kind of pleasure that overcomes resistance)**

Aquinas on the need for grace *ST* q109 a2

- ...to know the truth
- ...to do good and avoid evil
- ...to love God above all things
- ...to merit eternal life
- ...to prepare to receive more grace
- ...to repent from sin
- ...to persevere to the end

The Council of Trent (1545-63) and the need for grace

- **Decree concerning justification (6th session) 33 Canons**
- **Man has the need for grace to be justified (transition from sinner to renewed person) and to persevere**
- **Canon 1: "If anyone says that man can be justified before God by his own works, whether done by his own natural powers or through the teaching of the law, without divine grace through Jesus Christ, let him be anathema."**
- **Beginning of justification is a predisposition to grace given by God**
- **This disposition or preparation is followed by justification itself, which is not only a remission of sins but also the sanctification and renewal of the inward man through the voluntary reception of the grace and gifts whereby an unjust man becomes just and from being an enemy becomes a friend, that he may be an heir according to hope of life everlasting**
- **He that shall persevere to the end, he shall be saved, which cannot be obtained from anyone except from Him who is able to make him stand who stands, that he may stand perseveringly. This is a "very great gift" *(magnum donum)***
- **All this takes place in the Church and through the sacraments as channels of grace**

Knowing the truth & doing good

- **Two powers of the person that reflect our godliness (Image of God)**
- **Revelation, with divine grace, become *morally necessary* (with firm certitude and without error) for humans so that God can be properly known in its fullness**
- **Grace is necessary to avoid sin, and to do morally good actions.**
- **Humans are able to carry out some good actions, like "building houses and planting vines" (*ST* I-II q109 a2)**

Theme 8: Efficacy of Grace and human freedom

- **Man's condition before grace**
- **Protestant view of free will and concupiscence**
- **Council of Trent and freedom**
- **Sufficient and efficacious grace**
- **Theological debates about grace**
- **Jansen and Baius**
- **The *de auxiliis* controversy**
- **Grace as a basis of freedom**
- **Grace as a liberation of human freedom**

Man as creature and sinner before grace

- **CCC 403: Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the "death of the soul".**
- **CCC 407: The doctrine of original sin, closely connected with that of redemption by Christ, provides lucid discernment of man's situation and activity in the world. By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails "captivity under the power of him who thenceforth had the power of death, that is, the devil". Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action and morals.**

Protestant view of free will and concupiscence

- **CCC 406: The first Protestant reformers...taught that original sin has radically perverted man and destroyed his freedom; they identified the sin inherited by each man with the tendency to evil *(concupiscentia),* which would be insurmountable.**
- **Concupiscence is not merely the “tinder” for sin, but sin itself, making the Christian struggle very different from a Catholic or Portestant perspective**

Grace and freedom in the Council of Trent

- **CCC 1993: Justification establishes cooperation between God's grace and man's freedom. On man's part it is expressed by the assent of faith to the Word of God, which invites him to conversion, and in the cooperation of charity with the prompting of the Holy Spirit who precedes and preserves his assent.**
- **CANON IV: If any one saith, that man's free will moved and excited by God, by assenting to God exciting and calling, nowise co-operates towards disposing and preparing itself for obtaining the grace of Justification; that it cannot refuse its consent, if it would, but that, as something inanimate, it does nothing whatever and is merely passive; let him be anathema.**
- **CANON V: If any one saith, that, since Adam's sin, the free will of man is lost and extinguished; or, that it is a thing with only a name, yea a name without a reality, a figment, in fine, introduced into the Church by Satan; let him be anathema.**

Sufficient and efficacious grace

- **How to reconcile grace with human freedom?**
- **Sufficient grace: grace which gives persons the necessary help to respond to God's invitation to divine life and accept his gifts. This grace guides but does not oblige or bind the will.**
- **Efficacious grace: the grace by which God obtains infallibly a purpose he proposes. Calvin called this "Irresistible grace".**
- **Protestants tend to give priority to "efficacious grace" in their theologies, also Jansen and Baius**

Theological significance of the debate about grace in the 16-17th centuries

- **Essential to the question of the role of the Church and Sacraments**
- **Defense of free-will**
- **What is the purpose of Christian living?**
- **Do good works actually exist?**
- **The role of vocations in the Church as a free response to God's call and sanctification are put in peril**

Michael Baius (1513-1589)

- **Belgian professor of theology at Leuven**
- **Focused on *gratia sanans,* leading him to not see grace so much as a habit, but a punctual action on the spirit, keeping sin “at bay”**
- **When humans are in sin their will is corrupt**
- **Original sin becomes equated with concupiscence**
- **Doctrines were condemned in 1567: like “all works of infidels are sins”; “Without grace, free will has only the power to sin”; “God would not have had the power to from the beginning to create such a man as is born now”**
- **Influenced the thinking of Jansen**

Cornelius Jansen (1585-1638)

- **Cornelius Jansen, in his book, *Augustinus* (1640), held the following ideas:**
- **That some of the commandments of God are impossible to just men, even when they strive to fulfill them, because the grace to fulfill them is not given.**
- **In fallen man, nobody can ever resist an interior grace. (ie., efficacious grace cannot be resisted)**
- **To merit or demerit in our current, fallen state, it is not necessary for us to have a freedom defined as freedom from necessity; mere freedom from constraint is sufficient.**
- **Human nature has the power to resist or obey God's law without any interior or preventing grace.**
- **Jesus Christ did not die or shed His blood for all men, but only for the elect.**
- **1643, 5 ideas condemned by Pope Innocent X**
- **Led to a kind of spiritual rigorism in theology and pastoral practice in France, leading to infrequent communion, pessimism, frequent confession**

De auxiliis

- **Referred to a congregation commission set up by Pope Clement VIII in Rome (1597), to study the dispute between Jesuits and Dominicans in Spain regarding the relationship between freedom and grace.**
- **Dominicans: Led by Banez, emphasized the primacy of God and his action over the human will**
- **Jesuits: Led by Molina, insisted on the realism of human freedom in the context of divine grace**

The *de auxiliis* controversy

Catholic Dictionary: Controversy between the Dominicans and Jesuits on the relationship of divine grace and free will. The dispute mainly revolved around the relative theological soundness of the rival theories of Banezianism [primacy of God over the human will] (favored by Dominicans) and Molinism [realism of human freedom the context of divine grace] (favored by Jesuits). After more than a century of heated controversy, including discourses before the popes, the Holy See finally decided that both sides could hold their respective views but without condemning the opposition. Pope Clement XII, on October 2, 1733, declared, "We forbid these opposing schools either in writing, or speaking or disputation or on any other occasion to dare impose any theological note or censure on the opposite school of thought or to attack their rivals in offensive or insulting language" (Denzinger 2510).

Grace as basis of freedom of the children of God

- **CCC 1742: The grace of Christ is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests especially in prayer, the more docile we are to the promptings of grace, the more we grow in *inner freedom and confidence* during trials, such as those we face in the pressures and constraints of the outer world. By the working of grace the Holy Spirit educates us in *spiritual freedom* in order to make us free collaborators in his work in the Church and in the world...**

Theme 9: Grace and good works

- Grace as source of Christian good works
- Christian life as a manifestation of the reality of grace
- Biblical doctrine of reward and merit
- Protestantism and Trent on good works
- Good actions: God’s initiatives and man’s cooperation
- The merits of Christ
- Merit as correspondence
- The redemptive value of works, prayers and sacrifices
- Grace and the Communion of Saints

Grace: the source of Christian good works

- **Habitual or "state of grace" allows us to perform meritorious acts in our lives**
- **Those who are divinized, as children of God, become capable of meriting the gifts that derive from divine paternity**
- **Augustine: *"prima gratia non cadit sub meritum" (first grace does not fall under merit):* the fulfillment of good actions carried out in the grace of requires actual grace, and we are inspired to do good works**

Christian life as a manifestation of the reality of grace

- **Christian ascetic struggle is a form of witness of the workings of grace within us**
- **Saints (for example the martyrs) have effected their own lives and the lives of those around them as examples of the power of God**
- **Biographies of the saints give credence to Catholic teachings about grace and free will**
- **Christian and non-believers alike experience many of the same difficulties and sufferings. Grace does not take these away in a miraculous way (for the most part)**
- **St. Josemaria: “allow yourself to be formed by the rough or gentle strokes of grace” *Forge* 874**

Biblical doctrine of reward and merit: good works of the justified

- **Protestants rejected the Catholic notion of merit, that graces could be added to us through our efforts to cooperate with grace**
- **Biblical doctrine of a “future reward” as an eschatolgical reward not according to our merits:**
- **Lutherans: “recognize that eternal life is a recompense because it is due not to our merits but on account of the [divine] promise”**
- **Are merit and reward the same thing? Differences between timing of reward (present vs. future), and internal and external fruits of the reward: merit is internal while reward is more external**

Protestantism and the Council of Trent on good works

- **Because of the doctrine of “future reward” Protestants expressed serious reservations of the reality of good works or “merit”**
- **Protestants denied believers could reach God on their own strength, which would be an attempt to “be presentable” before the Lord with one’s own deeds**
- **Trent: “Each one receives justice within, according to his own measure which the Holy Spirit distributes to everyone as he wills *(1 Cor* 12:11) and according to each one’s own disposition and cooperation”**
- **Besides the stable commitment of faith, divine justice should be conserved and grow through exercising the Commandments and the virtues, especially charity**
- **The Christian struggle is essential to good works as cooperation with the gift of faith**

Good actions: God's initiative and human correspondence

- **Good actions (merit) express human correspondence to God's invitation to friendship and holiness through grace**
- **All merit proceeds from Christ *"Christus solus meruit"*, thus our merit is a participation in the merits of Christ as members of the Mystical Body of the Church**
- **Trent: "Jesus Christ himself as "head into the members' and as 'the vine into the branches' continually infuses his power in the justified, as power which always precedes their good works...and without which they would on no account be pleasing and meritorious before God"**
- **Cajetan: "I merit, but not I, for Christ merits in me..."**

Merit of Christians corresponding with grace (cooperation)

- **We thus can see that merit is a reality that reflects the Catholic view of cooperation with grace; that is, God offers us (in Christ) the graces we need to grow in sanctity and our correspondence allows us to grow in the power to do good works through charity and as lived expression of our lives of faith**
- **Objects of merit: everlasting life; union with God; increases of grace in ourselves and others; conversion of sinners; other supernatural benefits**

The redemptive value of works, prayers and sacrifices

- **United to the Passion and Death of the Lord and to his Holy Cross, prayers and sacrifices can have redemptive value**
- **St. Paul: “I make up in my body that which is lacking in the sufferings of Christ”**
- **All meritorious works are united in some way to the cross, which can increase grace for ourselves and others**
- **Prayers and sacrifices take on special significance and efficacy when they are offered as ways of penance and attonement for sins and sinners.**

The Communion of Saints

- **Grace is communicated in a mediated way, through 'created mediations': the Sacred Humanity of Christ; the Church; the Word and Sacraments; and the angels and saints**
- **Aquinas: Saints contribute to purifying, illumining and perfecting the just *(ST* I-II, q112, a1)**
- **Mediations, like the Communion of Saints, are not necessary for God to communicate grace, but they are appropriate to human nature (time and concrete historical contexts; affection; familial and social nature of human beings, etc.)**
- **The saints provide examples of holiness and the fruits of interior transformation in concrete circumstances**
- **Communion of Saints: *de fide***

Theme 10: distribution of grace

- **St. Augustine and *initium fidei***
- **Gratuity of grace**
- **The problem of predestination**
- **Predestination controversies in history**
- **Trent and the conversion of sinners**
- **Universal salvific will and distribution of grace**
- **Ordinary and extraordinary paths of God’s grace**
- **God’s grace in the Church and sacraments**

St. Augustine and *initium fidei* (Semipelagianism)

- **Semipelagians responded to Augustine's notion that grace precedes cooperation with grace, in a way that reduce the necessity of actual graces.**
- ***Initium fidei:*** **refers to Semipelagian position that human action (as a beginning of faith, like the Good Thief who reaches out to Christ) is a spontaneous movement of human freedom toward the good, and is not a fruit of grace; it precedes grace, or at least works side by side with it.**
- **Objection to this position: What is to say that the *increase of grace* isn't from human initiative?**
- **Semipelagianism was condemned by the Council of Orange in 529AD, and upheld that grace precedes all human effort before justification and that we need grace to overcome weakness in the will, before, during and after justification.**

The absolute gratuity of grace

- **Grace is a gift of God, which can come from him alone**
- **God’s grace is given freely, from a divine initiative and not from the initiative or efforts of man**
- **Trent: grace commences from antecedent grace, and helps us “from our vocation from which we are called, without merits on our part” and “justification is from a free gift of God.”**

The problem of predestination

- **If justification comes from the initiative of God, how are we to understand human freedom?**
- ***Romans* 8:29-30: (5 steps) "For whom he did foreknow, he also did predestine to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestine, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."**
- **Cyril of Jerusalem: “God, indeed, who has predestined us to adoption as his sons, has conformed us to the glorious Body of Christ. So then you who have become sharers in Christ are appropriately called "Christs."**
- **CCC 600 To God, all moments of time are present in their immediacy. When therefore he establishes his eternal plan of "predestination", he includes in it each person's free response to his grace… For the sake of accomplishing his plan of salvation, God permitted the acts that flowed from their blindness.**

Predestination controversies after Augustine

- **Augustine's idea of the priority of grace leads to controversies about predestination: not human merit, but the *propositum Dei* (immutable plan of God, along with divine foreknowledge brings about the idea of predestination:**
- **"The foreknowledge and preparation of divine benefits with which those who should be freed are in effect freed".**
- **The number of the elect are few compared to those that are lost, but he does not hold the positive predestination of sinners to eternal punishment**
- **This will lead to many controversies through the ages...**

Predestination, continued

- **Councils of Quiercy, France (849 and 853)**
- **Declared that “Christ died for all”**

5 aspects of predestination in the New Testament

- **Theological (God oriented)**
- **Christological (God's initiative, Christ is the true predestined one, 1 Peter 1:20)**
- **Ecclesiological (presdestination in *communio,* not individual predestination. We are carried on "by the we of the Church")**
- **Marian side of predestination**
- **Anthropological (human freedom and divine gift)**

Universal salvific will and distribution of grace

- **I Timothy 2:4 "[God] who desires all men to be saved and to come to the knowledge of the truth."**
- **Grace is offered to all persons**
- **Given human freedom, not all attain salvation, therefore there is a double resolve on the part of God's will:**

1) **God wills all be to saved, given they die in the state of grace**
2) **God's particular will of salvation at the hour of death: that all who die in the state of grace be saved**

Universal salvific will and missionary activity

- **CCC 851: “...Indeed, God "desires all men to be saved and to come to the knowledge of the truth"; that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary.**

Ordinary and extraordinary paths of God's grace

- **God is not bound by anything, and can inspire people to holiness and justification through a great variety of ways.**
- **Ordinary path of God's grace is through Baptism, through which divine filiation is is granted and identification with Christ effected.**
- **Through the Sacraments and prayer people grow in the grace of God and become holy, which is possible in and through ordinary life**
- **There are extraordinary paths of God's grace, such as those who are given actual graces to seek and love God and his ways, even if they are not aware of this experience ("anonymous Christians").**

God's grace in the Church and Sacraments

- **CCC 1127: "Celebrated worthily in faith, the sacraments confer the grace that they signify (Trent). They are *efficacious* because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies…."**
- **Aquinas: "A sacrament is a sign that commemorates what precedes it—Christ's Passion; demonstrates what is accomplished in us through Christ's Passion—grace; and prefigures what that Passion pledges to us—future glory." *ST* III, 60, a3**

Grace and Eschatology

- **Grace is glory in exile, a powerful beginning in us.**
- **I John 3:2 (glorification as a process of stages)**
- **Deification brings about future glory (between activity and quietude, in Heaven they are perfectly combined)**