

DEFINITION OF GRACE FOR THOMAS

- Relationship of nature to God's help
- Extra gift to nature

LAST END

- Happiness (proper to nature)
- Beatific vision (beyond natural capacity)
- Nature + gift of God

NATURE & GRACE

- Integral nature & fallen nature
- Relationship of nature to grace
- Nature as such

GOD'S ACTION IN OUR LIVES

- Creation: God freely establishes the world and the natures of created beings
- Movement: God is the source of all motion, change, and thought
- Special help: God bestows himself on us
 - To heal us from sin
 - To lift us to the beatific vision

NATURE AND SIN

- Integral (prelapsarian) nature: Humanity created by God
- Fallen (postlapsarian) nature: Humanity corrupted by sin
- Supernatural humanity: Humanity given participation in God
 - This was to be the case for humanity even before sin.
 - After sin, humanity must be redeemed as well as made supernatural

WHY WE NEED GRACE (Q. 109)

- Truth (a. 1)
 - Our minds are naturally oriented toward the truth
 - We know the truth by means of intellectual light, which is made possible by God
 - The operation of our minds is made possible by God who moves the intellect
 - To know the things of the world, we do not need extra help (grace properly so called)
 - To know the things of God, we do need the light of grace
- Good acts (a. 2)
 - The problem: if we are commanded to do good, then good must be within our capability.
 - The problem: as fallen, we are deprived of the good: all good must come from grace
 - Before sin
 - humanity did not need grace in order to do the good proper to nature
 - humanity needed grace in order to achieve the surpassing good that leads to blessedness
 - After sin
 - humanity needs grace in order to do the good proper to nature
 - although, some limited good can be achieved
 - humanity needs grace in order to achieve the surpassing good that leads to blessedness
- Loving God (a. 3)
 - Before sin

- Loving God above all things is what is proper to being a creature
 - Therefore, before sin, humanity naturally loved God above all things and more than himself
 - This was not done with charity naturally, but only as a result of grace
 - “charity adds to natural love of God a certain quickness and joy”
 - After sin
 - We never love God above all things unless we are healed by grace
- Fulfilling the commandments (a. 4)
 - The law can be fulfilled according to the works required and according to the way in which the works are done
 - The works themselves can be achieved in the state of integral nature without grace; in the state of fallen nature grace is required
 - The works cannot be achieved in a supernatural manner without grace, either before or after sin
- Meriting eternal life (a. 5)
 - Acts must be proportionate to the ends they bring about.
 - No natural act can merit eternal life, because this end is supernatural.
 - Thus, even though keeping the commandments is necessary for eternal life, extra help from God is required that this keeping of the commandments be done supernaturally, i.e., in charity.
 - Eternal life is beyond our capabilities, therefore we cannot achieve it by merit
 - With grace, though, we can merit eternal life
- Preparation for grace (a. 6)
 - The will cannot prepare itself for grace, because grace is a free gift of God, given without any merit or action on the part of the person.
 - This is in the case of the preparation to act well
 - And in the case of the inward desire of the soul
 - Nonetheless when God prepares us, the desire for God is awakened simultaneously within us such that we freely cooperate with God’s preparation
 - “every form requires a disposition in that which is to be its subject”
- Rising from sin (a. 7)
 - We have a triple loss from sin
 - Stain, which has lost for us our openness to receiving grace
 - Corruption of the natural good, which has lost for us our capability to do good
 - Debt of punishment, which has made us not worthy of God’s presence
 - The rising from sin depends thus wholly on God, since we have no aptitude, no power, and no right
- Avoiding sin (a. 8)
 - Before sin, humans depended upon God’s creative act to sustain them in the good but did not need grace to avoid sin
 - After sin, we need grace to heal our mind and control our sensual desires
- Doing good after grace (a. 9)
 - Actions performed after the first grace require an extra grace
- Perseverance in the good (a. 10)
 - Remaining in the good requires an extra gift of perseverance

CAUSE OF GRACE (Q 112)

- God as the source of grace (a. 1)
 - This emphasizes that grace is an encounter with God
- The disposition of the person (a. 2)
 - The free response of the person
 - The evocation of a free response from the person
 - “And thus even the good movement of the free-will, whereby anyone is prepared for receiving the gift of grace is an act of the free-will moved by God.”
- The preparation of the person and the freedom of grace (a. 3)
 - When God moves, the creature responds
- Degrees of grace (a. 4)
 - The amount of grace is another way of talking about growth in holiness
 - The free response of the person brings about a growth of grace
- Knowing the operation of grace (a. 5)
 - Grace is not felt, but its effects can be known
 - The state of grace cannot be known with certainty except by special revelation

THE EFFECT OF GRACE AND THE ENCOUNTER WITH GOD (Q 110)

- The transformation of the person (a. 1)
 - Effect of God's love
 - Two kinds of God's love
 - Participation in God
- Kind of transformation (a. 2)
 - Quality of the soul
 - Accidental to the essence of the soul: what this means
- Grace and virtue (a. 3)
 - Grace as a light
 - The possibility of virtue
- Grace and the soul (a. 4)
 - Possession of the subject
 - Participation in the Divine Nature in the manner of a likeness

KINDS OF GRACE (Q 111)

- Why divide grace?
- Sanctifying grace (a. 1)
- Gratuitous grace (a. 1)
 - Kinds of gratuitous grace (a. 4)
 - Purpose of gratuitous grace
- Operating grace (a. 2)
- Cooperating grace (a. 2)
- Prevenient grace (a. 3)
- Subsequent grace (a. 3)
- Nobility of grace (a. 5)

THE EFFECTS OF GRACE (Q 113)

- Justification and the remission of sins (a. 1)
 - Grace makes a person just by removing the guilt of sin
 - It is justice "metaphorically speaking"
- Grace and justification (a. 2)
 - Our guilt is removed because the love of God is brought to bear on us
 - The effect of God's love is grace
- Response is required and indeed part of the bestowal of grace (a. 3)
- Faith arises upon the bestowal of grace (a. 4)
- The person in being justified begins to hate sin (a. 5)
- Steps of justification (a. 6)
 - Infusion of grace
 - Movement of the free will towards God
 - Movement of the free will against sin
 - Remission of sins
- Time of justification (a. 7)
 - Justification is instantaneous
 - The infusion of grace enacts the response of the person instantaneously
- Order of justification (a. 8)
 - "But in the order of nature, one is prior to another; and in their natural order the first is the infusion of grace; the second, the free-will's movement towards God; the third, the free-will's movement towards sin; the fourth, the remission of sin."
- The greatness of justification (a. 9)
- The meaning of the miraculous in regard to justification (a. 10)
 - Relationship of nature to grace

MERIT AND GRACE (Q 114)

- Can merit be applied to the relationship between humans and God? (a. 1)

- “Hence man’s merit with God only exists on the presupposition of Divine ordination, so that man obtains from God, as a reward of his operation, what God gave him the power of operation for, even as natural things by their proper movements and operations obtain that to which they were ordained by God; differently, indeed, since the rational creature moves itself to act by its free-will, hence its action has the character of merit, which is not so in other creatures.”
- Grace and merit of eternal life (a. 2)
 - Grace is required because eternal life is beyond natural power
 - Before sin, merit depends upon the divine disposal of grace
 - After sin, merit depends upon the divine disposal of grace to heal and to elevate
- Condign merit (a. 3)
 - In regard to free will, there is only congruous merit
 - In regard to the cooperation with the Holy Spirit, there is condign merit
- Charity as the principle of merit (a. 4)
 - Charity is perfectly oriented to the end
- Merit and first grace (a. 5)
 - No merit can be involved in the first bestowal of grace, since this grace is the condition of merit
- Meriting for another (a. 6)
 - Only Christ can merit the first grace for another condignly
 - One can merit congruously for another
- Meriting restoration (a. 7)
 - Since sin destroys the presence of grace, meritorious actions cannot merit anything beyond sin
- Meriting the increase in grace and charity (a. 8)
 - Merit is properly applied to the increase in grace or charity
- Meriting perseverance (a. 9)
 - Just as restoration involves the possibility of grace, so perseverance involves the condition for grace and cannot be merited
- Merit and temporal goods (a. 10)
 - We can merit temporal goods only in a manner of speaking

MEDIATION OF GRACE

- Incarnation
- Crucifixion
- Church: Grace of Christ, the head, is mediated to the body
- Sacraments

SANCTIFICATION

- Theological virtues
 - Faith
 - Hope
 - Love
- Cardinal virtues
- Growing in grace
- Development of virtue
- God and the person acting together
- The question of predestination
 - Merit is the action of the person moved by grace
 - Predestination can only be understood in terms of God’s foreknowledge

BEATIFIC VISION

- Body
- Will
- Mind
- Charity & the light of glory

LATER SCHOLASTICISM

- Necessity of grace
 - Relationship between creation and grace
 - Grace does not take away human freedom
- Merit
 - The free consent of the will is required for salvific acts
 - Role of human freedom
- Grace and freedom
 - The problem of future free contingent acts (*futuribilia*)
 - God's arrangement of human freedom
- Efficacious Grace vs. Sufficient Grace