**Chapter one: Habitual Grace and the Indwelling of the Holy Spirit**

 **A. God and Creation**

1. The first point is the Judeo-Christian revelation is the revelation of the love of God for us

 that surpasses all we can ever imagine and cannot even fathom the depth.

 a. The effects of this love are disconcerting and surprising to us, because it

 transcends human reason.

 2. The first act: God’s love pours itself out in creation.

 a. He is Being itself, having intelligence itself, love and beauty themselves.

 b. God dwells in himself and is lacking in absolutely nothing. God could gain no

 benefit from creation.

 c. When God created the world, it was through pure superabundance, pure desire to

 communicate his riches, pure disinterestedness through love.

 d. The mystery of his presence in creation is at once one of causality and

 conservation.

 3. The divine presence envelops and penetrates all creatures. God possess three types of

 presence in creation:

 a. Knowing presence: pierces the secret of all things

 b. Powerful presence: Gives activity to beings

 c. Presence of essence: He allows something to be what it is

 4. God is present to all things more than they are to themselves

 a. If God were to forget the world, it would immediately fall into nothingness

 b. At the same time, God is not immersed in the world. He maintains his absolute

 transcendence.

 **B. God and indwelling**

 **1.** God units himself in a new way to souls who open themselves to his grace and love.

 a. Presence of indwelling: God desires to come down secretly into our universe and

 find his dwelling in it.

 b. The roots are found in the Old Testament, but the fullness is manifested in the

 New Testament.

 c. God cannot dwell in material things, but where there is a spirit, he is able to come

 down and establish a relationship with that spirit.

 d. Grace transforms the soul and fits it for immediate indwelling of the divine

 persons.

 **C. The Meaning of Grace**

 **1.** There are three interdependent senses of the word “grace”

 a. It is an act of love that comes down into contact with some being.

 b. It is something given to a person to signify or symbolize this well wishing. A gift.

 c. It is gratitude on the part of the person who is favored. Giving thanks.

 2. The uncreated divine grace (sense 1) causes people in created grace (sense 2), for which

 we respond with gratitude (sense 3).

 a. The is a great difference between God’s love and man’s love.

 b. God’s love is creative. It pours out being and goodness into things. Man’s love

 presupposes the goodness and beauty of things.

 c. It is because a thing is, because it is good or beautiful that it draws me to love it.

 d. Human beings are not able by their love alone to create the goodness or beauty of

 anything. It is different with God. God first willed the world- willing and loving

 are the same with him- and the world budded forth and grew as the outcome of

 his act of love.

 e. Man’s love follows upon the goodness of things, God is creative of the goodness

 of things.

 3. Two kinds of the love of God

 a. Common love: God loves all things that are because they are by an act of his love

 and volition. It extends to all that exists because it exists.

 b. Special love: God elevates the rational creature above the conditions of his nature,

 clothes him with that nature and brings him into a new universe. He makes him a

 sharer in his divine life through pouring into him created grace.

 4. Created grace is a reality. It is a light that enables the soul to receive worthily the

 indwelling of the Blessed Trinity.

 a. This love is absolute because God wills to pour it into the soul by means of the

 absolute eternal good, in so far as it can contain it.

 b. Once there is the state of grace, there is the indwelling of the divine persons, and

 once there is this indwelling it produces in the soul that which makes it possible,

 grace.

 c. If God’s love falls upon us, it cannot fail to purify us.

 5. The two universes

 a. The universe of natures: the natures of created objects that make them what they

 are, plants, animals, human beings, angels. The view of the universe is one of

 contingency. The natures cannot justify themselves, they possess borrowed or

 created being. In the order of nature, we would know God as the great Being on

 whom the world depends. As Master of creation, we could not enter into a

 relationship with him.

 b. Supernatural life: God desires to set up in us a new universe of life, light and love

 so that we can make our way toward the depth of intimacy and being with him

 and speak with him as our friend.

 6. Supernatural life: This is the mystery of our elevation of our nature by grace. It imbues our

 whole being to make it proportionate to an end that goes beyond our nature.

 a. In the condescension of the divine life, one who receives it shall no longer be in

 community with earthly beings, but with the Divine Persons of the Trinity.

 b. This presence of indwelling makes us children of God.

 c. The lower order, whose laws remain in force is assumed into a higher order.

 7. The true view of grace is that it is a divine movement that, at the moment it touches us,

 permanently enriches us with living roots, enabling us to make acts of love every time we

 may wish.

 a. God does not use the rose tree as an opportunity for producing the rose. God puts

 in the rose tree a certain permanent quality that causes it to bear roses.

 b. God created a universe of natures and has endowed beings on every level and that

 are permanent sources of acting.

 **D. Habitual grace**

 **1.** Habitual grace: Grace is an endowment we possess continuously and that is the source in

 us of activity. The divine action places me in a state of grace- a stable condition of grace.

 2. The human faculties in the soul:

 a. The intellect is the power of the soul to know the universe to receive the

 impression of things and penetrate their meaning by contemplating them.

 b. The will is the faculty that leads us to make contact with things.

 3. Grace comes into the essence of the soul and diffuses into our faculties the theological

 virtues of faith, hope and charity.

 a. Grace also brings prudence, justice, temperance and fortitude to the faculties.

 b. Grace is a graft added onto the soul and its faculties to make it work in a divine

 manner.

 **E. Grace is a participation in the Divine Nature**

 1. To know and love God in the depth of his mysteries, this principle has to be carried over

 into human beings. Grace is both finite and infinite:

 a. Finite: This is because grace is in the human soul, which is finite. As finite beings,

 human beings can grow in grace.

 b. Infinite: This is because it makes us enter into intimacy with God, who is infinite.

 God sees himself by his whole light. In the person who receives grace, there is a

 ray of his life and his love, a finite participation in the divine nature, but grace in

 me is directed into the infinite depths of God.

 **F. Scriptural support for habitual grace**

1. 1Cor 3:16-17 Do you not know that you are the temple of God and the Spirit of God

 dwells in you?

 a. This life has great value since I belong to God who wishes to take possession of

 my whole being.

 2. Romans 8:9 You are not in the flesh, but in the Spirit if the Spirit of God dwells in you.

 a. One can refuse the descent of God’s love upon them. If one does not refuse, God

 take the initiative himself.

 3. John 14:23 If anyone loves me, he will keep my word and the Father and I will love him

 and come to him and take up our abode with him.

 4. Revelation 3:20 Behold I stand at the gate and knock. If any man shall hear my voice and

 open the door to me, I will come to him and will dine with him and he with me.

 a. When anyone is in a state of grace, there is a dialogue.

 5. The indwelling of the Holy Trinity is always the accompaniment of grace.

 a. Grace is like a net we throw over the Trinity to hold it in captivity.

 b. When the divine persons come to us, they illuminate the walls of the soul. And if

 you possess grace, then the source of grace is there also.

 c. The uncreated Spirit is given to man in created grace as the sun is given in its rays.

 The uncreated gift of the Spirit and the created gift of grace are simultaneous.

 6. If grace makes us participants in the divine nature, it makes us children of God.

 a. Jesus is the Son of God. Therefore all united to him in Baptism are brothers and

 sisters of Jesus. God has predestined us to reproduce the image of his Son. Thus,

 we are co-heirs with the Son.

 7. There is a difference between Jesus and those reborn in Baptism

 a. Jesus is Son by nature because he possesses the same Being as the Father. We are

 children of God by adoption. We possess the divine nature by a free effect of the

 divine goodness.

 b. Jesus is Son of the Father by eternal generation. We are children of the Trinity by

 creation and adoption. There is an impassible distance between Jesus and us,

 between his fraternity, which is source and ours which is derived.

 c. Jesus is heir by identification and we are by participation in this destiny.

 8. It is necessary to insist on reciprocal relations between the finite gift of grace and the

 infinite gift of indwelling.

 a. Indwelling grace is of greater value than sanctifying grace, because indwelling grace

 is the source, of which grace is the effect.

**Chapter Two: Actual Grace**

 **A. Divine Movement and Human Freedom**

1. Actual grace is the divine impulse that produces in us acts of free adherence to God, of

 free acceptance and consent.

 a. I can let God act in me and take possession of my free will and make it assent,

 without violating it.

 b. I can also interrupt or even destroy this divine movement.

 2. Actual grace seeks me out in sin to bring me to justification.

 a. I cannot give a renewed assent to love unless a divine movement comes secretly to

 my heart to help it ascend higher.

 3. The relationship between grace and freedom has always been a challenge

 a. Augustine argues that neither divine foreknowledge nor human freedom can be

 denied.

 b. The teaching of Aquinas seek to provide a solution

 c. One must clearly distinguish between the good act and the evil act. If this is not

 done, then equally man is the cause of his good and evil acts, or God is

 responsible for human sins as well as good actions.

 **B. The Good Act**

 1. Two positions are in conflict

 a. Pelagianism: The good action is decidedly the product of man alone. Man assents

 freely to God of his own volition and my choice is the decisive one. This exalts

 the human will.

 b. Lutheranism: The good act comes from God alone. Man is wholly corrupted and

 thus the act that saves him can only come from God. God decides to regard the

 sinner as just. This exalts the omnipotence of God.

 2. The error of these positions is to think that divine and human actions are mutually

 exclusive. The truth is that God and man act together. They do not compete with each

 other.

 a. Human action (created) and divine action (uncreated) are not on the same plane.

 Divine action is one of envelopment; it gives human action being and

 countenance..

 b. The next big question concerns how the divine and human actions are to be

 coordinated and subordinated.

 3. Molinist position (St. Thomas)

 a. The actions of God and man are supplementary. One is added to another.

 b. However, Molinas juxtaposes the two. He does not differentiate between divine

 and human action and stressed to an extreme degree the power of the human

 will.” God holds out his hand and I take it.

 4. Augustinian position (St. Paul)

 a. Human action is subordinated to divine action. It is not only God and man and

 grace and freedom, but God through man and grace through freedom that the

 good is accomplished

 b. (eg) In this position, one must say that the rose is produced wholly by the rose

 tree as a secondary cause and wholly by God as the first cause.

 c. God not only holds his hand out to me, but he also enables me to take his

 outstretched hand. “God created is without our permission, but he will not save

 us without our cooperation.

 d. There is the subordination of man to God; all the richness of man coming from

 God as first cause. The free act is one and the same time wholly from man as a

 secondary cause, wholly form God as first cause.

 5. How can I be free if God intervenes in my freedom?

 a. God gives the radium atom the power to emit radiation. In effecting the atom to

 endow it with activity, God does not violate it, but makes it fruitful.

 b. The rose tree in the winter is dormant, but when touched by God in the spring, it

 blooms. The divine energy does not impair the tree’s nature, but helps it to act in

 the vegetative order.

 c. When God touches the human soul, he enables it to act according to its nature.

 Freedom is not independence in relation to God. If God does not touch man,

 then he simply ceases to be.

 d. Human freedom is a dependence in relation to God, a dependence that gives man

 power over and freedom of choice in regard to lower things. There will only be

 particular goods for us, with the total good. God does not impair nature and

 freedom, but makes them flourish.

 6. The structure of the good act

 a. God produces through me my free act and since he knows all, he knows this act.

 Human beings know in the context of time. God knows beyond time.

 b. In God there is the single present; his knowledge does not impede the acts but is

 above them. When we refer to god possessing knowledge, we are attributing to

 him a human mode of knowing.

 c. God sees himself instigating in me this or that good action, making it come to

 fruition and that without violating my free will, but creating it. This presents not a

 contradiction, but a mystery.

 **C. The Evil Act**

1. All that there is in the sinful being derives from God, the source of all being. All that there

 is of moral deviation comes from the person.

 2. Evil comes from an intermediate cause, not the source of Being.

 a. In the sinful act, man is the first cause of the deviation that is of the non-being, of

 the disorder, the destruction. Man is the first cause of evil.

 b. Man can be the first cause of that which is not a thing. He can destroy and

 annihilate the divine action that comes to visit him. The mystery of darkness.

 3. The divine movement takes the initiative in my regard; it is always attentive to my welfare.

 If I place no obstacle in the way, it will bear good fruit in me in good acts.

 a. God creates good acts in the person through the cooperation of the person. He

 makes me produce good acts.

 b. God is always present, but if one says no to God, the God’s movement is

 impeded.

 4. If I die in an act of love, it is God who would have enabled me to do that act. This is

 predestination: the act by which God takes hold of the person and causes him to give the

 ultimate assent to his love.

 a. If one refuses, God will come again. He pursues with mercy, but man always has

 the power to refuse it.

 b. The one who shuts himself off form grace would have been lead by the divine

 action, if he had not frustrated it.

 5. Actions that lead to the good or cause the good to produce fruit.

 a. Sufficient graces are the resistible grace that I may reject.

 b. Efficacious graces are the irresistible ones offered in grace when not impeded. (eg.

 Fruit offered in the flower)

 6. Blaise Pascal

 a. He rejects the doctrine in which there is a grace given indiscriminately to all men

 and dependent on the free will to the point that it makes sufficient grace

 efficacious or inefficacious, without any additional help from God. This is

 sufficient grace for them.

 b. It is also rejected that sufficient grace is the simple power that God gives to all

 men of acting rightly.

 c. The true definition of sufficient grace: The movement God gives to all people to

 make them act uprightly, which they may impede by their fault or not impede,

 which infallibly attracts efficacious grace and leads to good actions.

 7. The Jansenist position

 a. There are no sufficient graces, but ony efficacious graces and these are not given

 to all men.

 b. True doctrine: Jesus is the Redeemer of all, even for those who will not be saved,

 for he obtains for them and grant them interior graces of such power that not one

 will ever accuse God for their fault. The person alone is possible.

 c. Man alone is he cause of sin; he takes the initiative. When he sins, he brings non-

 being and nothingness into the world.

 8. God’s reaction to sin:

 a. God sees in the present one frustrating the prevenient movement of his grace.

 b. The sin of man does not modify the divine plan, but enters into its eternal and

 determined pattern.

 c. Contradictions disappear when the divine and human planes are seen distinctly,

 but mystery still remains.

 **D. Drama of the world**

1. The first initiative always comes from God in the case of the good. The initiative of

 created freedom derives from the divine initiative.

 a. Because of the power of refusal, which is a natural part of created freedom, the

 initiative always comes from the creature in the case of evil.

 b. God is able, but unwilling to prevent the refusal of the creature.

 c. The glory of divine freedom is to make work all the more beautiful, in proportion

 to the extent it allows the other (created) freedom to undo it, because from the

 abundance of destruction it can draw a superabundance of being.

 **E. Justice of God**

1. God is bound by justice and love to give each one such grace that if the person is not

 saved, it is the person’s fault as a sinner.

 a. God is not obliged to give the same graces to all. There are inequalities in grace

 just as there inequalities in nature.

 b. God imparts his gifts variously to better show forth the beauty and perfection of

 the Church.

 c. Charismatic graces are those which do not directly sanctify the person receiving

 them, but are graces that simply enable him to perform acts that assist others

 along the road to sanctifying grace. These are useful for the building up of the

 Church.

 2. Two forms of the common good:

 a. Extrinsic common good of a collectivity. Eg. The extrinsic common good of an

 army is victory, which is its purpose.

 b. Intrinsic common good in the collectivity. This concerns the proper ordering. Eg.

 The army must be ordered in such a way to achieve victory.

 c. In the spiritual order, God in the common good distinct from the Church. The

 order of the Church is the common good immanent in the Church.

 d. Sanctifying grace is directly ordered to pleasing God. Charismatic graces are

 ordered to the perfection of the Church and to promote in the Church the flowing

 of sanctifying grace.

 3. Man can act to prepare others to receive sanctifying grace by doing actions that may act as

 ladders to help others gain access to sanctifying grace.

 a. Grace that is not necessarily sanctifying those who have them are privileges. But

 the privilege reserved to a few is not what is valuable, it is the service of love.

 4. Types of privileges at the service of love:

 a. Prophetic light: It enables one to transmit the nessage with a certain depth. It is

 the faith to work miracles.

 b. Interpretation of Tongues

 c. Gift of tongues (Glossalalia): Discernment is very important since those who

 interpret are more important than those who speak in tongues

 d. Privileges of the hierarchy: The power of jurisdiction or teaching with authority in

 faith and morals. The power of those in orders is sacramental.