**Chapter 5: First Existential State: state of Adam**

 **A. Summary**

1. Grace itself and its essence have been studied

 a. There are different states or actualizations of grace that need to be examined.

 b. These are the fundamental structures already indicated, but they have been subject

 to different and taken on different modalities.

 **B. The State of Grace of Adam**

1. Judeo-Christian revelation speaks of God’s love for mankind and the love of God in

 return.

 a. The greater is the divine condescension toward man.

 b. It answers one of the problems in regard to evil: why is human life so full of

 conflict?

 c. Did God create man subject to all these conflicts?

 2. Composed of flesh and spirit, he is the meeting place of the world of visible things and

 the invisible world of angels.

 a. He is a boundary line between two worlds.

 b. A balance of these two worlds can be sustained only by victories in constantly

 recurring conflicts.

 c. As a rational animal, man is a divided and tragic being.

 3. God did not create man flesh and spirit in a tragic state, but in a state of harmony.

 a. God made him to be a child of adoption. He clothed him with grace and came to

 dwell within him.

 b. God created man in his image with an immortal soul and in his likeness with the

 grace and indwelling of the Holy Trinity.

 c. When man sinned, he maintained the image, but lost the likeness.

 4. Earthly paradise was a historical reality and the first effect of God’s love for man, of the

 incomprehensible tenderness of his love.

 a. Man was not created in a state of pure nature.

 b. From the start the supernatural gift of sanctifying grace was conferred on him.

 c. This grace strengthened man in the power of the soul over the body, reason over

 the passions, and man over the universe.

 5. This grace resulted in three things:

 a. The soul kept its hold on the body. There is no suffering or death.

 b. Reason was in full control of the passions. There is no emotional conflict.

 c. Man really governed the world. There was no laborious work, no suffering in

 creative conflict, no struggling at odds with nature.

 6. The gift given to Adam was a supernatural gift, invisible and mysterious.

 a. The three-fold reinforcement it brought to the power of the soul over the body

 belongs to the sphere of preternatural gifts, which can be considered miraculous.

 b. The first man is in a psychologically primitive state. He possessed an immortal

 soul, a great power of intuition, but complete absence of experience.

 7. This was the epoch of religion without intermediaries

 a. Grace was given neither by Christ nor anticipation.

 b. The grace of Adam was infused into his soul. This was the result of a movement

 of a spiritual coming down to make contact with the things of the senses.

 c. Now all grace comes to us through the visible mediation of Christ. His teaching is

 given to the Magisterium and his power through the sacraments.

 **C. Original Grace**

1. Original grace exercised virtualities that now lie dormant within it.

 a. By use of its preternatural gifts, it transformed the pilgrimage.

 b. Because of this character of power, the age of Adam’s grace was the age of the

 Father.

 c. Original grace also bestowed a character of virginity. It possessed no previous sin

 to expiate or repair.

 d. Had this state continued, Adam would have passed from the transfiguration of the

 state of pilgrimage to the state of glory without ever having to know death.

 2. The earthly paradise of a free gift of divine love.

 a. When men composed myths of a golden age, it was probably because there

 remained a memory of their origins.

  **D. The Fall of man and its effects**

1. Because his passions were subject to reason, man’s sin could not be attributed to

 sensuality or intemperance.

 a. The first sin could only be at the highest point of his being, by breaking with God.

 b. As a result man lost grace, the essential supernatural gift of God.

 c. Human nature was wounded in its ability to strive for God.

 2. Why was the Fall permitted?

 a. It was tolerated as contrary to the divine will and endured by God as an offence

 against him.

 b. It is not in keeping with the divine goodness and power simply to restore man to

 his first state.

 c. To build up out of the ruins of the first universe, the universe of creation, to the

 more sublime universe of grace and redemption.

 d. The first universe was centered in Adam who was wholly man and should never

 have known death. The second universe was centered on Christ, who knew death

 so as to enter into Resurrection.

 e. In the first universe evil had no share. In the second, the effect of evil is overcome

 by a love that is greater still.

 f. The first stage of human life was holy in Adam. The age of the second Adam is

 holier still because Christ has regenerated our fallen race by newness of life in the

 Holy Spirit.

 4. Our loss has been a gain for us since human nature has received more grace by the

 redemption of the Savior than it would have ever received through Adam’s innocence,

 had it continued.

**Chapter 6: Second Existential State: Grace by anticipation under the**

 **Laws of nature and Moses.**

 **A. Post-Lapsarian Man**

1. After the destruction of the state of innocence, God pursued the human race with his

 love.

 a. The Father sent the Son so that he might die for them and recapitulate, re-

 assemble, recompose and remold the world.

 2. The mediation of Christ began immediately after the Fall

 a. It was carried out in a hidden manner by anticipation.

 b. It was possible for man to be saved by him without knowing his future or coming,

 except in a very obscure and imperfect manner.

 c. They could be saved if they believed truly and profoundly by an act of faith that

 God is and he is ready to help.

 d. In the faith that God is, there was contained an implicit faith in the Trinity.

 e. In the faith that God is ready to help is contained an implicit faith in the

 Incarnation and Redemption.

 3. The destruction of the first state of innocence was permitted so that God may show forth

 his love by giving his Son for the salvation of the world.

 a. Everything now is centered on the cross. All things will be reconciled by the blood

 of the cross.

 b. God allowed the Fall because he held in reserve the remedy of redemption. The

 new world remade in Christ would be better than the previous one.

 c. The grace given before the coming of Christ was already, by anticipation, a

 Christian grace.

 4. After the Fall, God enters into a dialogue with each soul. All grace given before Christ was

 given only in view of his future coming.

 a. It was given because of the great supplication of Christ on the cross.

 b. For the souls who opened themselves up to this grace by anticipation, there was a

 beginning of membership in the Church.

  **B. Age of Natural Law**

1. The anticipatory grace was hardly visible. St. Thomas calls this the age of natural law.

 a. Grace came into men’s hearts by adapting itself to the movements of nature.

 b. When man obeyed the true impulses of his nature to perform good acts, grace was

 there in secret, bringing him up to make contact with realities of a higher and more

 mysterious kind.

 c. Grace came down into his soul in the guise of moments of nature, drawing him

 towards a far greater end than he could reach by natural power.

 2. External forms of worship were taken from the surrounding world

 a. Souls saw the presence of God in cosmic phenomenon (hierophanies). This is seen

 in natural materials and natural events.

 b. The phenomena of nature bore testimony to God and enables man to

 acknowledge him by worship.

 c. God gives the Gentiles an interior light, enabling them to grasp the inner meaning

 of things. This is seen in the person of Melchizedek.

 3. Previous to His coming, Christ has already begun to mediate

 a. Individuals in the Gentile world were endowed with prophetic gifts and

 empowered to proclaim the truth and set things in order when disorder had taken

 over.

 b. There were “proto” sacraments, sensible signs chosen by men through the interior

 inspiration of grace. They were not causes of grace, but only signs.

 c. The mediation of prophetic teaching and sensible signs prepared men under the

 law of nature for the two-fold visible mediation of Word and sacrament that would

 be inaugurated by Christ.

 d. A very simple revelation was offered: The mystery of a God who is and who is

 beneficent to those who seek him.

 4. Distortions of the Natural Law

 a. There was both idolatry and pantheism. God was not denied, but associated with

 things of this world. His transcendence was neglected.

 b. Submerging God into the world divided him just as men divided the world with

 different gods.

 c. Rites of Initiation were often cruel, immoral and perverse.

 **C. The Second Regime**

1. This is centered on a revelation of such power that it set aside a whole people, the Jews,

 from the great masses of people under the natural law.

 a. God established a covenant with Abraham and promised him many descendants

 and a promised land.

 b. The new world comes into being with Abraham and the Patriarchs.

 c. It also takes definitive form with the Mosaic Law. This law succeeds the natural

 law.

 2. What is the is the continuity of the prophetic light of revelation

 a. The notion of unity opened out into that of the Trinity, which was seen pre-

 contained there.

 b. The notion of God’s providence for mankind opened out into the Incarnation and

 the Redemption.

 c. There are also the “sacraments of the Old Law,” circumcision and the Paschal

 Lamb. These were still not causes of grace, but simple signs designating those to

 whom they were applied as potential beneficiaries of divine goodness.

 3. Grace is Christian by participation in the Natural Law, the Gentile world and he Jewish

 world.

 a. God demands more from those to whom he has given more.

 b. Christianity existed in an embryonic form before Christ.

 c. Christianity is necessary for salvation. Those who were saved before Christ were

 saved through him. They constituted by anticipation his Mystical Body.

 4. This second existential state of grace is the first state of Christian grace.

 a. The laws of nature and grace exist concurrently.

 b. All that was genuine before Christ came, all things that were acceptable to God

 were so because he saw them overshadowed by the cross.

 c. Human dignity was solicited by divine grace and the Evil one. Grace continued to

 move men’s hearts and those who did not refuse it already belonged to Christ,

 whether or not they knew anything about it.

 d. Since human nature is impaired, no one can choose the morally excellent in

 matters of ultimate importance without the grace of Christ.

**Chapter Seven: Third Existential State: Christian grace by Derivation**

 **A. The Age where Christ has come**

1. While Christ was on earth, he possessed sole authority. The Church was embodied by the

 Mother of God

 a. He refers to this age as the Age of the Holy Spirit.

 b. The church will never be holier than it was at this time.

 2. The Incarnation is fulfilled in Christ in whom is the fullness of grace.

 a. At Pentecost, the Holy Spirit made this grace of Christ flow out in abundance into

 the world.

 b. The Church reached fulfillment in its body on the Day of Pentecost by a kind of

 pressure exerted by the Holy Spirit on the grace of Christ to make it flow upon

 the human race.

 3. From the moment of the Annunciation, Christ was constituted Mediator of all grace. Until

 then, grace came directly from God, who gave it in view of the future merits of Christ’s

 passion. It was the grace of Christ by anticipation.

 a. From then on, all grace passes through the Sacred Humanity of Christ they are

 Christ’s by derivation.

 b. Christ’s humanity is an instrument conjoined to the Person of the Word, and the

 Sacraments are instruments distinct from his Person.

 c. It is around Jesus, by grace of contact, that the Church began to exist fully and

 completely

 d. In both cases, Word and Sacrament, grace wasd given by derivation from Christ.

 4. Difference between contact and distance

 a. The reason for the mystery of the Incarnation is that we might have contact with

 Jesus. Since the Fall, the balance of man is upset. Man is under the dominion of

 the senses.

 b. These are temptations and yet are needed to rise above them. So God willed to

 make us of these things for our salvation. This is the meaning of the entire

 sacramental system.

 c. Since man’s state is impaired on earth, he needs to be touched by the hand of the

 divine healer.

 5. Grace is fully Christian by derivation, making us fully like Christ

 a. Since Grace is correlative with the indwelling of the three divine persons, its strict

 identification with the Redeemer makes this dwelling more profound, more

 interior and more intense.

 b. Grace gives us a new mode of access to the divine Persons.

 c. It was necessary that Jesus should accomplish the work of Redemption and enter

 into his glory for the Spirit to come down with intimacy and power.

 d. Christ would be the dispenser of a new grace, a new love which would be the pre-

 condition of a new mode of indwelling of the three divine Persons.

  **B. Religion (Grace) with and without an intermediary**

1. Since the time our nature was wounded, we have had need of mediation. With the

 Incarnation, mediation attained its fullness.

 a. Since God became Incarnate and the heart of Jesus is the Source of grace, the

 words of forgiveness now come from a voice on earth.

 b. The source of forgiveness has come into time and space.

 2. The grace Abraham received was by anticipation, while the least of the Christians has

 grace that comes to him by derivation. The Christian dispensation is better than

 Abraham.

 a. John the Baptist had a grace far greater than any of us, but he still belongs to the

 age of expectation of Christ. He belongs to the world of the prophets.

 3. When Jesus was about to ascend to heaven, he established this contact definitively by

 setting up on earth hierarchical powers, both jurisdictional and sacramental.

 a. Teaching is the power of jurisdiction, supported by prophetic graces. The voice of

 Christ instructs us.

 b. Baptizing is the sacramental power. The hands of Christ continue to touch us

 through the Sacraments

 4. The Church in the fullness of her Being, possessing grace that is fully Christian and makes

 us like Christ, issues from the hierarchy. It is fully Christ for two reasons:

 a. It is oriented, since the power of jurisdiction gives directions, grace must operate

 along a prescribed course.

 b. It is Sacramental

 **C. Grace is Oriented**

1. When grace is in a soul, it wants to be active. We need to know how to act in order to

 please God.

 a. While the virtue of faith is never deceived, the believer himself may often be.

 b. In difficult areas, it is for the virtue of prudence to help us decide; but there are

 essentials to be kept in mind.

 2. Through the power of Jurisdiction, grace is oriented in two distinct ways:

 a. The Church proclaims what Christ taught. So it is truly the voice of God that the

 Church brings to us and she assisted absolutely, infallibly and unalterably to orient

 the grace within us.

 b. This occurs when the Church defines a doctrine. These truths in the deposit of

 faith are revealed over time and the Church hands them on to us. Our response to

 this is theological obedience, since it is on God’s authority that belief rests, and

 not on the authority of the Church.

 c. The second type of teaching is when the Church speaks as the Spouse of Christ.

 The church takes on a definite attitude doctrinally in matters that are not of the

 faith. When the Church speaks on such matters she is assisted to orient the grace

 in us in a prudential, not absolute manner.

 d. When the Church gives prudential directions, intellectual obedience is required in

 doctrinal matters and practical obedience in disciplinary matters.

 3. The prudential assistance given to the canonical power to orient grace is of various

 degrees. It can be fallible or infallible.

 a. There are certain laws followed by all Christians. (eg. Precepts of the Church) It

 will never be against prudence to follow these laws. They could possibly be

 changed in the future. Another type is the declaration of nullity of marriage.

 **D. Sacramental Grace derived from Christ**

1. Christ is the instrumental cause of grace, the instrumental cause joined to divinity.

 a. The sacraments flow from the side of Christ, symbolized by the blood and water

 flowing from his heart, referring to Baptism and the Holy Eucharist.

 b. Baptism is entry into the life of grace. The Holy Eucharist is its consummation.

 c. The sacraments are the prolongation of the humanity of Christ. They act as

 instrumental causes separate from the person of Christ, as a toll is different from

 the person using it.

 2. Those who know nothing of Christ, if they are in good faith and have a real desire for

 God are justified. Hence they have received grace in a hidden manner.

 a. However, they lack sacramental grace, because they communicate not only the

 grace of Christ but also the modalities it has in his heart.

 3. The modalities of Sacramental grace

 a. In the heart of Jesus, grace is in its own chosen territory. Since the soul of Christ is

 so close to the Person of the Word, grace finds there a true home and unfolds

 itself in perfect freedom. It is transmitted as already humanized in the heart of

 Christ and it become connatural to them.

 b. The grace of Christ possesses a filial quality. By touching us with the sacraments,

 he makes us children of adoption of his heavenly Father. It is a grace that makes

 us the brothers and sisters of Christ at the same time it makes us sons and

 daughters of the Father.

 c. Grace received by the sacraments is plenary. In its perfect flowering, it is capable

 of producing a seven-fold result. This is seen in the seven sacraments that connect

 the natural with the supernatural life.

 4. In the natural life there is birth, growth and nourishment. Sickness brings about new

 needs. As a social being, there is a need for organization and the continuation of the

 human race. It is the same in the spiritual order.

 a. Birth is Baptism

 b. Growth of supernatural strength is Confirmation

 c. Nourishment is given by the Holy Eucharist

 d. Penance is able to restore the life of the soul

 e. Anointing of the sick restores life to the body and prepares it to appear before

 God

 f. Holy Orders provides for the organization of the Church

 g. Matrimony serves an earthly and heavenly goal to increase the number of the

 Elect.

 5. Three character sacraments: Power of validly performing acts of Christian worship

 a. Baptism: It enables one to receive the other sacraments

 b. Confirmation: The power to confess Christ openly

 c. Holy Orders: This sets a man aside to be a sacramental instrumental of Christ in

 the church.

 6. The Character of the Sacrament and sin

 a. If one of these is received in mortal sin, it is sacrilegious, but still valid. If one

 repents, the grace one should have received is now given. (reviviscence)

 b. All seven Sacraments give or increase grace. Two are instituted to give grace to

 those without it: Baptism and Penance.

 c. Sacraments increase grace in those who already possess it an so are sacraments of

 the living.

 **E. Grace of the Sacraments**

1. Grace is not given to eliminate suffering and death, but sine it is derived from Christ, it is

 given to illuminate.

 a. Baptism gives us the grace of imitation. There are two forces in the grace of

 Christ, the glory of the Trinity and the power of the cross urging him to redeem

 the world.

 b. When the grace of Christ comes upon a believer, it impels one to follow the path

 of Christ.

 c. Confirmation empowers one to confess the faith with the love of a kind that

 emanates from Christ conferring the truth of love into the world.

 d. The Eucharist is the Sacrament of consummation of the spiritual life. The real aim

 for the Eucharist is to perfect the spiritual life.

 2. The Sacraments of Penance gives a special grace of purification and also a hunger for the

 Eucharist.

 a. The Sacrament of the sick purifies one from the remnants of sin and from all the

 weaknesses left by original and actual sin

 3. Matrimony gives power to the partners to love one another as members of Christ

 a. Holy Orders makes the person who exercises it Christ’s instrument to administer

 them with the heart of Christ.

**Chapter 8: Fourth and Fifth Existential states: Uncovenanted**

 **Christian Graces: Beatifying and Transfiguring Grace**

 **A. Souls touched by Christ at a distance**

1. Christ established the Church in its completed state.

 a. He also sent to each individual soul in all parts of the world hidden graces which,

 when accepted, caused the Church to exist in an initial state, imperfect and almost

 unseen.

 b. Wherever the hierarchy exists, with its powers of orders and jurisdiction, it

 dispenses of contact.

 c. Disciples were sent by Christ to all nations.

 2. The descent of truth and love at the Incarnation and Pentecost aroused a corresponding

 fury in the powers of evil.

 a. These evil forces brought error, hatred and falsehood.

 b. These forces are also at work in Christians

 c. With the action of believers, we should be able to see Christ through us as a

 transparent glass.

 3. Judaism serves as an obstacle to the hierarchical powers and the spreading of the graces of

 contact.

 a. Judaism does not deviate in denying the transcendence of God. Rather, they

 cannot accept that God sent someone to help who is more than a temporal Savior

 and more than a prophet.

 4. Islam believes that Jews and Christians have distorted Sacred Scripture. The true Torah

 and Gospel is preserved in the Koran. Mohammed is the seal of the prophecy.

 a. Islam is not directly derived from Abraham since Mohammed made contact with

 Judaism as it was after Christ.

 b. Like the Jews, they proclaim a divine transcendence that excludes the Trinity and

 the Incarnation

 c. Both tie in salvation history with the temporal destinies of their people.

 5. Christian denominations

 a. They retard with varying effectiveness the forward movement of the hierarchy in

 its mission of teaching and baptizing of the nations.

 6. Atheism

 a. The origin of Atheism is to be found in a deliberate act of choice, an inverted act

 of faith, a truly religious commitment in reverse.

 **B. God’s Response to these obstacles**

1. God enters into a dialogue with each of the souls caught in the struggle between truth and

 error, light and darkness. He sends them grace at a distance.

 a. Grace at a distance is Christian grace by derivation. This grace is superior to

 Christian grace by participation.

 b. It directly prepares the soul for heaven.

 c. God sends abnormal uncovenanted grace as a sign of his infinite desire for our

 salvation

 d. To the extent that this grace is accepted, it can establish a regime where the church

 can exist in a restricted state.

 e. Thus the people lie in the imperfect regime of uncovenanted grace.

 2. Grace from Christ from a distance passes over the hierarchy to knock at the hearts of

 men.

 a. The fully established Church prays for the salvation of the world.

 b. The Church has a share in the distribution of grace for this reason.

 c. Those who accept uncovenanted grace are already spiritually part of the church,

 but in a rudimentary way. While a person is corporally part of another religion, he

 is already spiritually of the Church

 d. A person like this will act on his surroundings in order to change them- to find

 what is authentic in them and then to discard the rest.

 3. In Judaism, the seeds of Christ are planted with the ideas of redemptive suffering and

 intercession.

 a. It maintains the grace by Christian anticipation.

 4. The further religious groups are away from the Church, the less favorable are the zones

 they form around her to the penetration of Christ’s grace.

 a. The first zone nearest to the church is orthodoxy.

 b. The second zone is Protestantism, which has preserved faith in the divinity of

 Christ.

 c. Modern Judaism insofar as it is faithful to the great prophetic proclamation of the

 divine transcendence and is reserved by God for the ultimate return to the

 Messiah.

 d. Islam venerates the divine transcendence

 e. India lives in a climate of near pantheism

 **C. The Supreme Existential Grace**

1. Faith and hope will give place to possession and the beatific vision

 a. This beatifying grace is received through the Sacred Humanity of Christ which will

 plunge them into the heart of the Trinity.

 b. They will see the mystery of the Incarnation as God sees it, by descending from

 his divinity to his humanity to his Mystical Body and to the glorified universe.