**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.