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Le Buffe, Francis P.
Let's look at ---
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THE
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DISCUSSION
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CENTS

*Lets
Look at*
Sanctifying
GRACE

DISCUSSION / OUTLINE
by

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THE QUEEN'S WORK

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Let's Look

at

Sanctifying

Grace



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Imprimi Potest:

James P. Sweeney, S. J.

Provincial, New York

Nihil Obstat:

Arthur J. Scanlan, S. T. D.

Censor Librorum

Imprimatur:

Francis J. Spellman, D. D.

Archbishop, New York

February 14, 1944

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FOREWORD

For a number of years—twenty in all, to be exact—a “blackboard” course on Sanctifying Grace has been given at various times and places, but especially at the Summer Schools of Catholic Action. It has been an attempt—and it is hoped a not too hazardous attempt—to visualize the very fundamental notions of the supernatural life. This course has been given to priests, Sisters, layfolk; to old and young; to the highly educated and to those still in high school.

It seemed to “take” with all. Hence, during these years, requests have been made repeatedly for “notes” on this course. Such did not exist. And now, almost despairingly, an attempt is made to put these notes and drawings into print. All the verve and snap of vocal presentation is lacking—and the whole looks like a dead, inanimate thing.

However, much of the secret of presentation seems to have consisted in: (1) the clear, simple, non-technical expression of fundamentals; (2) in visualization; (3) in the use of red and white chalk. (Since the cost of two color printing would be prohibitive, all drawings will be in black, but “red” is indicated whenever it should be used, i.e., *always and only* for representing the supernatural.)

Another secret is: *non multa sed multum*. Give the fundamentals, repeat them, and re-repeat them. As an old teacher frequently said: “When you have said a thing fifty times in class, thank God if one pupil gets it.”

Finally it must be remembered that this booklet is not meant to be a scientific, technical manual. Hence absolute and final precision in each and every statement is not to be sought.

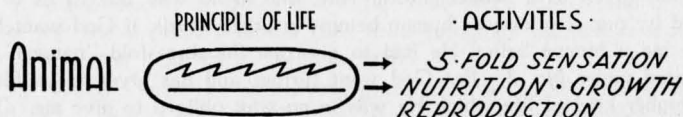
So now the notes start. May the Moderators and Directors, as the prophet Ezechiel (Ch. 37), stir these dry bones into new life.


N.B. No treatment is given of Actual Grace, as this is a treatise in itself. For this, the reader is referred to Pohle-Preuss, “Grace, Actual and Habitual” and to John V. Matthews, S. J., “With the Help of Thy Grace” (Newman Bookshop, Westminster, Md.)

into existence. None of these activities is found in minerals and other things that are not "alive." A rock does not take in food; it does not grow; it brings no "rock-lets" into existence; but a cabbage does nourish itself, grows, and brings other cabbages into existence.

N.B. A "principle of life" gives to a living thing activities which non-living things do not have.

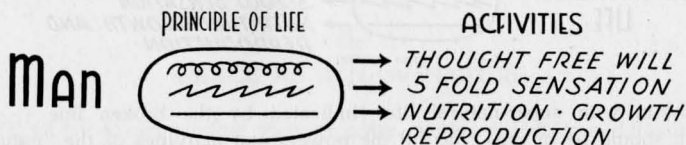
2. Sensitive Life—Found in Animals





In animals there is a principle of life which, while single, includes all the powers of a vegetative principle of life (indicated by the straight line — in white chalk), and so has the activities of nutrition, growth and reproduction. Thus a jackass, like a cabbage, can eat, can grow from a little jackass to a big jackass and can bring "jackass-lets" into the world. But over and above all this, since it is a sensitive principle of life (indicated by the broken line  in green chalk), it has different and higher activities: the jackass can see and hear and taste and touch and smell. The cabbage can do none of these things. The animal with its one single principle of life can do all that a plant can, plus something higher.

N.B. A new kind of principle of life gives a new kind of activity.

3. Intellectual Life—Found in Man



In man there is a still higher kind of principle of life, which, while single, includes all the powers of the vegetative and animal principles. It is one soul with three-fold powers.

Thus having vegetative powers (indicated by — in white chalk) man nourishes himself, grows and reproduces himself, like any cabbage; having animal powers (indicated by  in green chalk), man can see, hear, taste, smell and feel like any other (?) jackass. But over and above all this, since the single principle of life in man is rational (indicated by the looped-line  in purple chalk), he has new and higher activities: man can think and he has free will. Neither cabbage nor jackass has these

abilities. Man with his one single higher soul can do all that the lower beings can, plus something higher.

N.B. A new kind of principle of life gives a new kind of activity.

Part II. Super-natural Life

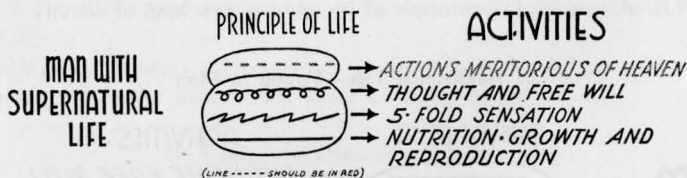
Super-natural life—found in men who are “in the state of grace.”

Over and above the “natural” lives, vegetative, sensitive, intellectual, God has given us a “**super-natural**” life, one in no way due to us or required by our condition as human beings; in other words, if God wanted to make me a human being, He had to give me the three-fold “natural” life indicated under No. 3. But God went further and has given me a fourth and higher kind of life which He was in no way obliged to give me. This principle of life is not “natural” to us, it is not part of our “nature,” it is “**super-natural**.”

Of course all knowledge that we have of this new **super-natural** life must come from God’s revelation to us, because we would never know of its existence, unless He told us of it. Unlike our natural “lives,” this “principle of life” and its activities are not known by any natural means.

Let us analyze man with this **super-natural** principle of life which is called sanctifying grace.

N.B. We have laid it down as a principle that each new kind of life gives a new kind of activity.



Man, with **super-natural** life (indicated by the broken line -----, which should be in red), has all the powers and activities of the “natural” man. But he has a *new* principle of life. What does grace, this new **super-natural** principle of life, give him in the way of *new* activity? (Grace, being a new principle of life, *must* give *new* activities.)

This **super-natural** principle of life gives man the ability to place actions that have an intimate, internal relation and connection with the face-to-face Vision of God, the Beatific Vision, Heaven. These actions are placed through the virtues of faith, hope and charity, which we may look upon as new faculties, i.e., **super-natural** mind and will. (This will be clearer from later explanation.)

Man without this **super-natural** principle of life is as incapable of performing a **super-natural** action (one bearing on Heaven) as a jackass, lacking

an intellectual soul, is incapable of thinking, and a cabbage, lacking an animal soul, is incapable of seeing.

With this **super-natural** principle of life (or as we say "in the state of sanctifying grace") man differs more from a man lacking it, than a man differs from a jackass. Why? Because mere man and jackass are both in the "natural" state of things; whereas man with this super-principle of life is in the **super-natural** order, and mere man is in the natural order.

Notanda

1. Since sanctifying grace is a "life," that which kills it and drives it out of the soul is called a **mortal** (i.e., death-bringing) sin; just as a wound that kills a man is called a mortal wound.

2. When a man has sanctifying grace he is a "saint" (holy) with a **small** "s." That is why St. Paul in his Epistles calls Christians "saints" or "called to be saints." To be a "Saint" with a capital "S" implies extraordinary holiness. (cf. "Hard-Headed Holiness," by F. P. LeBuffe, S.J., Queen's Work.)

3. It is this idea of "life" that is brought out in the beautiful simile of the vine and the branches (St. John 15:1-7). Indeed the theme of St. John's Gospel may be stated in Our Lord's own words (St. John 10:10): "I am come that they may have life, and may have it more abundantly." (It would be profitable to read quietly and *continuously* through the Gospel of St. John and note the constant repetition of the words: "life," "eternal life.")

4. Grace is said to be "eternal life" in the same way that an oak-tree seed is called an oak: "I planted an oak tree today." So too "the child is father to the man." The full out-flowering and mature development of grace is "eternal life," i.e., the face-to-face vision of God, Heaven. Father Faber put it beautifully: "Glory [i.e., being in Heaven] is grace at home."

B.

GRACE AS A NEW NATURE

LET us try to get another view of grace, a view which is a difficult one, but which is the ultimate analysis of grace, i. e., grace as a new, **super-natural nature**.

Here we must try first to get some idea of the **natural** make-up (constitution) of man and, from that, an idea of his natural "end," i.e., the purpose (or "why") of his existence which flows from his very nature. After we have gotten these ideas clearly and **only** after we have thus gotten them clearly, can we get any notion of the **super-natural** make-up (or constitution) of man and his **super-natural** "end," i.e., the purpose (or "why") of his **super-natural** existence.

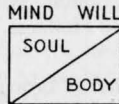
N.B. One cannot understand what a **super-dreadnought** or a **super-man** is unless one first knows what a dreadnought or a man is.

Part I. "Natural" Constitution and End

By natural constitution we mean the sum total of those things that go to make up man and without which he would not be man.

Let's put on our thinking-caps and look at ourselves as we can know ourselves by **reason** alone without looking at revelation. (Revelation is that which God has told us through the Bible and the Church. Cf. "What Is the Bible?" by F. P. LeBuffe, S. J., pp. 19, 20, America Press.)

Man, to be man, must have a body. He must also have a soul equipped with a mind and a will. If he did not have body and soul, mind and will, he would not be man. Hence if God wanted to create a **man**, He had to make a thing with body and soul, mind and will. If He didn't it would not be man. (Just as if He wanted to create a **cow**, and made a horse instead, the horse would not be a **cow**.)



N.B. 1. We do not mean by this graph to imply that the soul and body stand apart as it were. The soul is throughout the whole body. But this form of graph lends itself easiest to subsequent use.

N.B. 2. Remember that all these graphs are merely attempts to visualize spiritual and **super**-natural things. Hence they cannot be adequate representations.

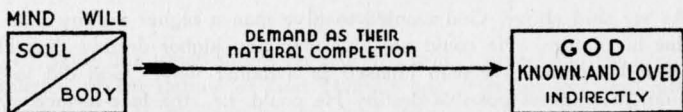
Now let us look into that mind and will and see how they act. That mind is always seeking to **know** more and more; and that will is always seeking to **have** more and more. (Philosophically we put it: man's mind is always seeking more and more "truth" and his will is always seeking more and more "good.") No matter what he knows, no matter what he has, he is never satisfied. He **can never** be satisfied until he gets **all** truth and **all** good.

But **all** truth and **all** good are found nowhere except in the one **infinite** Being, God. Anything short of infinity (un-limited-ness, all-including-ness) is finite (limited, lacking), and so man's mind and will could still reach out beyond it for something else; and so his search for complete satisfaction would still go on. (Alexander wanted more worlds to conquer; I'm not satisfied with my last year's suit, nor with my hat of 1937.)

Therefore to have his mind and will completely satisfied, man must know and love **God**. In this life man is so distracted by the things of sense and he knows God so imperfectly, that, as a result, he is never satisfied. A satisfying knowledge and love would be gained after **death** because the soul, separated from the body, would know other souls **directly** and thus, from other souls, i.e., other spirits, he would come to a more per-

fect knowledge of the "Great Spirit," God. This knowledge and love of God would be **indirect** (as it is in this life) i.e., drawn from created spirits. Man, so far as his **nature** demands, would never have seen God face-to-face, i.e., immediately and directly.

By the "**natural** end" of man therefore we mean the final, complete fulfillment of his **natural** tendencies and the full, rounded happiness that comes as a result. We have said that this can be had only in the knowledge and love of God in a future life. It must be had in **future** life since it is certainly never had in this present life. Sometime, somewhere his nature must be completed, otherwise God would have created a frustrated thing (unless, as we shall see, God gives him something higher). This is the completion of his human **nature** that God must give man if He creates him.



Notanda

1. It is this "end" of man which we investigate in that part of philosophy which is called "Ethics."

2. As a matter of fact, this **natural** end does not and never did actually exist for man, since from the beginning God raised Adam to a **super-natural** end.

3. This is the complete "natural" happiness which unbaptized infants have; the same happiness that we all would have had, if God, in His generosity, had not given us a **super-natural** destiny. But the infants get this by the accidental fact that they are unbaptized. It is not and was not their destiny, because God really wants them to get to the **super-natural** end of man.

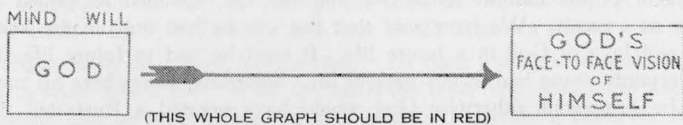
Part II. Super-natural Constitution and End

As we said in the last paragraphs, God, in creating man, if he wanted to make him **man**, must have given him a mind and a will; and giving him a mind and a will, God was obliged to give man as his end God Himself known and loved more perfectly and, hence, satisfyingly, but indirectly. But God wanted to give man a higher destiny than the one **due** his nature. He could give man no higher destiny than Himself; he could only give man Himself in a **higher way** than that which man's nature **required**. To understand this higher destiny we must examine a bit about God and how He is completely happy.

1. God's Nature

God has an infinite Mind which needs to know **immediately and directly** infinite truth; and He has an infinite Will which needs to love **immediately and directly** infinite good. God Himself would not be completely perfect and completely happy unless His Mind and Will had such an object. There

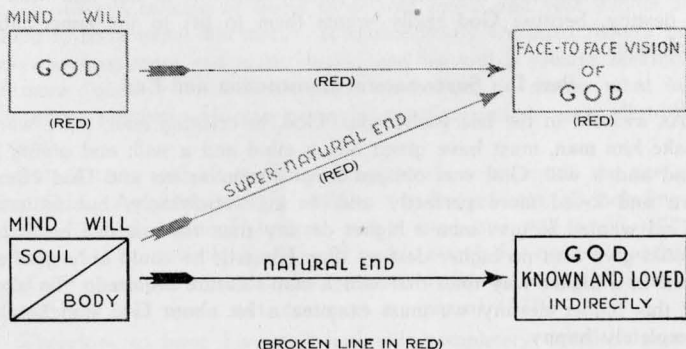
is no such object outside of God, for God alone is infinite truth and good. And so God must have an **immediate, face-to-face** knowledge and love of **Himself**. God's knowledge and love of Himself we call God's face-to-face vision of Himself, which, of course, is merely God knowing and loving Himself **within** Himself.



2. Man's Super-nature

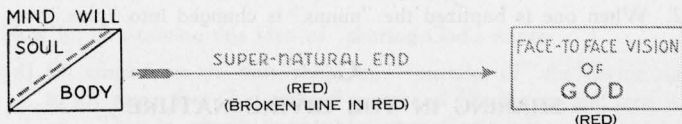
As we said above, God wanted to give man a higher destiny than the one **due** his nature. He could not give man any higher destiny than Himself. But He could give man Himself in a higher way. God did in fact give man the highest possible destiny He could, i.e., the **face-to-face** vision of God Himself, and this direct and immediate knowledge and love of God constitutes man's **super-natural** "end," which we call "Heaven," "the Beatific Vision," etc. This face-to-face vision of Himself is the same that completes God in His own happiness. Man, of course, will have it in a finite way, whereas God has it infinitely and from eternity. Theologians say that God "elevated," i.e., lifted up, man from the natural to the **super-natural** state. (That is why we call Adam's sin, the **Fall**. He **fell** from his **elevated** position.)

Let us try to put this in a picture and note that we should use red whenever the **super-natural** is indicated.



But look at the picture. There is nothing "red" in man to correspond to this new destiny. He has nothing on which this "red" destiny can build. Or to change our metaphor—he cannot see "red," he has no eye-power capable of seeing God in this new **red** way.

Hence God puts something "red" in man. This "red" thing is that **super-nature**, which we call sanctifying grace. So once again for a revised picture:



Man now with sanctifying grace, this **super-nature**, is on the same level as God Himself and has the same destiny as God Himself. Man has indeed been "elevated."

Notanda

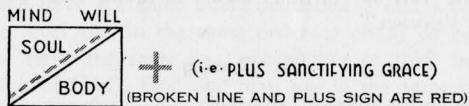
1. Since this **super-nature** (sanctifying grace) gives man the same final completion of his nature as God Himself has, it is the greatest gift that God Himself could give any creature that He might ever create. It does not lie within the omnipotence of God to give us a greater gift. (How we ought to prize sanctifying grace!)

2. A man without sanctifying grace is as incapable of seeing God face-to-face as a jackass or a cabbage is incapable of acts of knowledge and acts of free will (see Section 1, Part I, pp. 4-5).

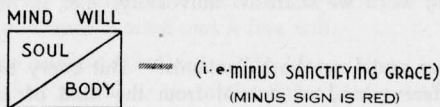
3. That is why a soul which dies in mortal sin **cannot** see God and so cannot go to Heaven. It has put out its **super-natural** eyes and so **cannot** see. This soul appears before God's judgment-seat, **blinded by its own act**—and God receives it for judgment thus blinded.

4. God gave Adam and Eve this **super-nature**. It was an **entirely free** gift and so God could attach any condition to their holding it for themselves and us, their children. They sinned and lost it for themselves. Adam by **his** sin lost it for us. This loss is Original Sin. So two other pictures:

(a) The way God wanted us to come into the world:



(b) The way we do come into the world:



Notanda

1. This lack of sanctifying grace due to the sin of Adam, is original sin. Original sin is not a bottle of black ink poured over the soul.
2. When one is baptized the "minus" is changed into "plus."

C.

SHARING IN THE DIVINE NATURE

St. Peter (2 Peter 1:4) tells us: "By whom [Christ] He [the Father] hath given us most great and precious promises that by these you may be made partakers of the divine nature," etc.

The **fact** that we are sharers or partakers of the divine nature is an article of faith—and is a **mystery**.

Notanda

1. A mystery is not nonsense. It is a truth I do not understand, i.e., I do not see how and why it is so, as I do see how and why $2 + 2 = 4$. I accept a mystery because **God** says it.

2. In every mystery I understand the subject of the sentence and the predicate of the sentence. What I do *not* understand is *how* that predicate belongs to that subject. For example: "God became man" (the Incarnation). I know what "God" is; I know what "man" is; what I do not know is *how* "God" can be "man." Or another: "The Virgin is a Mother" (Virgin Birth). I know what "Virgin" is; I know what "Mother" is; what I do not know is *how* a "virgin" is a "mother."

If I say: "God is oom oom"—that is not a mystery—it is nonsense because I don't know what "oom oom" means.

3. I accept a mystery "because God says so," i.e., an act of faith is an assent of my mind to a statement or fact because God is witness to the truth of that statement or fact. His "witnessing" to it, is what we call "revelation."

4. I make acts of **human** "faith" continually, i.e., I accept facts or statements on the "say-so" of other **men**. In **divine** faith I accept a fact or truth on God's "say-so."

1. Sharing

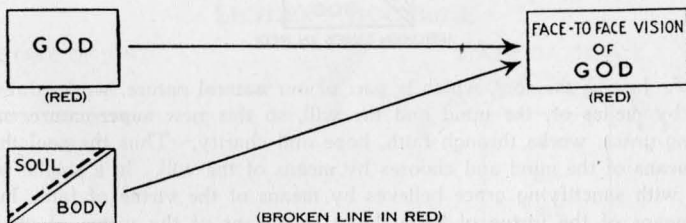
A. Let us examine the idea of "sharing":

- (a) If you and I have a cake and we eat it, we share the same cake in the same way (even though you eat more of it than I do). To use a big word we share it "univocally," i.e., in the same identical way.
- (b) A jackass and I are both "animals." But every bit of the jackass is a different kind of animal from the kind of animal every bit of me is. We both share in "animalness" but analogously.

(Analogy is likeness shot through and through with unlikeness; so that every part of one thing is like and unlike every part of another thing, e.g., old-rose color is "analogous" to red, since it is entirely like and entirely unlike red.)

B. Now let us examine this idea of "sharing God's nature":

- (a) Of course we do not "share in," "partake of" the divine nature, in the sense that God cuts off a piece of His nature and puts it into us. That is utterly impossible, since God's nature cannot be cut up into parts. He is a **spirit**. Hence we do not share His nature "univocally."
- (b) But we "share in," "partake of" the divine nature "analogously," because sanctifying grace, though it is a **created** thing (and therefore entirely **unlike** God), is so entirely **like** God, that God and we **must** have the **same** final completion of activities, i.e., the face-to-face vision of God Himself. (As we stated above, p. 10, God has the face-to-face vision of Himself from all eternity, completely and infinitely.) Thus our new **super**-nature and God's nature are so much alike that they inevitably lead to the same thing—the face-to-face vision of God.



2. Sharing in the Divine Nature

1. In mathematics we say that "two things equal to the same third thing, are equal to each other"; and likewise in philosophy we say that "two things which have the same final completion ("end") of their natures, are on the same level (or, in the same order or class) of beings." Hence if God and man have the same final completion of their beings (i.e., the face-to-face vision of God), God and man are in the same class of beings, i.e., man "shares" the divine nature.

2. We are "made to the image and likeness of God":

- (a) in the merely natural order because, like God, we are spirit, at least in part, and have a mind and a free will;
- (b) but in the **super**-natural order this "image and likeness" is far, far more perfect and leads us to the face-to-face vision of God. (Cf. p. 11.)

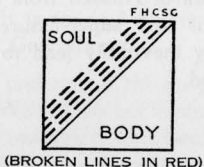
3. Many early writers of the Church speak of the reception of sanctifying grace as "deification," i.e., "God-becoming-ness."

4. This sharing in the divine nature is *frequently* stressed in the liturgy, e.g., Prayer at pouring of wine and water into chalice; Preface of the Ascension; Secret of 4th Sunday after Easter; Office of Blessed Sacrament, 1st Lesson of 2nd Nocturn, etc., etc.

5. St. Paul had this newness of nature in mind when he writes of "re-birth" (Titus 3:5); "new creature" (2 Cor. 5:17), etc.

St. John speaks of being "born of God" (John 1:13; 1 John 3:9; 4:7); "born of the Holy Ghost" (John 3:5), etc.

6. Along with sanctifying grace God "infuses" (i.e., "pours") into the soul the three super-natural virtues of faith, hope and charity which permanently reside there. (In the graph, F = faith, H = hope, C = charity, SG = sanctifying grace.)



7. Just as the soul, which is part of our **natural** nature, works through, and by means of, the mind and the will, so this new **super-nature**, sanctifying grace, works through faith, hope and charity. Thus the soul thinks by means of the mind and chooses by means of the will. In a similar way, man with sanctifying grace believes by means of the virtue of faith, hopes by means of the virtue of hope, loves by means of the virtue of charity.

8. By **any** mortal sin, one loses both sanctifying grace and charity, which are inseparable.

Only by a mortal sin against faith does one lose the infused virtue of faith.

Only by a mortal sin against hope does one lose the infused virtue of hope.

D.

AN INTERNAL GIFT, PERMANENT THOUGH LOSABLE

1. Internal

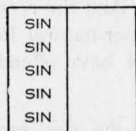
First of all, sanctifying grace, being a new **nature**, a **super-nature**, is something inside us, something **within** our soul.

(a) To be in "the state of grace" does not just mean that God loves us. That would not give us a new **nature**.

- (b) Nor does it mean that God has promised merely to out-balance our sins by crediting to our account a certain amount of the merits of Christ. This was Luther's theory, i.e., our sins remain, but God puts down to our credit in His "books" enough of Christ's merits to take us out of God's debt.

LUTHER'S DOCTRINE

STATE OF SIN



STATE OF GRACE

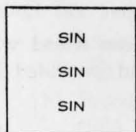


("CHRIST'S MERITS" IN RED.)

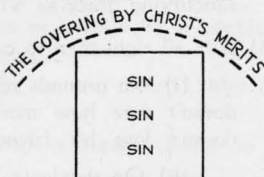
Luther put it another way. When we are "justified" (that is the technical word in theology for getting sanctifying grace after having sinned) our sins remain, but are blanketed over, covered up, by Christ's merits, so that God does not see them any longer, **though they are still there.**

LUTHER'S DOCTRINE

STATE OF SIN



STATE OF GRACE



("THE COVERING BY CHRIST'S MERITS" AND BROKEN LINE IN RED.)

- (c) The true Catholic idea of sanctifying grace is that God puts into our souls sanctifying grace (which we represent by a red line) which destroys our sins, and so they do not exist any longer.

CATHOLIC DOCTRINE

STATE OF SIN



STATE OF GRACE



(BROKEN LINE IN RED)

2. Permanent

So far as God is concerned sanctifying grace is to remain forever in our souls. **He** will not take it away of His own accord.

3. Losable

Once we get sanctifying grace, we have it forever, unless we commit a mortal, i.e., **dead-ly**, sin. A **mortal** sin is the one and only offense that can bring death (**mors**) to this new **living** nature within us. And the reason for this is that sanctifying grace is the token of God's super-natural **love** for us; and God does not love us, cannot love us, when we have offended Him in a serious matter.

N.B. Luther claimed that once a man is "justified" he can **never** lose it.

Notanda

Venial sin does not diminish sanctifying grace in our souls.

(a) When we sin venially, we are still God's friends—pretty mean friends, at times, it is true, but still friends—and so we do not lose or diminish sanctifying grace. One venial sin does not diminish it in even the slightest way; and so even after having committed 1,000 or 1,000,000 venial sins we still have the same amount of sanctifying grace as when we started.

(b) It is all right then to commit venial sin? Not at all:

(i) On grounds of decency. It is a pretty mean friend who doesn't care how much he offends another friend provided he doesn't lose his friendship.

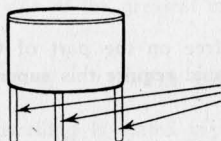
(ii) On theological grounds. We prove ourselves unworthy of God's special graces which we all need to conquer serious temptations when they come, and to practice virtue under trying circumstances.

(iii) On the grounds of merit. By sinning, we fail to practice virtue and so fail to grow in grace (cf. Sect. III, p. 22) and so lessen our happiness throughout all eternity.

(iv) On psychological grounds. By repeated venial sin, especially along one definite line, we grow weaker psychologically, i.e., we yield more readily to the sinful attraction each time it comes. The result is that if a strong temptation to a mortal sin comes along, we are most apt to yield.

Let's take an example: a tank of water is supported by wooden supports. The tank is full of water. Termites begin to eat away the **supports**. No water is lost. The tank may remain a long time on the weak supports. But if a big wind comes! Then this

“big wind,” which is a serious temptation to which the soul actually yields, knocks over the tank, smashes it, and all the water (grace) is lost. **None** of it was lost through the termites, i.e., venial sin.



TERMITES AT WORK

Section II

WHAT GRACE DOES

Part I. Adoption by God

ST. JOHN tells us (1 John 3:1, 2): “Behold what manner of charity the Father hath bestowed upon us; that we should be called, and should be the sons of God . . . Dearly beloved, we are now the sons of God.”

Is this merely a beautiful thought? A metaphor? A pious flight of imagination? No, it is an article of faith defined by the Council of Trent. And so we **are** adopted children of God.

1. Human Adoption

Let us try to understand what “adoption” means.

For human adoption (i.e., the adoption of a child by a couple) three things are required:

- (a) Likeness of nature. Human beings do not “adopt” dogs or cats; only **human** children.
- (b) Freedom of acceptance. The adopters **freely** choose to take a child as their own.
- (c) Right to inheritance. The adopted child has all the rights of a natural child to the love, devotion and property of its new parents.

N.B. Lack of children is not essential to adoption, since married people who already have children can, and sometimes do, adopt a child.

2. Divine Adoption

When, therefore, we speak of our being adopted or adoptive children of God, we should find these three conditions verified, if our words mean what they say. Let us see.

When we have this **super-nature**, i.e., are in the state of sanctifying grace:

- (a) There is a **likeness of nature** between God and us. This is precisely what we showed before. We **are** sharers in, partakers of, the divine nature.

- (b) There is **freedom of acceptance** by God, precisely because the whole of the **super-natural** order, including this new **super-nature**, sanctifying grace, is God's free gift. ("Being justified **freely** by his grace through the redemption that is in Christ Jesus," Romans 3:24.)

N.B. Recall that it is so free on the part of God that no creature He might ever create could **require** this **super-nature** from Him.

- (c) There is the **right of inheritance**, because through sanctifying grace, we have a right to have God Himself as our own possession through all eternity. ("For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God and joint-heirs with Christ," Rom. 8:16, 17.)

And in this life we are the objects of His special fatherly love and care, members of His household. (Eph. 2:19.)

N.B. God does not need us, and that is why we called attention to the fact that need or lack of children is not a necessary condition for adoption.

All the conditions, therefore, for real adoption are verified and so God is truly our **Father** and we are His **children**. As St. Paul says (Gal. 4:7): "Therefore now he is not a servant (literally **slave**), but a son. And if a son, an heir also through God."

Scheme

Human Adoption		Divine Adoption
Likeness of nature	↔	Likeness of nature through sanctifying grace
Freedom of acceptance	↔	Everything super-natural is a most free gift of God
Right to inheritance	↔	Right to God Himself through the face-to-face vision

Notanda

1. By nature we are merely **creatures** of God, our Creator, to whom we owe obedience and love. Hence if God had not elevated us to the "super-natural order" but created us to exist in "the natural order" only, then He would not have been our **Father**, nor would we have been His **children**.

2. Being children, we should have special food, different from that of servants. Hence Christ has given us Himself in the Blessed Sacrament, which is the food which "corresponds to our dignity as children and sustains us in that sublime relation." (Pohle-Preuss, "Grace," p. 360.)

Part II. Indwelling of the Holy Ghost

THE second and most marvelous effect of sanctifying grace, this new **super-nature**, is the indwelling of the Holy Ghost. Here we are confronted with one of the greatest mysteries of our Faith.

1. The **FACT** of Indwelling

This indwelling is stated in various parts of the New Testament:

St. John 14:16, 17—"And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever . . . but you shall know him; because he shall abide with you, and shall be in you."

1 Corinthians 3:16—"Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?"

(Cf. also Rom. 5:5; 8:11—1 Cor. 6:19, etc., etc.)

Let us try to get **some** idea of this mystery.

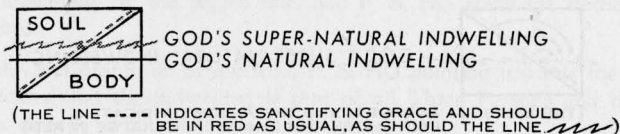
1. First we know that God is everywhere and that He is therefore in everything and around everything, filling all space. This is a merely **natural** indwelling of God. Let's put that into a picture, showing God being in a man, a horse, a tree, a stone. The straight line is God's natural indwelling and so is indicated by black.



Hence God is even in a sinner, even in Hell itself. He cannot help being there.

2. By our Catholic Faith we are taught that there is a special, new indwelling of God in the person in the state of sanctifying grace. Just as our **natural** condition implies the natural, omnipresent indwelling of God, so our new **super-natural** condition entails a new kind of indwelling, a **super-natural** indwelling of God. (Cf. I Cor. 3:16, 17; 6:19, etc.)

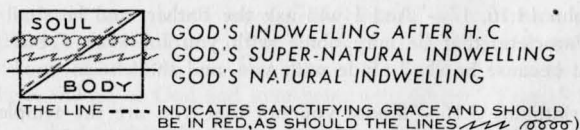
So—another picture. God's **super-natural** indwelling is indicated by the jagged line which should be in red.



Notanda

1. This indwelling is called the "Uncreated Grace," since God is uncreated. Sanctifying grace is called "created grace," because God produces it and puts it into our souls.

2. For the **few** precious moments after Holy Communion when Our Lord, true God and true man, is really present within us, there is a **third** mystery-full presence of God within us. This further **super-natural** indwelling is indicated by the looped line and should be in red.

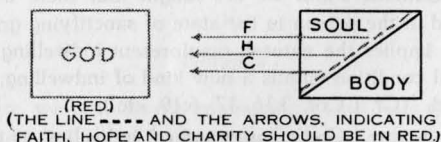


2. The HOW of Indwelling

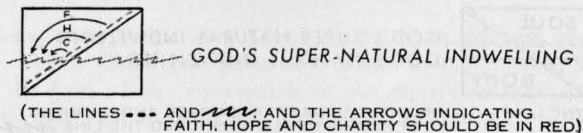
Of the fact of this indwelling we are **certain** from faith. When we **try to explain** it, we find many difficulties.

- (a) We may try to explain the precise new-ness of this indwelling by saying that God is present within us as a **Friend**. He wants us:
- (i) by acts of **faith** to know Him and to adore Him as the **Friend-present-within-us**;
 - (ii) by acts of **hope** to long to see face-to-face the **Friend-present-within-us**;
 - (iii) by acts of **love** to show our love for the **Friend-present-within-us**.
- (b) We can pray to God and honor Him as **outside** of us (we call this in theology His transcendence); or we can look on Him as **super-naturally** present inside us (His **super-natural** immanence). Let us try two more pictures:

GOD-OUTSIDE-OF-US



GOD-INSIDE-OF-US



3. WHO Indwells

A further question arises. Just **who** indwells in the soul of the person in the state of sanctifying grace? There are two opinions on this matter.

N.B. It is not surprising that theologians hold different opinions as to the deeper explanation of mysteries. God has revealed much to us definitely and clearly, e.g., that there are three Persons in One God, that God became Man, that Mary was a Virgin-Mother, etc. About these definite, clear revelations, theologians think and reason and try to delve deeper into the mysteries, asking "how" and "why," etc. Here they are using their own minds. Hence it is that we have "probable" opinions: some theologians holding one view, others another view, according as they think they detect the inner depths and reasons of God's mysteries.

Hence back to our question: **Who** indwells? There are two opinions:

1. The indwelling is peculiar and proper to the Holy Ghost. (Just as in the Blessed Sacrament the Real Presence is peculiar and proper to the Second Person of the Blessed Trinity, since only the Second Person became incarnate.)

2. The indwelling is equally the indwelling of the three Divine Persons, though we "appropriate" it (i.e., talk of it as though it belonged) to the Holy Ghost in a peculiar way.

N.B. We "appropriate" a thing to one Divine Person when we talk of it as though it belonged to that Divine Person in a particular way, though actually it belongs to all Three, e.g., omnipotence and works of power to God the Father (though all Three Persons are omnipotent and all equally create); wisdom and its work (the order of the universe) to God the Son; love and the work of sanctification to God the Holy Ghost.

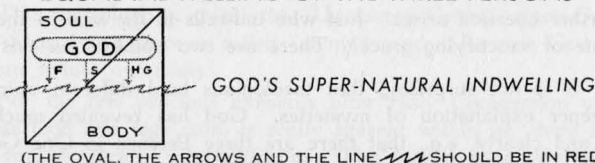
(See article in **Cath. Encycl.**, Vol. I, p. 658, "Appropriation"; "The Holy Trinity," J. P. Arendzen, Ch. IX, pp. 19-26; "The Gift of Pentecost," M. Meschler, S.J., Ch. IV.)

2. Of course, wherever one Person of the Blessed Trinity is, there the other Two must be. But the question here is does the presence of sanctifying grace give us a new "link" directly with all **Three** Persons of the Blessed Trinity, or directly only with the **Holy Ghost** and only indirectly with the Father and the Son.

Can we try to picture these two opinions about one of the greatest and deepest mysteries of our faith? Let's see. We represent God's **supernatural** indwelling by the jagged line, and F, S, HG stand for Father, Son, Holy Ghost.

In the first graph, an arrow from F, S, HG pointing towards the jagged line indicates that the indwelling is that of all Three Persons and that the "link" is directly with all three.

EQUAL INDWELLING OF THE THREE PERSONS



In the second graph, an arrow from HG alone pointing towards the jagged line indicates that the indwelling is proper to the Holy Ghost alone, though the Father and Son are present too, but the "link" is not with them. (That is why the arrows of F and S point away from the jagged line.)

INDWELLING PECULIAR TO THE HOLY GHOST



(THE OVAL, THE ARROWS AND THE LINE  SHOULD BE IN RED.)

Notanda

1. Most theologians hold that the "link" is directly with all Three Divine Persons and that we merely "appropriate" it to the Holy Ghost, though some eminent theologians defend the doctrine of the **special** indwelling of the Holy Ghost.
2. If the doctrine of the **special** indwelling of the Holy Ghost is the true doctrine, then:
 - (a) In the Incarnation there is the **substantial** union of the **Second** Person with human nature;
 - (b) In the indwelling there is the **accidental** union of the **Third** Person with human nature.

Section III

GRACE GROWS

- I. Sanctifying grace is not something inert: (a) it is dynamic; (b) it grows and increases.
1. It is **dynamic**. This follows immediately from the fact that sanctifying grace is a new kind of life (see Sect. I, Pt. II, p. 6). Being life (*vita*), it vitalizes and energizes our actions:
 - (a) Sanctifying grace **vitalizes** our actions. Our actions now have a new power in them, because they have a connection with Heaven, they have a relation to the face-to-face Vision of God.

(b) Sanctifying grace **energizes** our actions because through the infused virtues of faith, hope and charity, and through the Holy Ghost really indwelling within us, we are **stirred up** and **urged on** to holier acting and to holier living.

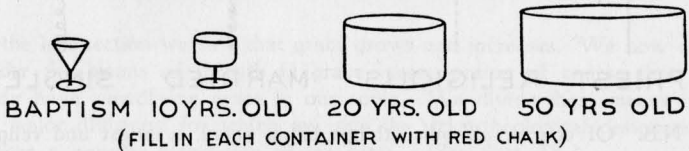
2. It **grows and increases**.

A final amount of sanctifying grace is not put once and for all into the soul by God. At the moment of Baptism (either of water, or of desire) God does put a certain amount into the soul. But this increases

- (a) with every good act we perform;
- (b) with every temptation we conquer.

Let's try to visualize the growth of grace through the years subsequent to Baptism. We suppose we have not lost grace.

N.B. We are here trying to visualize the **amount of grace** in our souls, not the size of our souls.



Notanda

1. We say "with **every** good act we perform." Note that these good acts may be:

- (a) difficult things, e.g., studying, praying, going to Mass, etc.
- (b) pleasant things, e.g., eating, drinking, playing, dancing, etc.

If I study, when I get through, I have more learning in my head and more sanctifying grace in my soul.

If I eat a chocolate nut sundae, when I get through I have a chocolate nut sundae inside of me and more sanctifying grace, too. (Cf. "Hard-Headed Holiness" by F. P. LeBuffe, S.J., *The Queen's Work*.)

N.B. To make more certain of this increase and to make the increase greater, we should often make an intention (as in the Morning Offering) in order to let God see that we want our acts to be supernatural, and to increase our own fervor.

2. We also say "with every **temptation** we conquer."

That is the great consolation when we are tempted, and yet conquer. For then we have more sanctifying grace than before.

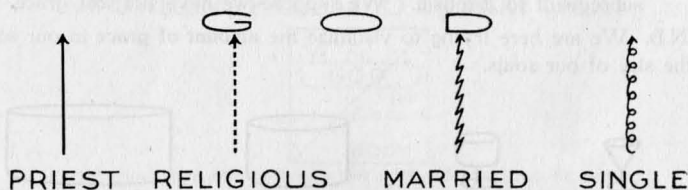
(It is therefore a **sad** mistake to be discouraged if temptations come. They are real helps to Heaven, if we fight and win.)

II. "The sky is the limit" for growth in holiness.

1. To **each** of us Christ said: "Be ye perfect as also your heavenly Father is perfect" (Mt. 5:48)—and God is **infinitely** holy, holy without **any** limits.

Therefore I can **never** say that I am as holy as God wants me to be; and then stop trying to be holier.

2. However there is a different way of attaining holiness in each state of life. Since supernatural holiness is sanctifying grace, it is fundamentally the same in all. But there are different types of holiness according as different virtues are dominant. Let's try to visualize four major types of holiness, each tending without limit to God (whole graph in red):



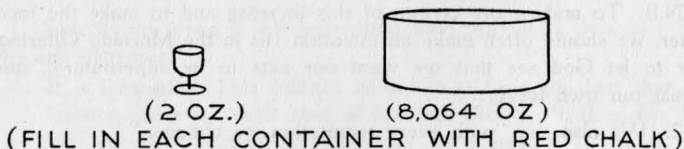
N.B. Of course, all other things being equal, a priest and religious have more plentiful means of grace always at hand and so holiness **should** be easier. They are in "the way of perfection." They are, by their state of life, headed **straight** for God. But married and single folk **can** reach similar heights.

III. Sanctifying grace is the measure of eternal happiness.

The amount of our knowledge and love of God (and consequently our happiness) throughout all eternity will correspond **directly** to the amount of sanctifying grace we have in our souls when we die. "Grace measures glory." ("Glory" means the face-to-face vision of God.)

If A dies with a wine glass full of grace (2 oz.), then A will have a wine glass full of happiness for all eternity.

If B dies with a hogshead full of grace (8,064 oz.), then B will have a hogshead full of happiness for all eternity.



Notanda

1. Both A and B will be **completely** happy because each will have all the happiness that he can hold. Each is **full**. Yet B will have 4,032 times

the happiness of A! (A hogshead full of water is not more full of water than a wineglass full of water; but it does hold more.)

2. A will not be jealous of B because A will clearly recognize:

(i) that B deserves that much happiness:

(ii) that A himself has **all he can hold**.

3. But why won't A be dissatisfied with himself since he knows he too could have had 8,064 oz. of grace and so of eternal happiness?

(This will be answered in Heaven. Another reason for getting there!)

4. The practical application to oneself is: **get busy**, i.e., try to be as holy as you can. And recall: "The sky is the limit" in **every** walk of life.

Section IV

MEANS OF GROWTH

IN the last section we saw that grace grows and increases. We now consider the means of growth in grace, presupposing of course that we already have sanctifying grace in our souls. We divide these means into three major divisions, for which we give the strict theological designations and then a popular translation of the same. (See Sect. IX.)

Notanda

1. It will be best to read through the entire explanation and then come back to study each illustration more closely. The reason for this is that one explanation sheds light on the other.

2. In order that the examples may be valid, we suppose that the person has the **same** amount of good dispositions when he uses each **different** means of grace. This is essential.

So let us suppose that he has good dispositions of 10° sanctifying grace and 10° actual fervor at the time he uses each means of grace.

A. Ex Opere Operantis—"Going It Alone"

Here the merit and worth of our action depends immediately on **our** good dispositions and **our** cooperation with the grace of God, e.g., we say a kind word, do a kind deed, perform an act of mortification. Then we do get an increase of sanctifying grace, but it is entirely due to **our** cooperation. Hence the theological phrase: **ex opere operantis**, i.e., "from the work of the one working." We style this in an everyday way—"going it alone."

We may visualize this means as an old farm-pump, getting grace from a well or reservoir of sanctifying grace.



(FILL IN RESERVOIR WITH RED CHALK AND DRAW LINE - - - - IN RED.)

Notanda

1. Of course there is no reservoir of grace. Each bit of sanctifying grace is produced by God and put immediately into the soul by God.
2. Note we do get an increase of grace but not so much. An old farm-pump is hard to work. This is visualized by the **single** stream from the pump.

B. Ex Opere Operantis Ecclesiae—"Going It With the Church"

Here we are dealing with the sacramentals. Being blessed by the Church, when we use them, it is as though we **and the Church** perform the action. If I bless myself **without** holy water, the action is meritorious **ex opere operantis**, i.e., I am "going it alone." But if I bless myself **with** holy water, I **and the Church** bless myself, and so the work is **ex opere operantis Ecclesiae**, i.e., "from the work of the Church working." I am "going it with the Church." Though my dispositions are the same in both cases, I get a greater increase of sanctifying grace when I use holy water, since the action is more meritorious, because of the co-working Church. Let us visualize this by a faucet which draws from the reservoir of sanctifying grace:



(FILL IN RESERVOIR WITH RED CHALK AND DRAW LINE - - - - IN RED.)

With the **same** good dispositions we get **more** sanctifying grace, as is visualized by the **larger** stream coming out of the faucet, and we get it more easily because a faucet is easier to work than an old farm-pump.

C. Ex Opere Operato—"Going It With Christ"

Here we are dealing with the sacraments. The sacraments are the **great** channels of grace instituted by Christ and they bring about their

effect "**ex opere operato**" literally "from the work that is performed." We may translate "**ex opere operato**" freely and with proper understanding—"automatically," i.e., if the dispositions are present, the sacraments of **themselves** increase sanctifying grace in the soul.

In order to carry on the popular phraseology—and we say it with all reverence—we are "going it with Christ." **He and** we are active in the reception of the Sacraments.

Let us try to visualize this by an automatic showerbath which operates by stepping on a level-with-the-floor treadle or platform, thus precluding all but a little effort on our part:



(FILL IN RESERVOIR WITH RED CHALK AND DRAW LINE - - - - IN RED.)

With the **same** good dispositions we get abundantly more sanctifying grace as is visualized by the **plenteous** stream coming from the showerbath, and get it more easily through the reception of a sacrament than through the old farm-pump ("going it alone"), or the faucet ("going it with the Church").

Resumé

In order to completely visualize this fundamental fact of the three major means of growing in grace, let us unite the pictures in one:



(FILL IN RESERVOIR WITH RED CHALK AND DRAW LINE - - - - IN RED.)

Hence with good dispositions of 10° sanctifying grace and 10° actual fervor at the time of acting:

- (a) some increase of grace will be received from saying my beads on my fingers;

- (b) a larger increase of grace will be received from saying my beads on a pair of blessed beads;
- (c) a far, far larger increase of grace will be received from receiving Holy Communion or going to Confession, being ordained or getting married, etc., etc.

Section V

GRACE BEFORE CHRIST

BEFORE considering the sacraments as the greatest means of growing in grace, we shall consider God's gift of grace in the various **theological** periods of history.

I. Theological Periods of History

1. The Period of Original Justice—the period before the Fall when Adam and Eve still possessed the sanctifying grace God had originally given them.

N.B. "Justice" here is roughly the same as grace.

2. The Period of Fallen Nature—the period from the moment of Adam's sin (*not* Eve's) until God promised them the Redeemer.

N.B. Eve's sin was personal; Adam's sin was racial. Hence Eve sinned for herself alone; Adam for all of us.

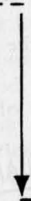
3. The Period of Fallen but Repaired Nature—the period from the time God promised the Redeemer until the end of the world. (We live in this period.)

N.B. Human nature is said to have been "repaired"

- (a) because God did restore to man the super-natural destiny that Adam had thrown away;
- (b) because God gave, gives, and will give, to each man the chance to get sanctifying grace, i.e., that super-nature which renders us fit to actually attain our super-natural destiny;
- (c) but God did not restore to mankind all the gifts He had originally given to Adam, e.g., perfect control of the passions, immortality of the body, etc.;
- (d) hence the state of fallen but repaired nature is not as high as the state of original justice.

We may visualize these periods and the fall and restoration thus:

ORIG. JUST.



FALLEN NAT.



FALLEN BUT REPAIRED NATURE

(BROKEN LINES IN RED.)

Notanda

1. We have no least idea of the length of the periods of Original Justice and of Fallen Nature, because we do not know:

- (a) how long Adam had lived before he sinned;
- (b) how long it was after Adam's sin before God promised the Redeemer.

Presumably however they were both short, especially Period Two.

2. Nor have we a definite idea of the length, up to the present, of the third period, i.e., of Fallen but Repaired Nature, since we do not know how many thousands of years man has been on this earth. And we have no least idea how far away or near the end of the world may be.

II. Grace During These Periods

1. In the period of Original Justice, Adam and Eve had sanctifying grace.

2. In the period of the Fall, Adam and Eve had no sanctifying grace, for they had thrown God's gift away by sin.

3. In the period of Fallen but Repaired Nature, men obtained sanctifying and actual grace because of Christ's Redemption, i.e., His death on the Cross.

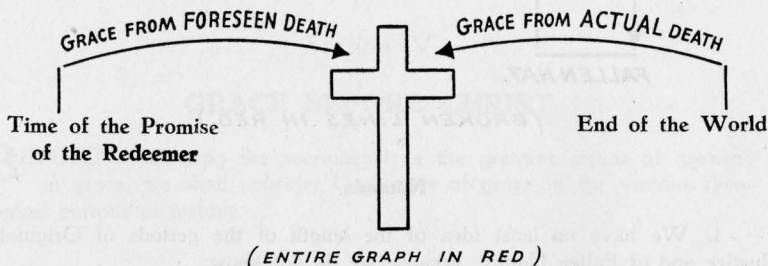
But we must note a further division in this period of Fallen but Repaired Nature:

- (a) the period from the time of the promise of the Redeemer up to Christ's death;
- (b) the period from Christ's death to the end of the world.

We have said that **all** men obtained grace during this period, and that they obtained it because of Christ's merits. But they obtained it in a different way:

- (a) **before** Christ's death, men received grace because of the **foreseen** death and merits of Christ;
- (b) **after** Christ's death, men receive grace because of the **actual historical** death and merits of Christ.

The Crucifixion therefore is literally the dividing point of history.



God in His mercy was willing to let man "draw on," "borrow against" the future merits of Christ; just as a man "draws on," "borrows against" his life insurance or on an inheritance which is due him by a will but which has not been actually paid to him.

Notanda

1. It has been stressed that **all** men received and receive grace from the time God promised the Redeemer. Thus Jews and pagans in the Old Law, Catholics, Protestants, Jews and pagans in the New Law **all** received, and do receive, and will receive grace, until the end of the world; and every single grace is from **Christ**. **Every** holy person through the ages, after the Fall, has been holy through graces given him because of Christ.

2. As to the distribution of grace:

- (a) grace comes more plentifully in the New Law than in the Old Law;
- (b) in the Old Law grace came more plentifully to the Jews than to the pagans;
- (c) in the New Law grace comes more plentifully to Catholics than to others.

III. Means of Grace Before Christ

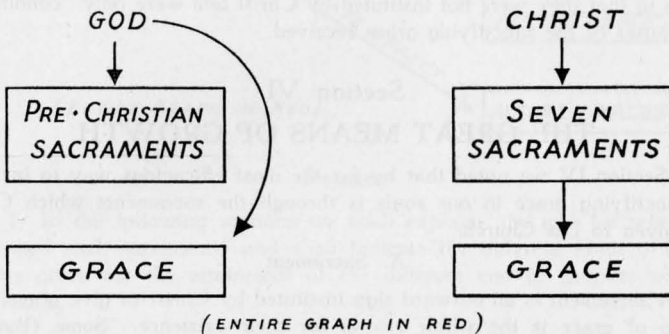
1. All the means which we have at our disposal **ex opere operantis** (cf. Sect. IV), were at the disposal of men in pre-Christian times: prayer, alms-giving, good works, etc.

2. There were sacraments too before Christ and such a sacrament is defined as "an outward sign instituted by **God** to give grace."

3. The difference between the sacraments of the New Law and the pre-Christian sacraments, i.e., those of the times **before** Christ are many, but two are important:

- (a) Christ, **the Man-God**, instituted our seven sacraments; God, as God, instituted the others;
- (b) Our sacraments actually **cause** grace; the others were merely **conditions** of grace (Just as an act of perfect contrition or of perfect love is now a "condition" for receiving God's grace, if we are in the state of mortal sin and cannot get to confession.)

We may visualize these differences thus:



N.B. An example will make clear the difference between a "cause" and a "condition": the glass in my window is the "condition" whereby sunlight comes into my room, but the sun is the "cause" of the light.

IV. Kinds of Sacraments Before Christ

Here we must again mark off different theological periods within the general period which we have called the period of Fallen but Repaired Nature and indicate the sacraments peculiar to each period.

1. During the period from the Fall until Abraham, which period is called "The State of the Law of Nature." At that time there was a "Sacrament of Nature," which was some act of reverence to God on the part of the parent whereby a child was freed from original sin.

2. During the period from Abraham to Moses there was the Sacrament of Circumcision for Jewish male infants, the "Sacrament of Nature" continuing for Jewish female infants and for all pagan children.

3. During the period from Moses to Christ, which period is called "The Old Testament" or "The Old Law" or "The Mosaic Law," there were many sacraments:

- (a) circumcision—prefiguring Baptism;

- (b) ceremonies of ordination of Levites and priests—prefiguring Orders;
- (c) ceremonies and sacrifices of expiation and penance—prefiguring Penance;
- (d) ceremonies such as the eating of the Paschal Lamb and the loaves of propitiation—prefiguring the Eucharist.

N.B. One of the best treatises in English on sacraments before the New Law is in Pohle-Preuss, "The Sacraments, I" Pt. I, Ch. I, Sec. 2. See also "Cath. Encyclopedia," Vol. XIII, pp. 295-296, "Sacraments."

Recall again that these sacraments differed essentially from our sacraments in that they were not instituted by Christ and were only "conditions" not causes of the sanctifying grace received.

Section VI

THE GREAT MEANS OF GROWTH

IN Section IV we noted that by far the most efficacious way to increase sanctifying grace in our souls is through the sacraments which Christ has given to His Church.

A. Sacrament

A sacrament is an outward sign instituted by Christ to give grace. The giving of grace is the whole reason for their existence. Some (Baptism and Penance) have as their explicit purpose to give sanctifying grace to a soul in mortal sin, though they will increase sanctifying grace in a soul already possessing it. (These two sacraments are called sacraments of the dead, i.e., of those dead in the super-natural order by reason of the **dead**-ly [mortal] sin.) All the others have as their explicit purpose to increase sanctifying grace in a soul and hence they presuppose its presence in the soul of the recipient. (Hence all these sacraments are called sacraments of the living, i.e., of those alive super-naturally through sanctifying grace.)

B. Effect of a Sacrament

However the effect of a sacrament is not one simple thing. We should speak rather of the effects of a sacrament.

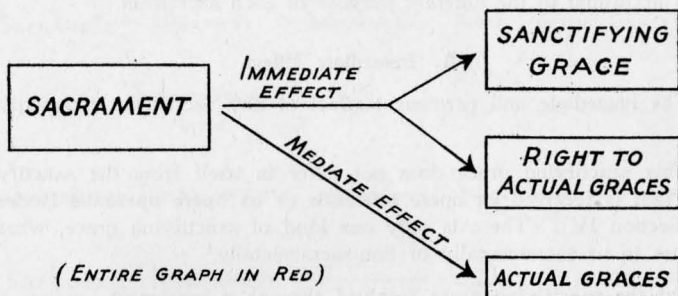
What are these effects?

1. The primary and immediate effect of a sacrament is twofold:
 - (a) sanctifying grace, i.e., that new **super**-nature which God has deigned to give us;
 - (b) a right or claim to have God give us actual graces "to attain the end for which He instituted each sacrament."

2. The secondary and mediate effect of a sacrament is a series of actual graces.

These are given us as the need arises in our lives "to attain the end for which He instituted each sacrament." These are the "sacramental" graces of which the Catechism speaks.

We may visualize these effects thus:



Notanda

1. In the following sections we shall explain "the end for which He instituted each sacrament" and shall indicate the different kinds of actual graces given for the attainment of the different end or purpose of each sacrament.

2. The **right** to actual graces is a real claim on God, granted us through His mercy, to have Him grant us these actual graces. If we have received the sacrament we have a **right** to the graces. If we have not received the sacrament, we have no **claim** on God, though He **may** give them in His mercy. For example, if I have been anointed I have a **right** to the actual graces to bear the cross of my sickness well and holily.

3. This right to actual graces and the length of time during which we receive such graces varies according as a sacrament is repeatable, i.e., may be received only once or more than once.

- (a) In Baptism, Confirmation and Holy Orders the right and the reception of actual graces lasts as long as life lasts.
- (b) In Marriage they last until one party dies and until all duties are fulfilled as to upbringing of children.
- (c) In Extreme Unction they last until death or until one has definitely recovered.
- (d) In Penance and Holy Eucharist it is difficult to say how long they last, though it is certain that they last for a time only.

Hence it is advisable to receive these last two sacraments frequently so that the **right** may be renewed and thus we shall not "run out" of these actual graces.

Section VII

THE SACRAMENTS IN GENERAL

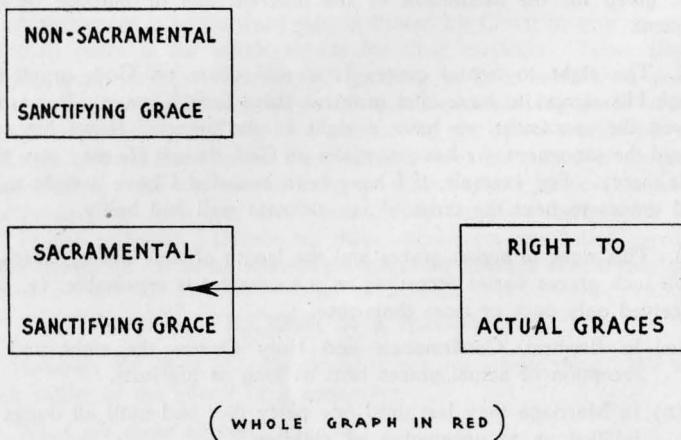
IN THE preceding section we spoke of the immediate and mediate effects of the sacraments and indicated that there was a difference in their effects according to the different purpose of each sacrament.

A. Immediate Effect

The immediate and permanent effect of any sacrament is sanctifying grace.

This sanctifying grace does not differ in itself from the sanctifying grace that is received **ex opere operantis** or **ex opere operantis Ecclesiae** (Cf. Section IV). There is **only one** kind of sanctifying grace, whether it comes to us sacramentally or non-sacramentally.

But the sanctifying grace received through a sacrament implies, connotes (has "tied in with it") something that sanctifying grace, otherwise received, does not imply (has not "tied in with it"). Sacramentally-received sanctifying grace has "tied in with it" a "right" to actual graces. (See preceding Section.)



And it is precisely this **right** that differs in each sacrament. Each sacrament according to its different purposes gives a right to a different kind of actual grace.

B. Mediate Effect

Hence, to realize and to visualize these differences, we must try to realize and visualize the different purposes and the different actual graces to which each sacrament gives a right.

N.B. This graph **must** be read in conjunction with the explanation of each individual sacrament in Section VIII. Otherwise its brevity will be confusing and misleading.

DIFFERENCES IN THE SACRAMENTS

SACRAMENT	PURPOSE	SANCTIFYING GRACE	RIGHT	ACTUAL GRACES
BAPTISM	SUPERNATURAL LIFE	————	○	○○○○○○○ ETC.
CONFIRMATION	DEFENSE OF FAITH	————	⌋	⌋⌋⌋⌋⌋ ETC.
HOLY EUCHARIST.	NOURISHMENT	————	△	△△△△△ ETC.
PENANCE	ORDINARY CURE	————	┌	┌┌┌┌┌ ETC.
EXTREME UNCTION	EXTRA-ORD. CURE	————	X	XXXXXX ETC.
HOLY ORDERS	GOVERNMENT	————	□	□□□□□ ETC.
MATRIMONY	HOLY PROPAGATION	————	T	TTTTTT ETC.

(THE LINES ——— AND ALL SYMBOLS IN RED.)

Of course, the whole visualization is a simplification (but, it is hoped, not an over-simplification) of a great deal of doctrine and should be read and studied **only in conjunction** with the subsequent sections where each sacrament will receive individual treatment. Here the major aspects only of the graph are noted:

1. Each sacrament has a different purpose.
2. All sacraments give the same kind of sanctifying grace (there being one only kind).
3. The "right" differs according to the purpose of the sacrament.
4. The actual graces that come because of that "right" differ in like manner.

C. Fitness of SEVEN Sacraments

Christ, of course, could have instituted as many sacraments as He pleased, but there seems to be a special fitness in "**seven**," corresponding **super-naturally** to the needs of our individual and social **natural** lives:

	NATURAL		SUPER-NATURAL
Individual	Birth «—————»		Baptism
Life	Growth «—————»		Confirmation
	Nourishment «—————»		Holy Eucharist
	Ordinary Remedies «—————»		Penance
	Extraordinary Remedies «—————»		Extreme Unction
Social	Government «—————»		Holy Orders
Life	Marriage «—————»		Sacramental Marriage

(Pohle-Preuss, "Sacraments, I," pp. 44-51, is excellent on this subject of the fitness of "seven.")

Section VIII

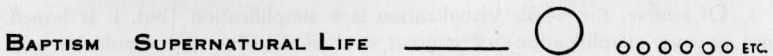
THE SACRAMENTS INDIVIDUALLY

IN Section VII we considered the sacraments in general, indicating that each one (a) has a precise, different purpose, and gives (b) sanctifying grace; (c) a right to actual graces in keeping with the purpose of the individual sacrament; (d) these actual graces as they are needed. We shall now consider each sacrament individually so as to get a deeper knowledge of the wonderful means of grace God has given us. Our treatment will be under the four headings just indicated.

N.B. Since we are considering how to teach sanctifying grace, and that only, we shall omit all consideration of the "character" imprinted on our souls by the three sacraments, Baptism, Confirmation and Holy Orders.

I. Baptism

Let us first recall the graph:



1. The Purpose of Baptism

In the graph this is indicated to be the gift of Supernatural Life. But this simple expression of its purpose may and should be further evolved. Being the sacrament of spiritual **birth**, the **foundation** sacrament—for without it none other is valid—it does three things:

- (a) it gives the supernatural life, which is sanctifying grace, thus remitting original sin;
- (b) it gives faith, i.e., it brings to the soul of the recipient the "infused" virtue of faith. God, Himself, through the sacrament, gives to the soul an **abiding** principle (habit) of faith, whereby
 - (1) we **habitually** believe the truths of the Catholic faith;

(2) we have the constant ability to make **acts** of faith.

N.B. In the case of non-baptized adults, the abiding virtue of faith may be granted by God before Baptism.

(c) it admits the baptized person to membership in the visible Church, i.e., into the Mystical Body.

N.B. We do not know whether Our Blessed Mother was baptized or not. She could have been baptized for the third reason; she could not be for the first or second since she had grace and faith from the moment of her Immaculate Conception.

2. Sanctifying Grace from Baptism

Being a "sacrament of the dead" its direct purpose is to remove original sin (which, it is recalled, is a **deprivation** [lack] of sanctifying grace due to Adam's sin, cf. Section I, Pt. II, at the end) by the infusion of sanctifying grace. If sanctifying grace is already in the soul because of Baptism of Desire, i.e., an act of perfect love or of perfect contrition, then it increases sanctifying grace.

3. Right to Actual Graces

Since the purpose of Baptism is to give us supernatural life and make us members of the Mystical Body, the actual graces, to which we receive a right, are actual graces to **keep** that life and retain membership in the visible Church. This right lasts throughout life.

4. Actual Graces From Baptism

Hence throughout life **precisely because we have been baptized**, we receive actual graces

- (a) to make acts of faith;
- (b) to repel temptations against faith;
- (c) to act becomingly as members of the Mystical Body of Christ, which is the Church.

II. Confirmation

First let us recall the graph:

CONFIRMATION DEFENSE OF FAITH ————— ∩ ↓ ↓ ↓ ↓ ↓ ↓ ETC

1. Purpose of Confirmation

This is well expressed in the words of the catechism: "Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ."

It is the sacrament of super-natural **growth**:

- (a) we become strong and perfect Christians, developing and perfecting our own individual faith;
- (b) we become "defenders of the faith," i.e., soldiers fighting in upbuilding and defending the Mystical Body.

N.B. It is for this latter reason that Confirmation is rightly called "the Sacrament of Catholic Action." (Cf. Fr. Lord's pamphlet under that title.)

2. Sanctifying Grace From Confirmation

Being a "sacrament of the living," Confirmation pre-supposes the presence of grace in the soul of the recipient.

N.B. Remember that this sanctifying grace is the same kind as received from Baptism but the "right" tied in with it is different.

3. Right to Actual Graces

The purpose of Confirmation being an increased strength and vigor in our spiritual life and an increased and increasing alacrity in the furtherance and defense of the Church, we receive a right to have God give us those graces when and as we need them. This right lasts through life.

4. Actual Graces from Confirmation

Hence throughout life, precisely **because we have been confirmed**, we receive actual graces:

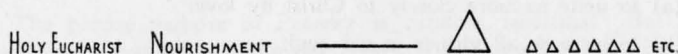
- (a) to "grow up" as Catholics, and not remain infantile, sub-normal members of the Church.
- (b) to be **militant** Catholics
 - (1) defending the Church "against all comers";
 - (2) trying, according to our ability and opportunity, to make known the truths of faith;
 - (3) trying, according to our ability and opportunity, to gain new members, i.e., make converts.

N.B. 1. This increased vigor and increased alacrity suppose a corresponding growth in the knowledge and understanding of our faith. An ignorant, untrained soldier is at best a liability, at worst a menace.

2. If one, not confirmed, would seek to be a Catholic Actionist, his first duty would be to receive Confirmation.

III. Holy Eucharist

LET us first recall the graph:



1. The Purpose of the Holy Eucharist

This is beautifully expressed by the Council of Trent (Session XII, Ch. II): "And He would also that this sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with His life Who said: 'He that eateth me, the same also shall live by me'; and as an antidote, whereby we may be freed from daily faults and be preserved from mortal sins."

We have expressed this purpose briefly as "Nourishment."

2. Sanctifying Grace From the Holy Eucharist

Being a sacrament of the living, and so presupposing the presence of sanctifying grace in the recipient the precise purpose of the Holy Eucharist is to increase sanctifying grace.

N.B. Since the Holy Eucharist not only gives grace but is really and truly and substantially Christ Himself, the Giver of all graces, it is the greatest of all the sacraments:

- (a) because it is Christ;
- (b) because, given the same dispositions, more graces will be received from the Holy Eucharist than from any other sacrament, precisely because it is Christ;
- (c) because all the other sacraments are to the Holy Eucharist what rivulets are to the fountain from which they flow.

(See G. Ellard, S.J., "Christian Life and Worship," Revised Edition, Ch. XIX, p. 280.)

3. Right to Actual Graces

Since the purpose of the Holy Eucharist is to nourish our souls, to give us life and to give it more abundantly, the right we receive from it is the right to actual graces which will further that nourishment.

N.B. Since Holy Communion may be received frequently, even daily, this right is not a permanent right (as in Baptism and Confirmation) but lasts for a time only. How long? No one knows. (This is an added reason for frequent Communion.)

4. Actual Graces From the Holy Eucharist


Hence subsequent to the actual reception of the Holy Eucharist, we receive actual graces:

- (a) to unite us more closely to Christ by love;
- (b) to increase all virtues in our soul;
- (c) to *relish* the things of God, just as earthly food has a relish (this relish is in the *will*, not the emotions);
- (d) to blot out venial sins, and preserve from mortal sin;
- (e) to actually effect our salvation since it is "a means of securing immortality and an antidote against death."

(Pohle-Preuss, "The Sacraments II," Pt. II, Ch. II, pp. 218-234, is *splendid*.)

IV. Penance

Let us first recall the graph:

PENANCE ORDINARY CURE _____  □ □ □ □ □ □ □ ETC

1. The Purpose of Penance

The Council of Trent (Sess. XIV, Canon 1) states the purpose succinctly, saying that Penance "is a sacrament, instituted by Christ our Lord for reconciling the faithful into God, as often as they fall into sin after Baptism."

We have indicated this purpose as the "**ordinary** spiritual cure" since we may have recourse to it as often as we like; whereas Extreme Unction is the "**extra-ordinary** spiritual cure" reserved for serious illness and approaching death.

2. Sanctifying Grace From Penance

Penance is a "sacrament of the dead" for its primary purpose is to cinctly, saying that Penance "is a sacrament, instituted by Christ our Lord the presence of sanctifying grace in the soul of the penitent. However, if one has sanctifying grace, Penance will increase it, since Penance always gives grace.

N.B. Since the forgiveness of venial sins can be had without Penance, the precise reasons for frequent confession by those leading good lives are:

- (a) an increase of sanctifying grace;
- (b) strength against temptation;

- (c) remission of temporal punishment;
- (d) proper guidance (hence the advisability of a fixed confessor).

3. Right to Actual Graces

The precise purpose of Penance is curative, medicinal. But unlike the medicines that we have for our bodies, it can cure the soul from death itself, i.e., from *mortal sin*. (Every time a man in mortal sin goes to Confession there is a resurrection from the dead far more marvelous than any bodily resurrection.) Of course it cures, too, from the lesser ills of the soul, i.e., venial sins and imperfections.

4. Actual Graces from Penance.

Subsequent to the actual reception of the sacrament of Penance we receive actual graces:

- (a) to heal the damage inflicted on our souls by our sins;
- (b) to conquer the temptations to which we have yielded before.

Hence one of the surest ways to overcome an inveterate and ingrained "habit of sin" is to go to confession frequently, because thereby we get more and more actual graces to win the victory. The sicker a man is the more medicine he needs.

N.B. As in the case of the Holy Eucharist, so too in Penance, this right to actual graces lasts only for a time. Again, we do not know how long this right lasts. Hence more frequent confession is advisable the more we find ourselves subject to sinful tendencies.

V. Extreme Unction

Let us first recall the graph:

EXTREME UNCTION EXTRA-ORD. CURE ——— X X X X X X ETC.

1. The Purpose of Extreme Unction

The purpose of Extreme Unction is manifold:

- (a) The healing and strengthening of the soul during a serious illness and at the hour of death. This is the primary effect of the sacrament.
- (b) The remission of sins.
- (c) The remission of the temporal punishment.
- (d) The cleansing of "the remains of sin."
- (e) Restoration of bodily health.

(See Pohle-Preuss, "Sacraments IV," Pt. I, Ch. I, pp. 24-31; Kilker, "Extreme Unction," Ch. I, pp. 28-42. N.B. Kilker's book [Herder] is the most complete treatise in English.)

All these purposes can be summed up in the beautiful words of Father Kilker (pp. 22-23): "The end of Extreme Unction then can be said to be the complete sanitation of the soul together with its immediate entrance into glory, unless the restitution of bodily health is more expedient . . . It must remove all our disabilities and restore to our anemic souls the ruddy glow of grace that shone in them immediately after Baptism."

(Cf. "Purgatory," by Bartmann [Burns, Oates], Pt. II, Ch. 8, pp. 216-221. An excellent and consoling book.)

We have briefly indicated this manifold purpose as the "extra-ordinary spiritual cure" of the soul because it is reserved "to the sick, but to those especially who . . . seem about to depart from this life."

2. Sanctifying Grace From Extreme Unction

Extreme Unction is a sacrament of the living, and so, presupposing the presence of sanctifying grace, the precise purpose of the sacrament is to increase sanctifying grace.

N.B. Though primarily a sacrament of the living, Extreme Unction will remit mortal sins if such actually happen to be present when it is received: "If a dying man were unable to confess his sins and had at least imperfect contrition." (Pohle-Preuss, "The Sacraments IV," p. 32.)

3. Right to Actual Graces

Since the purpose is manifold, the right we receive in Extreme Unction is a right to the manifold actual graces to bring about these effects.

4. Actual Graces From Extreme Unction

Subsequent to the reception of Extreme Unction, we receive manifold actual graces (for the above purposes) just so long as the serious illness lasts or until death comes.

Notanda

Extreme Unction is unfortunately "the Cinderella of the sacraments" and too many devout Catholics have almost a dread of receiving it (though any priest will affirm that when the time of reception actually comes every Catholic receives the sacrament with great peace of soul). Therefore we note a few important doctrines.

1. Extreme Unction should be received when one is "in danger of death from sickness or old age."

(a) It should be received as soon as there is "danger of death"; and there is danger of death when one is suffering from a disease which of its nature brings a prudently probable danger of death.

(b) It should be received when one is old and there is "a prudently probable danger of death arising from the weaknesses which now afflict him." (Kilker, p. 185.)

The reasons for receiving this sacrament "as soon as" the danger is present, are:

- (a) We receive the actual graces proper to the sacrament from the moment of reception. For example: If I can be anointed on February 1, why wait until March 1, and thus deprive myself of all the rich graces I could have received during that period?
- (b) Some theologians hold that cure of the body is effected by "a psychic redundancy," if we may so put it, i.e., "Extreme Unction, by relieving anxiety, banishing fear, giving comfort, and inspiring confidence in God's mercy and humble resignation to His will, reacts favorably on the physical condition of the patient." (Pohle-Preuss, p. 33.) If the sacrament is conferred on a near-corpse, the supernaturally-strengthened mind and will can effect little.

N.B. It is an admitted fact in medicine that a strong-willed man will survive an illness where a weak-willed man succumbs.

2. Because of the time-difference between "apparent" death and "real" death, even though a person be dead, send for a priest and let him decide whether the sacrament can be given or not. (See Kilker, pp. 210-223.)

- (a) "Apparent" death is the cessation of all detectible signs of life: detectible breathing, detectible heartbeat, etc. This is actually a state of deep unconsciousness from which "real" death normally results.
- (b) "Real" death is the separation of soul from body. (Advanced decomposition of the body is the only known certain sign of death.)
- (c) Between "apparent" death and "real" death there is a time-difference:
 - (1) rather brief in the case of lingering, wasting diseases;
 - (2) long (even amounting to hours) in the case of sudden death coming to one in otherwise normal health.
- (d) Since the man is still alive until "real" death sets in, he is a fit subject for anointing. (Because of a large margin of doubt as to the time-difference in each individual case, the sacrament is conferred conditionally, i.e., "if you are alive.")

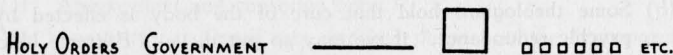
3. There is no finer way to get the right Catholic attitude to death (and hence to the immediate preparation for death through Extreme Unction) than by a thorough acquaintance with the Church's official, exquisite

"Prayers for the Dying." Most of us never hear them except in our own serious illness or in that of loved ones; and at such times we may follow them with difficulty. While sound in mind and body, we ought to read and reflect on them.

(See LeBuffe's "Prayers for the Dying" which is Number Five, in the "Let Us Pray" Series, The Queen's Work.)

VI. Holy Orders

Let us first recall the graph:



1. The Purpose of Holy Orders

The purpose of Holy Orders is as we have said the "government" of the Church. This "government" must not be considered in its narrow meaning of administrative and executive functions only, but in the large sense of managing and administering the **whole spiritual** life of the Church. As St. Thomas says (Summa 3, qu. 65, art. 1, corp., Vol. 17, pp. 82, 83, English translation), when carrying out the parallel between the natural and the super-natural life (see above Sect. VII, at end):

"In regard to the whole community, man is perfected in two ways. First by receiving power to rule the community and to exercise public acts: and corresponding to this in the spiritual life there is the sacrament of Order, according to the saying of Heb. VII, 27, that priests offer sacrifice not for themselves only, but also for the people. Secondly in regard to natural propagation this is accomplished by matrimony both in the corporal and in the spiritual life: since it is not only a sacrament but also a function of nature."

Hence the purpose of Orders is the conferring of powers for the implanting, unfolding, growth, nourishment and repair of the spiritual life of the members of the Church through the offering of the Sacrifice of the Mass, the administration of the sacraments, preaching, etc., etc. Moreover, since the sacrament is not repeatable this right lasts throughout life.

2. Sanctifying Grace From Holy Orders

Holy Orders is a sacrament of the living, and thus it gives an increase of sanctifying grace to the soul which already possesses it.

3. Right to Actual Graces

At the moment of Ordination the young priest receives a right to have God give him throughout life the actual graces he needs to be a holy, zealous priest.

4. Actual Graces

Hence subsequent to the actual reception of Orders the priest receives actual graces to perform each and every function of his priestly life well. And the graces come to him throughout life whenever he is called upon to act precisely as a priest.

VII. Matrimony

Let us first recall the graph:

MATRIMONY HOLY PROPAGATION _____ T T T T T T T ETC.

1. The Purpose of Matrimony

The **natural** purpose of matrimony is the establishment of an enduring community of life between one man and one woman for the fitting procreation and education of children and for mutual love and aid.

The **super-natural** purpose of the sacrament of matrimony is that grace "might perfect that natural love and confirm that indissoluble union and sanctify the married." Council of Trent, Sess. XXIV.)

This super-naturally sanctified love of husband and wife has been taken by Christ as a symbol of His love for His spouse, the Church. (Eph. 5:25-33.)

Notanda

1. The bride and groom are the ministers of the sacrament.
2. Since the groom confers the sacrament on the bride, the *first* gift he gives her as his wife is an increase of sanctifying grace which is one of the greatest gifts even God Himself can give. And so the bride to the groom. What a thrilling thought for a young couple!
3. In the case of a marriage between a Catholic and a non-baptized person (and frequently Protestant baptisms are invalidly administered) there probably is no sacrament (though there is a valid marriage). Hence in such a marriage the Catholic party probably deprives himself (or herself) of *all* the graces that would flow from this particular Sacrament.
4. Matrimony is a sacrament which a priest, according to the present law of priestly celibacy, *cannot* administer. At the marriage ceremony, he is merely the authorizing witness.

2. Sanctifying Grace From Matrimony

Matrimony is a sacrament of the living, and so bride and groom are supposed to be in the state of grace when they marry. Hence matrimony increases sanctifying grace in their souls.

3. Right to Actual Graces From Matrimony

Since this sacrament cannot be repeated while either partner is alive, the right to actual graces lasts throughout life until the marriage is dissolved by death. Even after the death of one partner, the right to actual graces for the proper upbringing of the children lasts on.

Since the purpose of marriage (see quotation from St. Thomas under Orders) is the propagation and education of children and the mutual help and comfort of man and woman in their closely associated life, the right to actual graces conferred by the sacrament of matrimony is a right to actual graces:

- (1) to fulfill God's law with regard to the conception and birth of children;
- (2) to enjoy and sanctify their pleasures (even their carnal pleasures), and to carry the burdens of married life in a holy way;
- (3) to cherish each other and to grow in the love of each other, putting up with the inevitable defects that exist in every human being;
- (4) to bring up the children in a way worthy of their human nature and worthy too of their super-natural destiny.

N.B. A quotation from the letter of a young wife on the fourth anniversary of her wedding seems fitting: "It seems to me that our life together gets happier every year—not that it was unhappy to start with! But we are really so different from one another that I think it takes a while to thoroughly know one another—and indeed oneself." Certainly grace was working there!

4. Actual Graces From the Sacrament of Matrimony

Hence throughout their lives husband and wife, who later become father and mother, are continually helped by God with actual graces which come to them *as their due* because of the sacrament with which they sealed the very beginning of their united lives. In a very literal sense the sacrament makes them each to each, and they and the children each to each, "keepsakes for Heaven."

N.B. All this is beautifully expressed in the "Instruction before Marriage" which is contained in the *small* Ritual and begins: "My dear friends, you are about to enter into a union which is most sacred and serious," etc.

Section IX

SANCTIFYING GRACE FROM THE SACRIFICE OF THE MASS

When we discussed the "Means of Growth" (Sect. IV) we made no mention of the Sacrifice of the Mass because it does not fit exactly into any one of the three headings there mentioned:

- (a) It does not give sanctifying grace as do the sacraments *ex opere operato*; nor does it give sanctifying grace immediately.
- (b) Yet in the Mass Christ offers Himself and so we in the Mass and through the Mass "go it with Christ."
- (c) What is immediately effected by the Mass *ex opere operato* is **impetration** of actual graces from God and **propitiation** for our sins, precisely by the offering of Christ Himself as Victim.
- (d) This immediate effect or rather immediate effects are called the "fruits" of the Mass. These fruits are:
 - (1) **general**, i.e., those graces which are given to all mankind, since it is a renewal of the Sacrifice of the Cross when Christ died for **all**. These "general" fruits are gained in a special way by Catholics (see "e" below) and in a very special way by those who actually attend the Mass.
 - (2) **special**, i.e., those graces which are given to the precise person or persons for whom the Mass is offered;
 - (3) **personal** (or **very special**), i.e., those graces which come to the priest himself who offers the Mass. These come to him entirely apart from any special worthiness or holiness of his own.
- (e) Besides these *ex-opere-operato* (automatically-given) graces, all may receive special actual graces from God because of the special fervor with which they assist at Mass or unite themselves with Masses which are being offered but at which they cannot be present. These graces are *ex opere operantis Ecclesiae* because "we and the Church," as the Mystical Body of Christ, offer the Mass, whether we are present or not.

Of course the graces are abundant and superabundant precisely because the Mass is the renewal and continuation of the Sacrifice of the Cross; but it depends on us whether these graces are actually effective or not. Plainly, we may use or reject the graces.

Notanda

1. We are speaking here of the fruits of the Mass precisely as the Mass. If one receives Holy Communion at Mass—as one should if possible—then besides all these graces which come from the Holy Eucharist as a **sacrifice**, one receives all the other graces which come from it as a **sacrament**.

2. We do not here discuss in any way all the other effects of the Sacrifice of the Mass, since our discussion centers on sanctifying grace.

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