

TABLE OF CONTENTS

[Introduction]	/ 1
1 The importance of this treatise	/ 3
2 The analogy in this treatise	/ 4
2.1 <i>What, then, is the analogy of nature?</i>	/ 5
3 The way of proceeding	/ 8
3.1 <i>Commentary on Boyer's Tractatus de gratia divina, Prooemium, §1, I, 3°</i>	/ 10
[Thesis I] Theological knowledge is an intellectual habit whereby one understands in first act and therefore can clearly, distinctly, coherently, and in an orderly way expound truths revealed by God, considered both in themselves and in their connection with natural truths.	/ 8
4 States of human nature	/ 10
[Thesis II] Acts elicited with elevating grace are entitatively supernatural.	/ 12
4.1 <i>Boyer, Tractatus de gratia divina, Thesis V, pp. 72-82</i>	/ 14
5 How the effects of sanctifying grace are understood	/ 16
6 The supernatural order:	/ 18
7 Merit	/ 21
7.1 <i>The notion of merit</i>	/ 22
7.1 [bis] <i>Merit</i>	/ 24
7.1 [ter] <i>Merit</i>	/ 26
8 The opinion of the Augustinians and of Fr de Lubac	/ 29
8.1 <i>Is pure nature possible?</i>	/ 30
8.2 <i>Supernatural and transcendental</i>	/ 37
9 [Thesis III]	

God does not deny to an adult grace sufficient to attain salvation.	/ 40
9.1 <i>Opinions</i>	/ 42
9.2 <i>Predestinationism</i>	/ 42
10 Theology: too intellectual or not enough?	/ 44
11 Critique of Billuart	/ 46
12. Efficacious grace	/ 49
12.1 <i>[Preliminary consideration]: Conceptual designations in God</i>	/ 51
12.2 <i>Efficacious grace [cont.]: freedom</i>	/ 52
12.3 <i>Efficacious grace [cont.]</i>	/ 55
12.4 <i>[Billuart on] efficacious grace</i>	/ 57
13 Physical predermination	/ 58
13.1 <i>Some comments on these principles attributed to St Thomas, upon which Bañezianism is based</i>	/ 59
13.2 <i>Besides these fundamental confusions there are many failures in honesty and probity in science, not to mention in theology also.</i>	/ 61
13.3 <i>Garrigou-Lagrange on physical premotion</i>	/ 64
13.4 <i>Garrigou-Lagrange on Bañezian freedom</i>	/ 65
13.5 <i>Garrigou-Lagrange on physical premotion and freedom</i>	/ 66
13.6 <i>Garrigou-Lagrange: physical premotion is proven</i>	/ 68
13.7 <i>Garrigou-Lagrange on physical premotion and sin</i>	/ 69
14 Actual grace in the just	/ 70
14.1 <i>Pesch, Praelectiones dogmaticae, tomus V: De gratia; de lege divina positiva, p. 97, §173</i>	/ 72
14.2 <i>Actual grace in the just [cont.]</i>	/ 73

[Thesis IV] Any human being, even equipped with supernatural habits, needs the help of actual grace for every salutary act.	/ 76
15 Ability to persevere	/ 79
[Thesis V] The just cannot long persevere in the justice they have received without the special help of God, which, however, is denied to no one.	/ 81
[Thesis VI] Actual perseverance is a great gift of God and a singular benefit.	/ 87
<i>Scholion: Although the gift of perseverance cannot be merited, it can be begged for.</i>	/ 90
16 On the notion of sufficiency in relation to sufficient grace	/ 95
[Thesis VII] There is grace that is truly and merely sufficient.	/ 96
17 [A second discussion of] efficacious grace	/ 101
[Thesis VIII] Grace is efficacious and the human person is truly free.	/ 102
17.1 <i>Efficacious grace does not take away freedom from necessity.</i>	/ 105
17.2 <i>Human freedom and efficacious grace</i>	/ 105
17.2.1 Physical predetermination	/ 108
17.2.2 Prevailing delight	/ 109
17.3 <i>The Bañezian system is inadmissible</i>	/ 109
18 Congruism and Molinism	/ 111