

Perhaps the best way to present the position of the Sentences on gratia operans will be to give a crude outline and then indicate the forces at work towards a transposition of the whole problem. Basically and essentially, thought is still in the Anselmian phase; grace and liberty are correlatives, with freedom an effect of grace and grace what makes freedom free. But while St. Anselm tried to make this coherent by force of subtlety, the Lombard innocently lays bare the incoherence and unconsciously indicates the lines along which deliverance was to be found.

10 / ~~The outline is as follows.~~ ^{Fundamental in an outline are the} There are four states of human liberty: the earthly paradise, fallen man, man redeemed, and heaven. In the first there was no difficulty in doing good, no impulsion to evil. In the second we find the startling alternative of posse peccare et non posse non peccare etiam damnabiliter. In the third man can avoid ~~si~~ mortal sin, but he also can commit it. In the fourth confirmation in grace gives impeccability.(39)

Operative grace is what makes the difference between the second state and the third, between the liberty of nature which St. Paul describes with velle adiacet mihi, perficere autem non invenio, and the liberty of grace which is efficacious and brings forth fruit in good deeds (40). Grace is operative inasmuch as it causes this efficacious good will, making what already was a will into a good and right will (41). It is coöperative inasmuch as it aids good will to execute good intentions (42). Probably operative grace and coöperative grace are not two things but one and the same; but if one and the same, it is not to be thought of as unchanging but as growing and increasing (43).

The grace that cures and liberates man's free choice would seem to be a virtue. But whether a virtue is an internal act of the soul, as opposed to external and corporeal acts, or some quality or form that combines with the will the way the rain combines with earth and seed, is a disputed point; the testimonies of the saints can be cited in favour of both sides (44).

Operative grace, which prevents and prepares good will, is faith with charity, justifying faith, faith in Christ (45). ^{Does this mean} ~~IF this~~ ^{surprises any reader, one may add that it was the common opinion of the time (46). always included habitual grace among operative grace.}

~~While this is the basic scheme of the Lombard's position,~~
to look for the end within.