

to attach special significance to Philip the Chancellor's work in this field, so that it may not be rash to discern some influence of the theorem of the supernatural in the fact that it was Philip who raised the issues discussed by Alexander of Hales, Odo Rigaldi, St. Albert and St. Bonaventure, and that it was these writers who first laid the ~~firm~~ foundations of a philosophic theory of liberty in the middle ages (84).

Much more complex was the compound resultant of these three: the supernatural, the habit, and liberty. The theorem of the supernatural explains the necessity of grace, not in terms of restored liberty, but in terms of human finality. Thus, in a first instance, it leads to a rejection of the significance of the four states of human freedom as these were formulated, for example, by Peter Lombard; in particular, this rejection would be accentuated by the apparent incompatibility of the second state, non posse non peccare, with a philosophic idea of free choice. However, this can be only a temporary movement, for the dogmatic data will force a re-emergence of the four states of liberty in the familiar transposed form of the different states of human nature, namely, natura pura, integra, elevata, lapsa, reparata, confirmata; and with this fresh formulation the old non posse non peccare, which had been a line of reference for the whole of grace, will re-appear as the special problem of moral impotence. Further, as long as grace is conceived simply as grace, it is possible to say that grace is one, or many, or the equivalent many of an increasing one; but as soon as grace is conceived as an habitual state, the question becomes, Are there one or many habitual graces? Finally, on this a whole new series of questions follow: Are there graces that are not habits? Are they distinguished from general providence? How? What is the natural analogy for their conception? What is their function with respect to fallen nature and with respect to the introduction and the maintenance of habitual grace in the soul? What is their relation with human liberty?

It required the genius of St. Thomas Aquinas to grasp that all these questions existed and to give a coherent answer to them all. To watch each in turn emerge in his successive works, to investigate his approach and his solution to each aspect of this complex problem, will be to study his thought on gratia operans, to explain why it is that in the Sentences only habitual grace is operative or