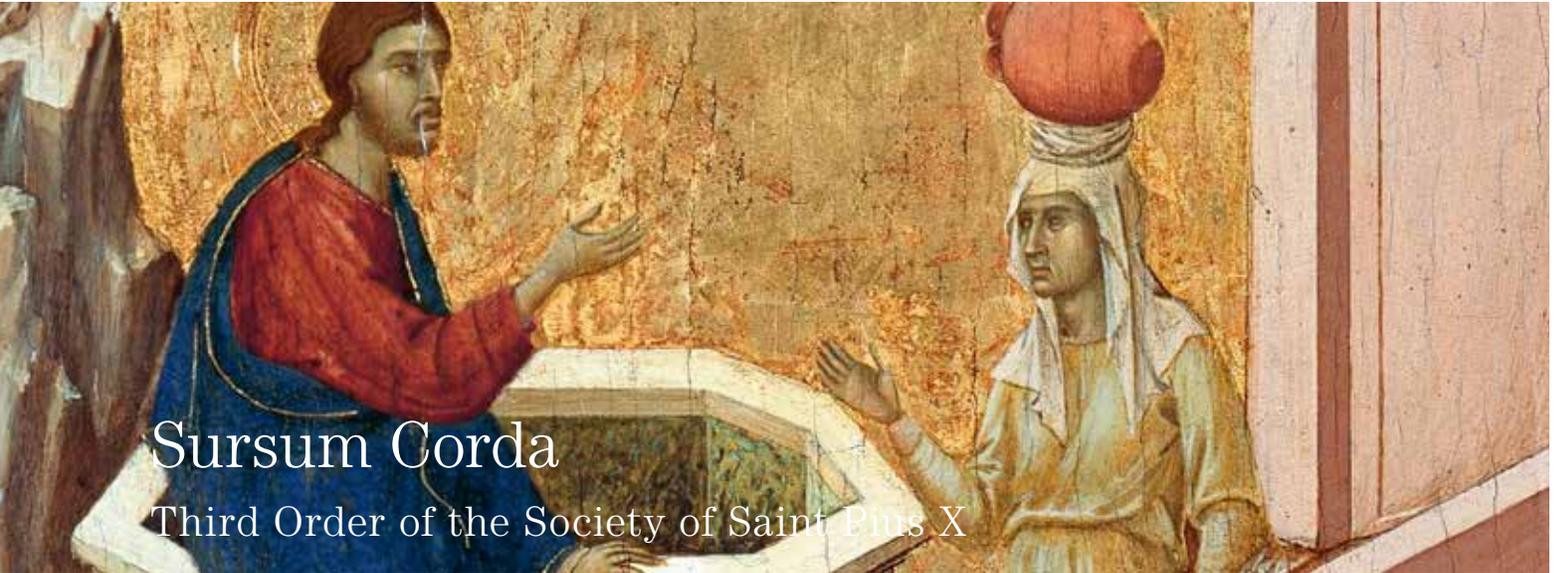




# SSPX



## Sursum Corda

Third Order of the Society of Saint Pius X

Number 8 - Winter 2014 ❖❖

# The Life of Grace

The interior life of a Christian presupposes the state of grace, which is opposed to the state of mortal sin. In the present plan of Providence every soul is either in the state of grace or in the state of mortal sin; in other words, it is either turned toward God, its supernatural last end, or turned away from Him. No man is in a purely natural state, for all are called to the supernatural end, which consists in the immediate vision of God and the love which results from that vision. From the moment of creation, man was destined for this supreme end. It is to this end that we are led by Christ who, after the Fall, offered Himself as a victim for the salvation of all men.

To have a true interior life it is doubtless not sufficient to be in the state of grace, like a child after baptism or every penitent after the absolution of his sins.

The interior life requires further a struggle against everything that inclines us to fall back into sin, a serious propensity of the soul toward God. If we had a profound knowledge of the state of grace, we would see that it is not only the principle of a true and very holy interior life, but that it is the germ of eternal life. We think that insistence on this point from the outset is important, recalling the words of St. Thomas: “The good of grace in one is greater than the good of nature in the whole universe;”<sup>1</sup> for grace is the germ of eternal life, incomparably superior to the natural life of our soul or to that of the angels.

This fact best shows us the value of sanctifying grace, which we received in baptism and which absolution restores to us if we have had the misfortune to lose it.<sup>2</sup>

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# Letter from the Chaplain

Dear Tertiaries,

*Sanctifying grace is the proximate goal of the Christian life – mens impletur gratiae.*<sup>1</sup> In other words, grace is first in the order of things to be obtained through prayer and the sacraments. St. Thomas defines grace as the participated likeness in the divine nature. This means that God begins to dwell in the soul, transforming the soul into a supernatural state. Within this state of the life and love of God we become capable of performing supernatural actions. This grace that makes us holy and in the likeness of God leads us to the final end—abiding in the life and love of God eternally—*et futurae gloriae nobis pignus datur.*<sup>2</sup>

Well aware of the classic Thomistic method of the study of causes, the Council of Trent teaches of justification. *“The causes of this justification are: the final cause is the glory of God and of Christ and life everlasting; the efficient cause is the merciful God who ‘washes and sanctifies’<sup>3</sup> gratuitously, signing and anointing ‘with the holy Spirit of promise, who is the pledge of our inheritance’<sup>4</sup>, the meritorious cause is His most beloved only begotten, Our Lord Jesus Christ, who, ‘when we were enemies’<sup>5</sup>, ‘for the exceeding charity wherewith He loved us’<sup>6</sup>, merited for us justification by His most holy passion of the wood of the cross and made satisfaction for us to God the Father; the instrumental cause is the sacrament of baptism, which is the sacrament of Faith, without which no man was ever justified;<sup>7</sup> finally, the single formal cause is the justice of God, not that by which He Himself is just, but that by which He makes us just, that, namely, with which we being endowed by Him, are ‘renewed in the spirit of our mind’<sup>8</sup>, and not only are we reputed, but we are truly called and are just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to everyone as He wills,<sup>9</sup> and according to each one’s disposition and cooperation.”*

The words used by Trent are clear: we are *endowed* by God; we are *renewed*, not merely reputed but *truly are*; we are *receiving within us this divine life*. These terms point to the grace of justification as being an interior renewal. This idea condemns the nominalism of the Protestants, indicating that justice is not just a name or something said of us, but rather a complete interior generation - a state of being. This is sanctifying grace in the soul, transforming the soul into God’s own likeness.

This issue of *Sursum Corda* focuses on grace. For this, we turn to a great spiritual author and theologian, Fr. Garrigou-Lagrange. The text of this issue is taken from the first chapter of his book *The Three Ages of the Interior Life*.

As for some practical points, I would like to emphasize the need for organization within Tertiaries. On the one hand, we all understand the individual commitment involved with membership in the Third Order. On the other hand, there is also the understanding that Tertiaries belong to a moral body. Archbishop Lefebvre desired a group of laity participating in the spiritual life and body of the Society of Saint Pius X. This body requires direction and organization (as was pointed out in the Issue 3 of *Sursum Corda* concerning Third Orders and Canon Law). Let all members understand this guidance and organization is for the good of the members. Independence in this matter is not the spirit of the Church nor is it according to the purpose of Third Orders.

Within this mailing please find again the census information sheet for those who have not returned one. There is much information missing in our register. To give an example: there are 266 postulants listed in the Register of members. Of that number, most became postulant over a decade ago! There is no record of profession! What has happened with them? Did they profess? Are they members of the Society? Another example: there are 111 entries in the Register for those who applied to the Tertiaries. What has happened to them? Did they become postulant or profess? Last example: at the moment, the list of return to sender is 133! Please help complete the information in the Register by completing the enclosed census information sheet. When filling out the information sheet, please mail it directly to the District Chaplain as he is the only one keeping the Register. For those who have already completed, thank you so much for your cooperation.

Speaking of registers, allow a reference to Canon Law which at least informs us by what spirit the Third Order should operate. *The reception (of members) shall be performed according to the rules of law and the statutes of each association. In order that there may be a record of the reception, the names shall be entered in the roll-book of the association; indeed, this entry is required for valid-*



ity of membership, if the association has been erected as a legal person. (Canon 694) It is interesting to observe that enrollment in the registry is required for validity of membership for some associations. In a commentary on this canon, there is also noted a Decree of the Sacred Congregation of Indulgences, July 16, 1887, deciding that the reception into a confraternity strictly so called required the entering of the names of the members in the Registry of the confraternity. Once again, let us reflect how the Church operates and understand this wisdom has always the sanctification of souls in mind.

The words at the beginning of Advent may be applied to encourage us in our obligations as Tertiaries: *it is now the time to rise from sleep*. There is no need to expound on these obligations; *Sursum Corda* Issue 4 lists them. Let us rather stress, as *Sursum Corda* Issue 3 states: membership in the Third Order is dependent upon the fulfillment of the obligations. If we have become lax, let us return to our first generosity in pledging ourselves, promising to live according to the Rule of the Third Order. We should all be aware these obligations are not binding under pain of sin. However, if we have committed ourselves to these obligations, let us do our part and keep them. If there are those who are no longer keeping the obligations of the Third Order, or are unable to do so, please contact me to discuss a course of action. I encourage all Tertiaries to persevere; I do, however, admit the possibility that some may have entered without enough reflection, or perhaps upon the insistence of others. Once again, contact me to discuss a course of action.

Regarding the period of postulancy, as was stated in *Sursum Corda* Issue 3, those who are concluding their year of postulancy are required to write requesting profes-

sion. This is not to be done by phone call or email, but with pen and paper. This letter should state: firstly, the request for profession and one's motives; secondly, one's intentions have been discussed with one's director/confessor; and lastly, the request comes of one's own free will.

For those who have applied and begun the period of their postulancy, or even have come to the end of it, and intend to leave the Third Order (as you are free to do), please inform me of your intentions. Moreover if you are requesting an extension of your postulancy, please write expressing your reasons for the extension. Lastly, if you are seeking dismissal from the Third Order or transfer to another Third Order, this is also made in writing, expressing your reasons for dismissal/transfer. In both cases you will receive a written letter from the Chaplain regarding your request. Please do not make arrangements with your local chaplain or pastor for these things—it is not in their power to make decisions on these matters.

Lastly, it would be expedient for Tertiaries to keep the issues of *Sursum Corda*. As you may observe, they can easily become a point of reference, and it does away with the need to keep repeating certain things. If you are missing copies and would like to get those missing issues, please contact me and I will send them to you.

I wish you all a holy and blessed Christmastide..

In the Divine Infant,

Fr. Adam Purdy

1 The mind is filled with grace. *O Sacrum Convivium, Magnificat Ant. for Corpus Christi*

2 And the fullness of future glory is given to us. *Ibid.*

3 I Cor. 6:11

4 Eph. 1:13

5 Rom. 5:10

6 Eph. 2:4

7 The clause 'without which no man was ever justified' refers to the Faith indicated in the immediate previous clause.

8 Eph. 4:23

9 I Cor. 12:11

Continued from p. 1

The value of a seed can be known only if we have some idea of what should grow from it; for example, in the order of nature, to know the value of the seed contained in an acorn, we must have seen a fully developed oak. In the human order, to know the value of the rational soul which still slumbers in the little child, we must know the normal possibilities of the human soul in a man who has reached his full devel-

opment. Likewise, we cannot know the value of sanctifying grace, which is in the soul of every baptized infant and in all the just, unless we have considered, at least imperfectly, what the full development of this grace will be in the life of eternity. Moreover, it should be seen in the very light of the Savior's words, for they are "*spirit and life*" and are more savory than any commentary. The language of the Gospel,

the style used by our Lord, lead us more directly to contemplation than the technical language of the surest and loftiest theology. Nothing is more salutary than to breathe the pure air of these heights from which flow down the living waters of the stream of Christian doctrine.

## Eternal Life Promised by the Savior to Men of Good Will

The expression ‘eternal life’ rarely occurs in the Old Testament, where the recompense of the just after death is often presented in a symbolical manner under the figure, for example, of the Promised Land. The rare occurrence of the expression is more easily understood when we remember that after death the just of the Old Testament had to wait for the accomplishment of the Passion of the Savior and the sacrifice of the cross to see the gates of heaven opened. Everything in the Old Testament was directed primarily to the coming of the promised Savior.

In the preaching of Jesus, everything is directed immediately toward eternal life. If we are attentive to His words, we shall see how the life of eternity differs from the future life spoken of by the best philosophers, such as Plato. The future life they spoke of belonged, in their opinion, to the natural order; they thought it a ‘fine risk to run,’<sup>3</sup> without having absolute certitude about it. On the other hand, the Savior speaks with the most absolute assurance not only of a future life, but of eternal life superior to the past, the present, and the future; an entirely supernatural life, measured like the intimate life of God, of which it is the participation, by the single instant of immobile eternity.

Christ tells us that the way leading to eternal life is narrow,<sup>4</sup> and that to obtain that life we must turn away from sin and keep the commandments of God.<sup>5</sup> On several occasions He says in the Fourth Gospel: “*He who heareth My word and believeth Him that sent Me, hath life everlasting,*”<sup>6</sup> that is, he who believes in Me, the Son of God, with a living faith united to charity, to the practice of the precepts, that man has eternal life begun. Christ also affirms this in the eight beatitudes as soon as He begins to preach: “*Blessed are the poor in spirit: for theirs is the kingdom of heaven... Blessed are they that*

*hunger and thirst after justice: for they shall their fill... Blessed are the clean of heart: for they shall see God.*”<sup>7</sup> What is eternal life, then, if not this repletion, this vision of God in His kingdom? In particular to those who suffer persecution for justice’ sake is it said: “*Be glad and rejoice, for your reward is very great in heaven.*”<sup>8</sup> Before His Passion Jesus says even more clearly, as St. John records: “*Father, the hour is come. Glorify Thy Son that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou has sent.*”<sup>9</sup>

St. John the Evangelist himself explains these words of the Savior when he writes: “*Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know that when He shall appear we shall be like to Him: because we shall see Him as He is.*”<sup>10</sup> We shall see Him as He is, and not only by the reflection of His perfections in creatures in sensible nature, or in the souls of the saints, in their words and their acts; we shall see Him immediately as He is in Himself.

St. Paul adds: “*We see (God) now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known.*”<sup>11</sup> Observe that St. Paul does not say that I shall know Him as I know myself, as I know the interior of my conscience. I certainly know the interior of my soul better than other men do; but it has secrets from me, for I cannot measure the gravity of my directly or indirectly voluntary faults. God alone knows me thoroughly; the secrets of my heart are perfectly open to His gaze.

St. Paul actually says that then I shall know Him even as I am known by Him. In the same way that God knows the essence of my soul and my inner life without any intermediary, so I shall see Him without the intermediary of any creature, and even theology adds,<sup>12</sup> without the intermediary of any created idea. No created idea can in fact, represent such as He is in Himself the eternally subsistent, pure intellectual radiance that is God and His infinite truth. Every created idea is finite; it is a concept of one or another perfection of God, of His being, of His truth or His goodness, of His wisdom or His love, of His mercy or His justice. These divers concepts of the divine perfections are, however, incapable of making us know such as it is in itself the supremely simple divine essence, the Deity or the intimate life of God. These



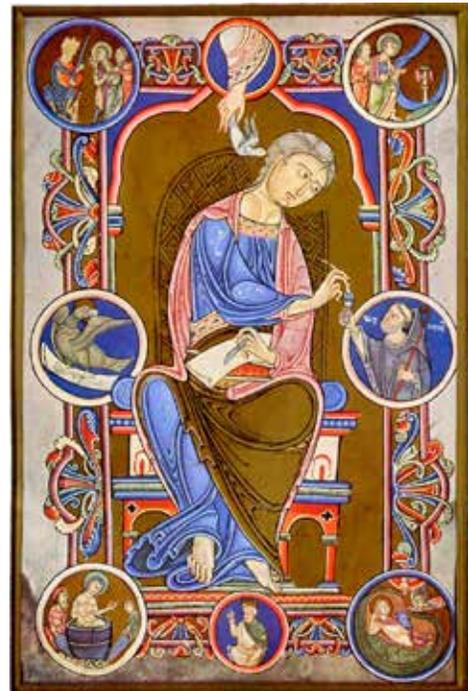
multiple concepts are to the intimate life of God, to the divine simplicity, somewhat as the seven colors of the rainbow are to the white light from which they proceed. On earth we are like men who have seen only the seven eminent colors and who would like to see the pure light which is their eminent source. As long as we have not seen the Deity, such as It is in Itself, we shall not succeed in seeing the intimate harmony of the divine perfections, in particular that of infinite mercy and infinite justice. Our created ideas of the divine attributes are like little squares of mosaic which slightly harden the spiritual physiognomy of God. When we think of His justice, it may appear too rigid to us; when we think of the gratuitous predilections of His mercy, they may seem arbitrary to us. On reflection, we say to ourselves that in God justice and mercy are one and the same thing and that there is no real distinction between them. We affirm with certitude that this is true, but we do not yet see the intimate harmony of these divine perfections. To see it, we should have to see immediately the divine essence, such as It is in Itself, without the intermediary of any created idea.

This vision will constitute eternal life. No one can express the joy and love that will be born in us of this vision. It will be so strong, so absolute a love of God that thenceforth nothing will be able to destroy it or even to diminish it. It will be a love by which we shall above all rejoice that God is God, infinitely holy, just, and merciful. We shall adore all the decrees of His providence in view of the manifestation of His goodness. We shall have entered into His beatitude, according to Christ's own words: *"Well done, good and faithful servant, because thou has been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy Lord."*<sup>13</sup> We shall see God as He sees Himself, immediately, without however exhausting the depth of His being, His love, and His power, and we shall love Him as He loves Himself. We shall also see our Lord and Savior Jesus Christ.

Such is eternal beatitude in its essence, not to speak of the accidental joy that we shall experience in seeing and loving the Blessed Virgin and all the saints, more particularly the souls whom we knew during our time on earth.

## The Seed of Eternal Life

The immediate vision of God, of which we have just spoken, surpasses the natural capacity of every



created intellect, whether angelic or human. Naturally a created intellect may indeed know God by the reflection of his perfections in the created order, angelic or human, but it cannot see Him immediately in Himself as He sees Himself.<sup>14</sup> If a created intellect could by its natural powers alone see God immediately, it would have the same formal object as the divine intellect; it would then be of the same nature as God. This would be the pantheistic confusion of a created nature and the divine nature.

A created intellect can be raised to the immediate vision of the divine essence only by a gratuitous help, by a grace of God. In the angel and in us this grace somewhat resembles a graft made on a wild shrub to enable it to bear good fruit. The angel and the human soul become capable of a supernatural knowledge of God and a supernatural love only if they have received this divine graft, habitual or sanctifying grace, which is a participation in the divine nature and in the inner life of God. Only this grace, received in the essence of our soul as a free gift, can render the soul radically capable of essentially divine operations; can make it capable of seeing God immediately as He sees Himself and of loving Him as He loves Himself. In other words, the deification of the intellect and that of the will presuppose the deification of the soul itself (in its essence), whence these faculties spring.

When this grace is consummated and inamissible, it is called glory. From it proceed, in the intellects of

the blessed in heaven, the supernatural light which gives them the strength to see God, and in their wills the infused charity which makes them love Him without being able thereafter to turn away from Him.

Through baptism we have already received the seed of eternal life, for through it we received sanctifying grace which is the radical principle of that life; and with sanctifying grace we received infused charity, which ought to last forever.

This is what our Savior told the Samaritan woman, as St. John recounts: *“If thou didst know the gift of God, and who He is that saith to thee: Give Me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water... Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst forever. But the water that I will give him shall become in him a fountain of water, springing up into life everlasting.”*<sup>15</sup> If one should ask whether these words of our Lord belong to the ascetical or the mystical order, the question would seem unintelligent; for, if our Lord is speaking here of the life of heaven, all the more do His words apply to the close union which prepares the soul for that life.

St. Thomas says: *“He who will drink of the living water of grace given by the Savior will no longer desire another, but he will desire this water more abundantly... Moreover, whereas material water descends, the spiritual water of grace rises. It is a living water ever united to its (eminent) source and one that springs up to eternal life, which it makes us merit.”*<sup>16</sup> This living water comes from God, and that is why it can re-ascend even to Him.

Likewise, in the temple at Jerusalem on the last day of the feast of tabernacles, Christ stood and cried in a loud voice: *“If any man thirst, let him come to Me, and drink. He that believeth in Me, as the Scripture saith: Out of his belly shall flow rivers of living water.”*<sup>17</sup> He who drinks spiritually, believing in the Savior, draws from the source of living water, and can draw from it not only for himself but also for other souls to be saved.

On several occasions, as we have already remarked, Jesus repeats: *“He that believeth in Me, hath everlasting life.”*<sup>18</sup> Not only will he have it later on, but in a sense he already possesses it, for the life of grace is eternal life begun.

It is, in fact, the same life in its essence, just as the seed which is in an acorn has the same life as the full-grown oak, and as the spiritual soul of the little child is the same one that will eventually develop in the

mature man.

Fundamentally, the same divine life exists as a germ or a seed in the Christian on earth and as a fully developed life in the saints in heaven. It is these who truly live eternal life. This explains why Christ said also: *“He that eateth My flesh and drinketh My blood, hath everlasting life: and I will raise him up in the last day.”*<sup>19</sup> *“The kingdom of God cometh not with observation: neither shall they say: Behold here or behold there. For lo, the kingdom of God is within you.”*<sup>20</sup> It is hidden there like the mustard seed, like the leaven which causes the dough to rise, like the treasure buried in the field.

How do we know that we have already received this life which should last forever? St. John explains the matter to us at length: *“We know that we have passed from death to life because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself.”*<sup>21</sup> *“These things I write to you, that you many know that you have eternal life, you who believe in the name of the Son of God.”*<sup>22</sup> Jesus had said: *“Amen, amen I say to you: If any man keep My word, he shall not see death forever.”*<sup>23</sup> In fact, the liturgy expresses this idea in the preface of the Mass for the Dead: *“For to those who believe in Thee, Lord, life is only changed, not taken away;”* on the contrary, it reaches its full development in heaven. All tradition declares that the life of grace on earth is in reality the seed of glory. St. Thomas delights also in saying: *“For grace is nothing else than a beginning of glory in us.”*<sup>24</sup> Bossuet often expresses himself in the same terms.<sup>25</sup>

This explains why St. Thomas likes to say: *“The good of grace in one is greater than the good of nature in the whole universe.”*<sup>26</sup> The slightest degree of sanctifying grace contained in the soul of an infant after baptism is more precious than the natural good of the entire universe, all angelic natures taken together included therein; for the least degree of sanctifying grace belongs to an enormously superior order, to the order of the inner life of God, which is superior to all miracles and to all the outward signs of divine revelation.

The same supernatural life, the same sanctifying grace, is in the just on earth and in the saints in heaven. This is likewise true of infused charity, with these two differences: on earth we know God not in the clarity of vision, but in the obscurity of infused faith; and besides, though we hope to possess Him in such



a way as never to lose Him, we can lose Him here on earth through our own fault.

In spite of these two differences pertaining to faith and hope, the life is the same because it is the same sanctifying grace and the same charity, both of which should last forever. This is exactly what Jesus said to the Samaritan woman: "If thou didst know the gift of God...thou perhaps wouldst have asked of Him... He that shall drink of the water that I will give him shall not thirst forever. But the water that I will give him shall become in him a fountain of water, springing up into life everlasting."<sup>27</sup> By the light of this principle we must judge what our interior life should be and what should be its full, normal development that it may be the worthy prelude of the life of eternity. Since sanctifying grace, the infused virtues, and the gifts are intrinsically ordained to eternal life, are they not also ordained to the mystical union? Is not this union the normal prelude of the life of eternity in souls that are in truth completely generous?

## An Important Consequence

From what we have just said, we may at least infer the non-extraordinary character of the infused contemplation of the mysteries of faith and of the union with God which results therefrom. This presumption will be more and more confirmed in what follows and will become a certitude.

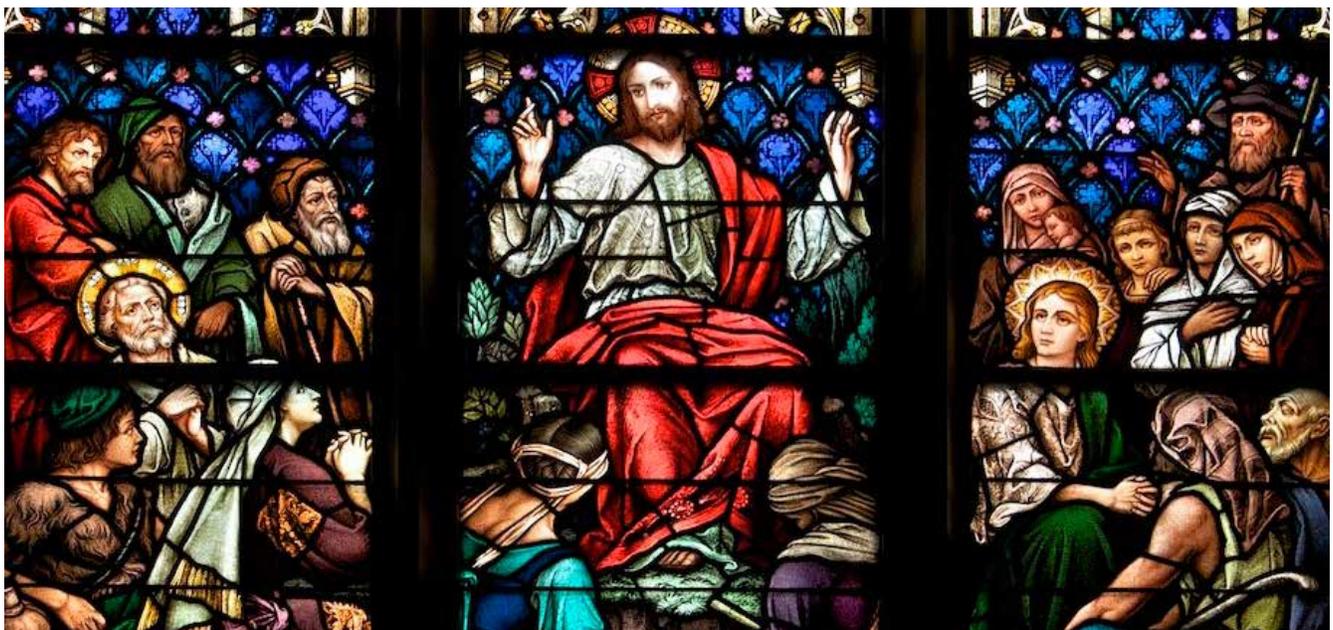
Sanctifying grace and charity, which unite us to

God in His intimate life, are, in fact, very superior to graces *gratis datae* and extraordinary, such as prophecy and the gift of tongues, which are only signs of the divine intervention and which by themselves do not unite us closely to God. St. Paul affirms this clearly<sup>28</sup>, and St. Thomas explains it quite well.<sup>29</sup>

Infused contemplation, an act of infused faith illuminated by the gifts of understanding and wisdom, proceeds, as we shall see, from sanctifying grace, called the grace of the virtues and the gifts<sup>30</sup>, received by all in baptism, and not from graces *gratis datae* and extraordinary. Theologians commonly concede this. We may, therefore, even now seriously presume that infused contemplation and the union with God resulting from it are not intrinsically extraordinary, like prophecy or the gift of tongues. Since they are not essentially extraordinary, are they not in the normal way of sanctity?

A second and even more striking reason springs immediately from what we have just said: namely, sanctifying grace, being by its very nature ordained to eternal life, is also essentially ordained, in a normal manner, to the proximate perfect disposition to receive the light of glory immediately. This proximate disposition is perfect charity with the keen desire for the beatific vision, an ardent desire which is ordinarily found only in the union with God resulting from the infused contemplation of the mysteries of salvation.

This contemplation is, therefore, not intrinsically extraordinary like prophecy, but something eminent which already appears indeed to be in the normal



way of sanctity, although relatively rare like lofty perfection.

We must likewise add that the ardent desire for the beatific vision is found according to its full perfection only in the transforming union, or the higher mystical union, which consequently does not seem to be outside the normal way of sanctity. To grasp the meaning and import of this reason, we may remark that, if there is one good which the Christian ought to desire keenly, it is God seen face to face and loved above all, without any further possibility of sin. Evidently there should be proportion between the intensity of the desire and the value of the good desired; in this case, its value is infinite. We should all be “pilgrims of the Absolute” “while... we are absent from the Lord.”<sup>31</sup>

Finally, as sanctifying grace is essentially ordained to eternal life, it is also ordained to a proximate disposition for us to receive the light of glory immediately after death without passing through purgatory. Purgatory is a punishment which presupposes a sin that could have been avoided, and an insufficient satisfaction that could have been completed if we had accepted with better dispositions the sufferings of the present life. It is certain, in fact, that no one will be detained in purgatory except for sin he could have avoided or for negligence in making reparation for them. Normally purgatory should be spent in this life while meriting, while growing in love, instead of after death without merit.

The proximate disposition to receive the light of

glory immediately after death presupposes a true purification analogous to that in souls that are about to leave purgatory and that have an ardent desire for the beatific vision. This ardent desire exists ordinarily in this life only in the union with God which results from the infused contemplation of the mysteries of salvation. Hence contemplation stands out clearly even now, not as an extraordinary grace, but as an eminent grace in the normal way of sanctity.

The keen desire for God, the sovereign God, which is the normal proximate disposition to the beatific vision, is admirably expressed by St. Paul: *“Though our outward man is corrupted, yet the inward man is renewed day by day... For in this also we groan, desiring to be clothed upon with our habitation that is from heaven... Now He that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.”*<sup>32</sup>

Obviously, that we may treat of questions of ascetical and mystical theology in a fitting manner, we must not lose sight of these heights as they are made known to us by Holy Scripture explained by the theology of the great masters. If there is a field in which men must be considered not only as they are, but as they ought to be, that field is evidently spirituality. One should be able to breathe freely the air of the heights above human conventions. Blessed are those tried souls who, like St. Paul of the Cross, breathe freely only in the domain of God and who aspire to Him with all their strength.

1 See Ia IIae, q.113, a.9 ad 2um

2 At the beginning of a treatise on the interior life, it is important to get a high idea of sanctifying grace. Protestantism, following several nominalists of the fourteenth century, has lost the conception of it. In Luther's opinion, man is justified not by a new infused life, but by the exterior imputation of the merits of Christ, in such a way that he is not interiorly changed and that it is not necessary for his salvation that he observe the precept of the love of God above all else. Such an opinion is a radical misconception of the interior life spoken of in the Gospel. This lamentable doctrine was prepared by that of the nominalists, who said that grace is a gift which is not essentially supernatural, but which morally gives a right to eternal life, like paper money which, though only paper, gives a right, by reason of a legal institution, to receive money. This doctrine constituted the negation of the essentially supernatural life; it was a failure to recognize the very essence of grace and of the theological virtues.

3 Even in the *Phaedo*, the future is thus represented.

4 Matt. 7:14

5 Ibid. 19:17

6 John 5:24; 6:40,47,55

7 Matt. 5:3-8

8 Ibid. 5:12

9 John 17:1-3

10 I John 3:2

11 I Cor. 13:12

12 Ia,q.12,a.2

13 Matt. 25: 21,23

14 Ia,q.12,a.4

15 John 4:10-14

16 *Commentum in Joannem*, 4:3ff

17 John 7:37ff

18 Ibid. 3:36; 5:24; 6:40, 47, 55

19 Ibid. 6:55

20 Luke 17:20ff

21 I John 3:14ff

22 Ibid. 5:13

23 John 8:51

24 Ia IIae q.24,a.3 ad 2um; Ia IIae, q.69, a2

25 *Meditations sur l'evangile*, Part II 37th day, in Joan. 17:3

26 Ia IIae q.113a.9, ad2um

27 John 4:10-14

28 I Cor 12:28 ff; 13:1 ff

29 Ia IIae, q.111,a.5

30 IIIa,q.62,a.1

31 II Cor 5:6

32 II Cor 4:16 ff; 5:1 ff