

**On the Relationship between Faith and Works:
The Meaning of Human Action and our Cooperation with God's Grace**

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Introduction

My intent is to write a double thesis for both theology and philosophy on freedom, human action, and the necessary connection between faith and works. The question that I seek to answer in this thesis is why actions necessarily follow from beliefs, and therefore why faith necessarily includes works.

In trying to explain the necessary connection between faith and works, what I have found is that the question is much bigger than just the connection between faith and works. Faith and the works which follow from faith are made possible by grace, and are on the supernatural level. The question then includes the sub-issues of how grace relates to the human person, to what extent grace presupposes and builds upon nature, and to what extent the person must freely cooperate with grace. In order to explain the relationship between faith and works it will also be necessary to look at what it means to be a person who has freedom and is able to determine himself in action. The issue of faith and works is grounded on an understanding of the human person, the relation between nature and grace, and the person's whole relation to God.

In to order examine this question, I plan on doing an analysis of human action according to the philosophy of Karol Wojtyla. In doing so, I intend to examine the notion of "self-determination" and show how it is that in action a person determines not only the action, but also himself in regards to the action. This determining of oneself in action is therefore a manifestation of who the person is. Hence, it would be impossible for a person to truly believe one way, and yet take his being into his own hands and act in a way completely contrary to that belief. Through action the person is in a dynamic process of becoming or actualization, and the person either becomes good or evil by his actions.

Furthermore, I plan on doing a brief analysis on the relationship between nature and

grace, in order to lay the foundation to show how belief and actions on the natural level can be infused with grace in order to be raised to the level of faith and “good works.” I also intend to briefly deal with the issue of our original state in the garden of Eden, and consequently what was lost with original sin. This is the foundation for understanding the relationship between nature and grace after the fall.

Moreover, I plan on providing an analysis of faith, and what it is that faith requires of us. In doing so, I want to look at the connection between faith and the other theological virtues of hope and charity as infused by sanctifying grace. I want to demonstrate how it is not enough for faith to remain alone, but that it must be lived through charity. I also plan on showing how faith and works are part of our justification.

Finally, I want to conclude by showing that the dynamic process of actualization on the natural level becomes the same process as justification and sanctification when the person is infused with grace.

Part 1: Human Action

The teaching on faith and works is itself grounded in an understanding of the human person and is in part an anthropological issue. Therefore, in order to understand the relationship between faith and works on the supernatural level, we must first understand the connection between belief and action in the person on the natural level.

1. Background on Karol Wojtyla’s Philosophy

In analyzing the human person and the meaning of action I intend to use the philosophy of Karol Wojtyla, currently Pope John Paul II, whose work includes a major contribution to our understanding of the person. The reason Wojtyla’s philosophy of the person is so important is that he in many ways united the different traditions of philosophy into a very comprehensive understanding of what the human person is. Under the influence of Father Reginald Garrigou-Lagrange at the Angelicum in Rome, Wojtyla became very familiar with St. Thomas and with St. John of the Cross, on whom he wrote his theology dissertation. Later, at the Jagellonian University in Cracow, Wojtyla studied with Roman Ingarden and became very familiar with Scheler and phenomenology. Wojtyla takes these different schools of philosophy and pulls truth out of all of them so as to come to a more complete understanding of the person. Rocco Buttiglione explains that one of the ways he does this is that having done his theological dissertation on St. John of the Cross, this gave him a way of interpreting St. Thomas in a more experiential and existential way, thus providing a kind of link between Thomism and Phenomenology. [1] Wojtyla not only draws from the whole tradition in philosophy, but then synthesizes it in a new way to try to understand the person more fully.

It is because of this more complete understanding of the human person found in Wojtyla’s philosophy that I have decided to incorporate his philosophy into my thesis. He not only takes into account the metaphysical and ontological reality of the person, but also looks within the person as a subject, who possesses himself in self-consciousness

and action. I believe that he comes up with a very full and profound understanding of the meaning of human action, and his philosophy will lay a firm foundation on which to build an understanding of the relationship between belief and action.

II. Philosophy of Human Action

The importance of human action in Wojtyła's thought will be discussed in three stages. First of all, I intend to do an analysis of self-determination and what makes human action possible. This will include a discussion of such themes as consciousness, self-possession, and self-governance. Secondly, because the decision to act requires knowledge of what you are deciding, I will examine the relationship between action and truth about value. This necessarily includes a discussion of the relationship between the intellect and will, and how it is that the person determines himself in respect to truth and values. Thirdly, I will consider Wojtyła's premise that action itself is aimed at fulfillment, and look at how the person both fulfills himself and becomes who he is through action, which is the process of actualization.

1. Conditions for Self-determination and Human Action

In order to establish what makes human action possible in the first place it is necessary to look at self-determination. Action presupposes a subject who is performing the action. The subject is understood to be the person, and action is only possible because the person has free will. In order to perform an action, the subject must freely choose to act in a certain way. It is because we are able to freely determine ourselves that human action is possible. However, at the same time, in determining ourselves to act a certain way, we are also determining ourselves in respect to those actions. So self-determination means not only the ability to determine oneself to act, but also to become who one is in action. All this will hopefully become clear in the following analysis.

27. Self-consciousness and Experience

In looking at what makes self-determination possible, we must first start with an understanding of consciousness and the role of experience. Experience is the necessary starting point for all understanding, including the element of self-determination. As a person, I experience not only everything around me, but I also experience *myself*. [2] The "self," for Wojtyła, indicates something which happens in experience. The self, or the *I*, is understood to be the experience of oneself as subject, especially in regards to action. This "self-"experience is possible because of consciousness. Consciousness is a property of a being who acts and experiences himself in the act. It is in a sense a self-having, a self-possessing, but not as an object. This is because it is self-consciousness which allows me to have self-experience, and thus to experience myself as a subject [3] — a "self-experiencing *subject*," [4] as Wojtyła says. Self-experience is often called "lived experience" in Wojtyła's writings, and it is here that we experience that we are a subject. This is because in lived experience I can concretely tell the difference between something that "I do" as opposed to that which simply happens to me. For example, through experience I know the difference between intentionally kicking someone as opposed to

accidentally tripping over someone. In one of Wojtyla's essays he explains that "[c]onsciousness interiorized all that the human being cognizes, including everything that the individual cognizes from within in acts of self-knowledge, and makes it all a content of the subject's lived experience." [5] So that in consciousness we are somehow given to ourselves. It is in consciousness that knowledge becomes interiorized and experienced from within the person.

b. Self-possession

Consciousness is a sort of having oneself from within, and it is this that conditions the possibility of self-possession. Not only do I know myself, but in consciousness I have myself. [6] We did not choose to come into existence, nor did we have anything to do with the fact that we are conscious. We are conscious as by a gift — it is given to us. In receiving a gift one takes possession of it. In receiving the gift of myself, I receive myself not only cognitively, but I take possession of myself. I am in control of myself. And it is because of this self-possession that I am then able both to govern myself and determine myself.

3. Self-governance

Like any valuable gift, along with the gift of self-possession there is a task involved. I am given to myself, and am therefore assigned to myself. [7] I have an obligation based on this assignment to govern myself toward the good. This is because the good is that which is the fulness of being, therefore I am obliged to govern my being according to the good — my very being calls for that. The same is true of other gifts. For example, imagine that a relative has given you a great family heirloom — a hand-carved cabinet that has been passed down to you through ten generations. In this case you would have an obligation, by the nature of the gift, to protect and care for it. As it is with any gift of great value, so also it is with self-possession. In possessing ourselves we are called to govern ourselves. This is all revealed to us in consciousness. In consciousness many things are disclosed — that I am given to myself not only as a possible object of my knowledge, but of also being assigned to myself. It is this conscious having of oneself, and the task of governing oneself, which again confirms the fact that the person is a subject. As Wojtyla says, "In my lived experience of self-possession and self-governance, I experience that I am a person and that I am a subject." [8]

d. Self-determination

Self-consciousness conditions the possibility for self-possession. Self-possession is the fundamental having of oneself from within. Out of self-possession comes the task of self-governance, and this makes possible the power of self-determination. In lived experience, as mentioned above, I am capable of recognizing the difference between "I act" and "it happens." The fact that "I act" is different from anything that can merely happen to a person. "I act" comes from within the person as subject, whereas "it happens" is not something that is in anyway determined by me, or that I have any control over. "I act" is defined by Wojtyla as self-determination. [9]

Another interesting point on self-determination that Wojtyla brings out is that “[t]hrough the aspect of the self-determination manifested in my action, I who am the subject of that action discover and simultaneously confirm myself as a person in possession of myself.” [10] This is because in order to act, to have the power of self-determination, I must possess myself. Wojtyla says “I possess myself not so much by knowing myself as by determining myself.” [11] So that in acting I am confirming that I possess myself by actually possessing myself in that action.

The notion of “free-will” for Wojtyla is the person’s freedom to determine himself in action. Because the person has the freedom to act, and because the action is of the person, it has a way of also determining the identity of the person. Wojtyla explains that “When I am directed by an act of will toward a particular value, [12] I myself not only determine this directing, but through it I simultaneously determine myself as well,” and later he says that “action accompanies becoming.” [13] It is in the power of self-determination that we see the amazing power of freedom that we have. It is through action that one’s real self comes out into the open. By one’s action, or even lack of action, we show what is going on in the very core of our being. Action is something that “I will.” I take my being into my hands and orient it in a certain direction. I then command all the actions that follow from my willing. My actions originate in me for I am the efficient cause of my actions. And my actions tell something about me because they come from me. That is why we have the common saying “actions speak louder than words.” Words may or may not reflect something that is going on inside of me, but my actions are in a sense an embodiment of my thoughts and of my inner motivations. If I say that I love someone in words and then slap them in the face, the person is not very likely to believe my words. Actions are in a sense an extension of myself, for I reach out and cause something in my action. All actions originate first in my thoughts, and thus my action is an expression of myself. Wojtyla says “The person discloses or reveals itself in constituting itself through self-determination in action.” [14]

Because of this Wojtyla explains how I simultaneously determine myself as a value when I determine myself in action by willing a value. [15] This is because when I determine myself in action toward something of value I am orienting my being and either taking a stand for or against that value. The subject itself is the first object toward which the act of the will turns. If I judge something to be of value, and by self-determination act towards that value, I am defining myself in relation to that value. For example, let us say that there is an injustice being perpetrated. In seeing this I am able to either take a stand for justice, or do nothing and thus allow injustice to continue. In acting for justice, I determine myself in respect to that value, and in doing so I become just. So in acting and doing what is just I simultaneously become a just person — I have defined myself in regards to the value toward which I have determined myself. Such is the incredible power of self-determination. I actually determine myself in respect to an objective value, and thus become either good or bad. “The self constitutes itself through action,” [16] as Wojtyla said. This is the process of actualization, where the person actually becomes who he is through his actions.

So we see that this whole notion of self-determination is very foundational as we look at the person. And self-determination points us to self-possession and self-governance as that which is necessary before one can determine himself. All of this is given to us on the basis of lived experience which is made possible by consciousness. All this can be summed up in Wojtyla's words, "Self-consciousness conditions self-possession, which manifests itself primarily in action. Thus action leads us into the very depths of the human 'I,' or self. This takes place through experience." [17]

2. Action and Truth as Related to Intellect and Will

Now that the conditions for the possibility of self-determination have been established within the person, it then allows us to look at the conditions which take place in order for the person to will something and determine himself. How is the person able to recognize value in an object and thus determine himself towards and in respect to that value? The question of why a person would choose one action over another is connected to an understanding of the intellect and will.

1. Intellect and Will as Powers of the Person

Wojtyla's understanding of intellect and will are founded largely on the definitions of St. Thomas. However, he contextualizes and emphasizes them as faculties *of the person*. Wojtyla points out that intellect and will have no meaning apart from self-consciousness. To be conscious means that you experience yourself as a subject, and the faculties of intellect and will arise out of the subject in the fact that "I act." Consciousness means there is an actual person or subject, and that is more fundamental than the faculties of that person. There first must be a conscious subject who is able to possess those faculties. However, it still must be understood that consciousness takes place in and through those faculties. Understanding intellect and will in terms of the conscious subject helps us to see more clearly that although intellect and will are distinct powers or faculties, they are both powers of the person, and so cannot be completely understood separately from each other. It is the person who both cognizes and wills.

In regards to the will, Wojtyla explains that the "will is the person's power of the self-determination." [18] The emphasis is on the fact that the will is the *person's* power, for it is the person who wills. He emphasizes this point because at times the common saying "freedom of the will" can be misunderstood — some people think it means that freedom only belongs to the will. Wojtyla is pointing out that freedom and self-determination belong to the very substance of the person. Buttiglione explains that the will must be understood "as one of the essential constitutive elements of the person, one of the faculties through which the person realizes itself." [19]

b. The Connection between Intellect and Will

In order to take my whole being into my hands, and to act in a particular way in reference to a value, I must first know what it is that I am willing. A person does not blindly determine himself to some unknown object. That would go against the whole notion of

self-determination. As St. Augustine explains, “a will which would will without motives would be a contradiction and an impossibility.” [20] To choose something freely is to have a motive, unlike a falling stone which may have a cause, but has no motive for falling. Action without intentionality is not free. Self-determination means that in possessing myself I orient my whole being in a direction; and at the same time that I determine my action, I determine myself in relation to that action. If I did not know what it was that I was orienting my being towards, then action would be meaningless, and I would not be determining myself at all.

That the will is connected to choice and decision shows that the will makes reference to truth. It follows then that I must have some knowledge of the truth about a value, which I can either act for or against. Wojtyla explains that “since it is owing to the knowledge of objects that the reference to truth is actualized, their knowledge is a necessary condition of choice and decision-making.” [21]

Now the will, which is the power of self-determination, has always been understood in the philosophical tradition to be a “rational appetite,” showing that it has an intrinsic connection to reason. Through an act of will I not only recognize something that I want, but I judge the presence of a value in that object that warrants my response in action. Therefore, knowledge is the necessary condition for the person to determine himself through the will, for it would be impossible to turn towards values without knowing them. This shows the intimate connection between intellect and will in the concrete actions of the human person. The person, who possesses both the faculties of intellect and will, both cognizes and knows truth or value in an object, and then wills and determines himself in respect to what he knows.

3. Intellect and Judgment

Wojtyla distinguishes between “judgment” and merely “thinking” in the intellect. Thinking is something he initially equates with something that in a sense “happens” to a person, and is not where the person is experiencing himself as a subject in a strict sense. But there is a point when thinking crosses the line from that which merely happens to a kind of intellectual acting. This happens when man experiences himself as the agent of cognition. This is possible because of self-consciousness and lived experience, which interiorize all that the subject cognizes. The subject experiences himself as the agent of thought when making a judgment. In judgment man experiences his personal subjectivity in the act of thinking. The person in a sense takes a stand for something and affirms something to be true by making a judgment about it.

Wojtyla’s use of the term “judgment” is similar to that of St. Thomas, although in a different context. For St. Thomas the first act of the intellect is where one apprehends an aspect of a thing through the senses without affirming or denying anything about it. Judgment is understood to be the second act of the intellect, where we not only understand what something is, but we affirm or deny an aspect of the thing. The product of the judgment is a proposition — something that we affirm to be true. For St. Thomas, it is not until we affirm something to be true that understanding is complete. Although

Wojtyla does not speak of different acts of the intellect in the same way as St. Thomas, there is still a similarity in saying that a judgment is when we affirm something to be true and then understanding would be complete.

4. Judgment as Linked to Decision

It is in judgment that the subject assumes responsibility for what is known concerning the truth. As long as thought is not a judgment then it can remain separate from the will. As soon as the person makes a judgment with regard to the truth or value of something, the person now has a responsibility to act in accordance with the truth that has been judged. Judgment in knowledge is usually inseparable from what we would call decision or choice in the will. Wojtyla shows that “[t]he cognitive transcendence toward the object as known is the condition of the transcendence of the will in the action with respect to the object of the will. The judgment of values is presupposed in choice and decision.” [22] Transcendence, which will be discussed further in the next section, is understood as a kind of going beyond oneself. There first must be a “cognitive transcendence” where the person makes a judgment about truth before the person can transcend himself with respect to the will and reach beyond himself in action. So the person cannot determine himself without a judgment of some value with respect to what he should be choosing. And because of man’s ability to respond to value or truth in self-determination, judgment also carries with it responsibility. The person cannot simply remain neutral with respect to action. The person must act either one way or the other with respect to knowledge of the truth about some value.

This whole understanding of the relation between judgment and decision is very close to St. Thomas’ explanation of the relationship between intellect and will. You cannot will what you don’t know, but the will also directs the intellect as to what it is going to know. Wojtyla then contextualizes the intellect and will more into the understanding of the conscious subject. He then explains that “the difference between thinking and willing lies, broadly speaking, in their different directions: willing implies certain outgoing towards an object and entering upon it as remaining external to the willing subject, while thinking, or rather cognizing, consists in some sort of introducing of an object into the subject.” [23]

e. Consequences of Judgment for Understanding Action

In understanding the connection between judgment and decision in the intellect and will, we can see that there are major implications here for human action. In order for an action to be free, the person must be able to freely choose and determine himself. Choice and decision require the knowledge of truth about a value in order for there to be something to choose to determine oneself towards. There is, therefore, an inseparable connection between judgment of truth and decision to act. As Buttiglione summarizes it, “The entire process of thought culminates in judgment, which is linked to decision and fulfilled by action. Action is, in a way, the test of the entire process.” [24] This analysis of intellect and will, judgment and decision, will be very important later when discussing faith and works.

3. Fulfillment and Actualization through Human Action

1. Fulfillment and Transcendence

The question we then need to ask is “to what degree is the fulfillment of an action also the fulfillment of oneself, the fulfillment of the person who fulfills the action?” [25] Wojtyla explains that this is the most basic, yet profound, question dealing with human action and the person. The fulfillment of an action has to do with the completion of an action done right. The fulfillment of the person in completing an action is that in action the person at the same time determines and realizes himself. “To fulfill oneself means to actualize, and in a way to bring to the proper fullness.” [26] Human action and self-determination are a dynamic process of becoming. We are in a sense the creators of ourselves in that we become who we are through our actions. It is within this fundamental experience of action and becoming that we experience that there is a tendency toward self-fulfillment. Wojtyla explains that this experience of actualization and becoming shows two things: contingency and autoteleology. Contingency, in that the tendency toward fulfillment shows an incompleteness in the person, and autoteleology, in that the aim of the one who is incomplete is to seek fulfillment. So what we find is that the person is an acting subject, incomplete in himself, and that through action there is a tendency and movement toward self-fulfillment.

Wojtyla goes on to show the inseparable connection between self-fulfillment and transcendence. Transcendence is the ability of the person to, as it were, go beyond himself and both grasp the truth about objects, and then determine himself towards or in respect to that truth. He defines transcendence as the “spirituality of the human being revealing itself.” [27] There are many different uses and meanings of the transcendence, but Wojtyla is using it here as a kind of rising above or going beyond oneself. Transcendence is therefore linked to judgment and action in that the person goes beyond himself to the object, and therefore fulfillment can only be properly understood in terms of transcendence.

The person determines and realizes himself in action, and in order to do this he must make a judgment about the truth in order to determine himself in a direction. Wojtyla explains that “through judgments the person attains his proper cognitive transcendence with respect to objects.” [28] It is by conforming to the truth that has been judged that the person can transcend himself, and go beyond himself towards the good, thus determining and realizing himself at the same time. This is the key point, that in my actions and self-determination, I either become a good or bad person based on whether I act in accord with what I have judged to be good. Fulfillment is not just linked to fulfilling certain *actions*, but as to my fulfillment as a person by completing those actions. So the fulfillment of a person is related to action, and in action there is transcendence beyond oneself to the truth or value of the object.

b. The Role of Habit and Conscience

The development of good habits and conscience is in some respect the goal of action on a

natural level. As a person consistently performs actions that are good or evil, good or evil become rooted in and constitutive of the person. This is related to the notion of “habit” as seen in Aristotle and St. Thomas. [29] Habits are involved in the fulfillment or unfulfillment of the self. As a person consistently performs good actions, he will form good habits, which will then aid in the continuing of those good actions. Conscience seems to be linked to habit. The word conscience comes from Latin, and literally means “with knowledge.” Conscience is understood to be the person’s inner normative reality with regard to truth and values, so that the person’s surrender to truth creates a moral reality within the person. Wojtyla explains that “The appropriate and complete function of the conscience consists in subordinating the actions to the truth that has thus become known.” It is the conscience which both aids in the process of judgment as to what is true, and helps to subordinate the will to the act according to truth. If one consistently does evil then he will be inclined to see evil as that which ought to be done, and *visa versa*. As St. Thomas explains, “such as a man is, so does the end appear to him.” [30]

Like everything else, habit and conscience cannot be understood as separate somehow from the personal subject. Habit is where good and/or evil becomes rooted or ingrained in the person. Conscience is the inner moral norm established by acting, which then presents the moral duty to truth. This moral norm then influences judgment because the person becomes used to judging something as true.

3. Actualization and Contingency

When we understand that action is oriented toward the fulfillment of the person, it becomes evident that we are contingent. The person is always ordered towards more, and there seems to be no limit to the fulfillment that a person could reach. If the person were seen as “pure act” in the metaphysical sense then there would be no need of actualization. However, the person is inherently limited, and strives for self-fulfillment. Thus we see that the person is in the process of actualization, a dynamic process of becoming. Actualization is the process whereby the person determines and becomes who he is by his actions. In this becoming, the process of actualization, we strive for fulfillment, and fulfillment is linked to action where the person, due to self-possession and self-governance, determines himself towards that which is judged to be good and true, and thus transcends himself in action to that which is beyond himself.

III. Summary

In summary, first we saw that the person is someone who possesses himself from within, and governs himself, thus enabling him to determine himself. All of this is known through experience and made possible because of self-consciousness which interiorizes all that the subject cognizes and makes it all part of the person’s lived experience. Secondly, in self-determination the person not only determines the action, but also determines himself in regards to that action. The subject is his own first object of determination. Thirdly, in order for the person to freely determine himself, he must choose or decide to determine himself in a particular way in regards to a truth or value, and in order to determine oneself towards something it means that the person must have

knowledge of what he is determining himself towards. Knowledge is found in reason or the intellect, in which thought culminates in judgment. Judgment is where the subject actively affirms something to be the case. Fourthly, judgment is linked to decision in the will, because once one has judged something to be the case he then has the responsibility to act accordingly. Decisions to act should be based on that which is judged to be true. Fifthly, because action is a matter of *self*-determination it is not merely the action which is fulfilled, but the person is fulfilled through the action. It is by conforming to the truth in self-determination that the person can transcend himself, and thus fulfill himself through action. Sixthly, the person is in a dynamic process of actualization, and based on one's actions through self-determination, one actually becomes good or evil. This actualization and fulfilling of the person is connected to both habit and conscience. Finally, we see that the person is limited and contingent in that he is in a process of becoming and he strives for fulfillment that he can never attain on his own.

The most important thing to take from this section on human action is that the person has the unique ability to transcend himself and grasp the truth of an object outside of himself, and then through freedom the person can determine himself freely in respect to that truth. It is through determining himself in relation to perceived truth that the person actually becomes who he is.

Part 2: Nature and Grace

What we have found is that the human person is a free being who is in a dynamic process of becoming and actualization. The person is a spiritual being who is able to transcend himself and seek truth. He is finite and limited, yet striving for fulfillment. Here we see the paradox and mystery of man, that while being finite and incomplete he yet strives beyond himself ultimately to that which is infinite. It is from this point that I want to enter into a brief treatment of the relationship between nature and grace.

An understanding of faith and works is really rooted in a fundamental understanding of person, and of the relationship between nature and grace. How one understands nature and grace structures one's whole understanding of the person's relation to God. In either case, when nature is taken to the extreme apart from grace, or when grace is taken to the extreme to the disintegration of nature, then both lead to an incorrect understanding of the person, and hence to a skewed understanding of the relationship between faith and works. What I intend to do in this section is threefold. First, I want to deal briefly with the nature and grace problematic, define what is meant by both nature and grace, and show the relation between them. Secondly, I intend to examine man's original state in the garden of Eden and to determine what was lost through original sin. Thirdly, I want to look at what we can assert about nature from a theological perspective. This will include a brief treatment of what it means to be made in the image and likeness of God, and the tension that on the one hand our nature has the capacity to receive God's grace, while at the other hand our nature is wounded through sin and has lost supernatural grace. This analysis of nature and grace is by no means meant to be completely comprehensive, but is meant to give an overview so as to understand the connection between nature and grace when speaking of faith, works, and the necessity of human cooperation.

2. On the Relationship between Nature and Grace

1. Nature

Scheeben defines nature as that which is “a substantial state springing from and determined by the essence of a thing, along with its aptitude for life, activity, and movement toward an end commensurate with the essence.” [31] By nature, we are free persons who are in a process of becoming through action, as was shown in the previous section. We are striving for fulfillment, which shows that we are contingent, limited, and must have been brought into being by something other than ourselves.

Man receives human nature as a gift from God and is in relation to God as a creature is to his creator. By our very nature we are completely other than God in that we are finite, limited and incomplete. God is infinite, we are limited, He is absolute, we are contingent. Moreover, we are not complete in ourselves, but strive for fulfillment, which can only ultimately be complete in God. It is here that we begin to see that by the very nature of the person there is the capacity to receive that which is beyond himself.

There are two difference senses in which one can have a natural capacity for something. First, one can have an active capacity to produce or to *cause* to become. This is the capacity we have for the natural — we can produce natural effects by our own forces. Second, there is the capacity to receive or to become. This is the capacity we have for the supernatural — we only have the ability to *receive* supernatural powers. So although we are limited and finite creatures, we have within us a *capacity* to receive God’s supernatural grace, and thus attain a supernatural end.

2. Grace

The term supernatural is often used when speaking about grace. Grace is *supernatural* because it is beyond anything that can be found in nature, and comes from the Divine nature of God. Grace, or the supernatural, is therefore a gift, for it is nothing we could attain by nature. When the supernatural is found in the realm of the natural, it follows that it is the lower nature’s participation in the perfections proper to the divine nature. This is where a higher divine nature has come to dwell in the lower nature by the lower nature’s “participation in the essence of Him to whom the higher nature properly belongs.” [32] That which is supernatural is therefore not something opposed to nature as something non-natural would be, but is that which is higher and beyond nature. Yet, the possibility of a supernatural end is something that we are neither capable of achieving on our own, nor worthy of attaining it to begin with, but is the condescending of God to us.

3. How Grace Works with Nature

There seem to be three possibilities of how sanctifying grace relates to nature. First, grace remains external to nature; second, grace changes and in a sense destroys nature thus bringing about a new substance; or third, grace works *in* and *through* nature, building on

nature and then elevating and transforming it. I hold that the third is the correct understanding, and the only way to make sense out of the relation between nature and grace. In the following considerations I will demonstrate and defend this position.

1. Grace Remains External to Nature

The first possibility of how grace works with nature is that it could remain external to nature. In this case nature and grace would seem to be in a sense parallel to each other, being side by side, but without one interpenetrating the other. If grace were to remain external to nature, then there would be two extremes which would logically follow. One would emphasize nature to the exclusion of grace, or emphasize grace to the degradation of nature.

1. **Emphasis on Nature to the Exclusion of Grace**

The first extreme is to attribute so much to nature as to exclude the need for grace. An example of this can be seen clearly in the position of the Pelagians. The Pelagians taught that the destiny of man is something which man must work and accomplish for himself, and that he will be judged worthy or unworthy on the basis of his good works. They taught that even after the fall man still contains within his nature, at least in seed form, all the good he will ever attain. Nature is understood to be somehow complete in itself. Therefore, nature is emphasized to the exclusion of grace, and man is deemed capable of earned his way to heaven. St. Augustine tirelessly refuted the heresy of Pelagianism.

2. **Emphasis on Grace to the Degradation of Nature**

The other extreme is to emphasize grace to the point of desecration of nature. Luther, Calvin, Baius, and the Jansenists are good examples of those who held this position. They held that original sin destroyed man's nature, and consequently nature is now incapable of any true good. In the fall the soul forfeits *all* higher life, including any capacity to do good. Therefore, everything is grace apart from nature. Nature is so corrupt that it is not even able to cooperate with grace to produce anything good.

b. **Grace Destroys or Replaces Nature**

The alternative possibility of how grace works with nature is that grace penetrates nature, but in doing so destroys or replaces nature so as to bring about a completely new substance. The problem is this: if grace destroyed or replaced nature then what would result? We would have new *nature*, not nature working with or participating in the supernatural. The point to remember that helps to show the falsity of this position is that God is not only the one bestowing the grace, but is also the one who has created our nature in the first place. God's grace does not destroy and replace the nature he has already created.

3. Grace Builds upon, Presupposes, and Works within Nature

The third position, which the Catholic Church holds, is that grace builds upon nature, and works in nature, thus elevating and transforming it. Scheeben explains nature's participation in the supernatural is not something which changes the substance of nature, but is a "transfiguration and elevation of our whole nature with all its faculties to a higher sphere." [33] The very word supernatural implies that it is something beyond that which nature could ever be. It is something that elevates nature to a new level. Grace works in and with nature. This is why we get the familiar phrase "grace builds on nature." Grace is not something that merely shrouds or covers the person, but it works from the inside. St. Thomas held, as explained by De Lubac, that grace is created directly in the soul. It is not something extrinsic that is added as a covering, but something which is infused directly into the soul. [34] Grace does not add a new essence, therefore it must attach itself to some already existing essence or nature. Grace is not added in a way that it exists *with* nature, but is actually "adapted to and received by the latter, which it merely raises to a higher sphere of activity." [35] So it is not as though grace is working parallel and separate from nature, but is actually a transforming power within nature.

4. Note on the Two Natures of Christ

A side note that may help to illustrate the relationship between nature and grace can be found in the Hypostatic union. Jesus was one divine person who had two natures. Jesus was both fully human and fully man, meaning that he possessed all faculties relating to both natures. In the union of those two natures the human will was perfectly subordinate to and freely cooperating with the divine will. This has always been the teaching of the Church regarding Jesus. Jesus was fully human, yet his humanity cooperated perfectly with his divinity.

It may be helpful to look at how the different perspectives on nature and grace would impact our understanding of the incarnation. If we took the first possibility, that grace remains external to nature, then how could Jesus be both fully human and divine? And if we took the second possibility, that grace destroys or replaces nature, then Christ could not have been fully human.

When applied to Christ then we can see the inconsistency of the first two possibilities of how grace works with nature. The correct understanding of the incarnation is that grace works in and through nature, building upon nature. Human nature is not subsumed or replaced by the divine, but is still fully human and cooperates freely with the supernatural. Jesus is a model and example for us.

II. Original Justice and Original Sin

Now that we have examined how it is that grace relates to nature, what I would like to do is go back to the very beginning of humanity and look at our original state in the Garden of Eden. One can hardly discuss nature and grace, leading up to faith and works, without at least briefly going back to our original state and what was lost with original sin. The position one takes in regards to our original state will certainly effect his understanding on the fall and the effect of original sin. This view of original sin, in turn, will effect

one's view on faith, and what justification consists of. Following from one's understanding of faith, this will lead to an understanding concerning what faith requires of us in the form of works.

1. General Protestant Position

One's fundamental understanding of man in his original state before the fall constitutes the basis for understanding many of the divisions between Catholics and Protestants. The main difference that we find with many Protestants in understanding original justice is that Protestants view our original state in the garden of Eden as a solely natural state. Our acceptableness before God is seen as part of the essence of human nature. This is a very important point since understanding what man's original state was is necessary if we are to understand what it is that he lost through sin. Because Protestants generally attribute our original state to be a merely natural state, they must say, therefore, that our very *nature* was deformed and destroyed in the fall.

2. Catholic Position

According to the Catholic position, it is impossible, apart from divine revelation, to come to full knowledge of our original state before the fall. This is because, as J.A. Moehler explains, it "was a portion of the destiny of man, when alienated from his God, to be likewise alienated from himself." [36] We can only fully understand ourselves in relation to the God who made us, and His purpose for us. Hence, to be separated from God by sin, we are also separated from ourselves and who and what we are meant to be. For this reason we turn to divine revelation to help unravel the mystery of man's original state.

The Church understands that in light of divine revelation the original state of justice in which man was created in the garden of Eden cannot be said to be the *natural* powers of man. This gift of original justice must be a special condescension on God's part. Therefore, Adam was given a supernatural gift of divine grace, which was superadded to man's nature. [37] By nature we are finite creatures, unable to attain holiness, for only God is holy. By grace we are welcomed into the communion of God, and our nature is raised to the level of supernatural. Therefore, our original state in the Garden of Eden was not merely a natural state, but was the union of nature and grace, and was therefore a supernatural state.

3. Result of Original Sin

The Catholic Church explains that the result of original sin is a loss of divine grace — that grace which renders us pleasing to God. "The destructive force of the sinful act lies in its absolute moral incompatibility with supernatural sanctity, which it negates." [38] Our nature was made with the capacity to receive this grace, and is only complete by grace. Consequently, at the fall the loss of divine grace left a gaping wound in man's nature. However, it is important to understand that although nature was deeply wounded and weakened, it was not completely destroyed. De Lubac explains that "Freedom, that prerogative of man created in God's image, was wounded, but not destroyed, so that

grace in its triumph will not reign over a helpless enemy; it will not have to displace man, but free him from his slavery.” [39] Man can still do good on the natural level; and being made in the image of God, man still has the capacity to receive God’s divine grace. Yet, there is nothing that *man* can do to reconcile himself to God, nor even to reach him. The condition man finds himself in after the fall is a sinful condition, devoid of any hope apart from God, and desperately in need of revelation and salvation.

4. Concupiscence

Concupiscence is the result of original sin and the fall. This is the tendency and disorder in the person which inclines the person to sin. With the loss of grace there is a wound in our nature, and to use the language of C.S. Lewis, our nature is now bent. We inherit a kind of “genetic” deficiency. In rejection of God through sin we lost God’s sanctifying grace, but also established the inclination and habit to sin. This results in the tendency and attraction to evil, specifically toward bodily pleasures. This disorder must be removed and replaced by good habits if we are to become who we were meant to be. Our nature has the capacity for grace, and is only perfected through cooperation with grace.

III. Nature from a Theological Perspective

Moving now from the relationship between nature and grace, and having looked at original sin, there are some things which we can explain from a theological perspective that will help explain the human condition. First, I want to discuss how it is that we are made in the image and likeness of God, and how this must be included in any understanding of our human nature. Grounded on our understanding of being made in the image of God, there are two things we can say about nature. On the one hand, being made in the image of God, our nature has a capacity to receive God, and we are only truly fulfilled in Him. However, on the other hand, we have fallen from grace, and our nature is deeply wounded. This is the state in which we find ourselves, striving for fulfillment which can only be found in God, and yet fallen, sinful, and broken.

1. Image and Likeness

We find in the Scriptures that we were made in the image and likeness of God. [40] God made us for one purpose — to share in his life. We therefore have a supernatural goal. As De Lubac so eloquently explains, “‘God has given me being’...then, ‘Upon this being he has given me, God has imprinted a supernatural finality; he has made to be heard within my nature a call to see him.’” [41] Being made in the image and likeness of God, the only way we can be fulfilled is in him.

The question then is what being made in the image and likeness of God means? Moehler explains that “the Reformers called [Adam] the image of God, without drawing any distinction between the bare faculty itself, and the exercise of that faculty in correspondence to the divine will.”(28) Catholics, on the other hand, distinguish between the “religious faculty” which is the image of God, and the “pius exertion of that faculty” which is the likeness of God. So that by nature we are made in the image of God, but by

grace we are made in the likeness of God. We are in God's image by the reality of being persons with a rational and free nature. However, in order to be in God's likeness we must participate with and act in accordance with and like God.

It was our likeness to God was abolished through original sin. [42] The Catechism explains that “[d]isfigured by sin and death, man remains ‘in the image of God,’ in the image of the Son, but is deprived ‘of the glory of God,’ of his ‘likeness.’” [43] It is the image of God which remains in the human person that spurs the Christian on in search for God, for it is only through God's grace that the person can be restored to the fulness of what he was meant to be — both the image and likeness of God.

2. Capacity for the Supernatural

As persons our nature has the capacity to receive grace, and thus be elevated and transformed on a supernatural level. The syllogism that St. Thomas utilizes to describe this capacity of our nature is that first of all God is our end, and as persons we have to know our end in order to choose it, however knowledge of God exceeds our reason, therefore, man must be able to receive and be taught divine truths. [44] So on the one hand what we see is the amazing capacity that we as persons have to receive God's grace — for He alone is our fulfillment and the end towards which we strive.

In our striving limitlessly for fulfillment, this demonstrates the fact that our nature has the capacity to receive the supernatural. And not only do we have the capacity, but in our nature we are made in the image and likeness of God, and are called to participation in the divine life of God through His grace. God is our end, and the only thing which will fulfill us. “Even after losing through his sin his likeness to God, Man remains an image of his Creator, and retains the desire for the one who calls him into existence.” [45] God is the only one who can satisfy our longing for the infinite, and our striving for fulfillment. This is the amazing capacity of the person that one has the capacity to receive the grace of God, and thus be elevated and transformed by participation in the divine life of God.

3. Nature is Fallen

On the other hand, we can say theologically that human nature is fallen, that divine grace has been evicted from the soul due to sin, and that a gaping wound resides in human nature where grace is meant to be. Through sin man rejected God, and his divine grace was thus removed. Although our nature was not entirely destroyed, there is still an emptiness, a wound, a disorder that results from this loss of grace.

As a result of sin there is more than just a *distinction* between a general nature and the supernatural. De Lubac shows that there is now a “violent conflict” between man's sinful state and grace.[46] Grace is participation in the divine life of God, which is diametrically opposed to sin. So human nature is now in the dire position of being fallen from grace through sin, and now even stands at odds and in conflict with the supernatural order, having radically rejected the supernatural through sin.

In this fallen state our nature is deeply wounded and there is a gaping hole where grace

once was. We were created with a capacity for grace, and it is only by participation in God and living in the life of grace that we are able to find fulfillment. So in this way we see the two sides to our nature — we at one and the same time are fallen from grace and deeply wounded, yet at the same time still have this capacity to receive the grace of God and to participate through grace in the divine life of God.

IV. Conclusion of Nature and Grace

What I have tried to do in this section is bridge the gap between philosophy and theology by showing the relation between nature and grace. From the section on human action we established that the person is in a process of becoming which is tied up with action, self-determination, and actualization. The person is striving for fulfillment, which shows that the person is contingent, and not complete in himself. So on the natural level we see that the person is a free being, who determines himself, and is striving for fulfillment which he never seems to attain in and by himself.

Following from this we discussed how it is that grace relates to nature, seeing that grace neither destroys or replaces nature, nor does it merely cover nature, but builds upon nature, works *in* nature, elevates and transforms nature through free participation.

Furthermore, I have tried to demonstrate how understanding our original state in the garden and what was lost in the fall is the critical foundation for any subsequent understanding of the relation between nature and grace. The Catholic position holds that our original state in the garden was not merely a natural state, but a union of nature and grace. After original sin, grace was removed, and nature is thus deeply wounded. However, our nature was not destroyed and we are still able to do good, which can be demonstrated in what we have seen in the section on human action. As persons, we still have the capacity to recognize truth, and to perform good actions in relation to the truth. Yet, our nature is wounded and unable to attain ultimate fulfillment on its own. This is because the end we are meant for is to be united to God, which necessarily requires God's gift of grace and our participation with it.

Theologically then there are two opposite dynamics that can be explained about human nature, grounded in an understanding that the person is made in the image and likeness of God. First of all, our nature has the capacity to receive God's grace, and can only find ultimate fulfillment in God. However, at the same time we are fallen from grace and have a gaping wound where grace once was. We can not reach God on our own, therefore our reunion with God and the participation in the supernatural must be solely by God's grace.

It is in understanding the relation between nature and grace that we move on to the next section dealing with justification, faith and works.

Part 3: Faith and Works

What I have tried to show so far is how it is that the person is in a dynamic process of actualization through self-determination and human action. Actions are oriented towards

fulfillment, and the person is able to fulfill himself through action. However, this shows that the person is contingent, incomplete in himself, and striving towards fulfillment. We moved then to the question of grace, and how it is that grace builds on nature and is able to raise nature to a participation in the supernatural which nature could never attain on its own. However, what we also discovered is that the person has fallen from grace, and there is thus a gaping wound in the soul where grace once was and is meant to be. Using this as our point of departure, I now want to ask the question of how it is that one can be reconciled to God, what faith is, and how faith both builds upon and elevates nature.

I. Justification

The question that we enter into is how it is that nature could be reunited to God and once again be filled with God's grace. The process of becoming reunited with God is termed justification.

In this section I will be assuming and presupposing an understanding of the Gospel message that God sent his only Son to become man, who died on the cross to make atonement and pay the price for our sins, and that it is only through Him that we can be saved and reconciled to God. Presupposing a basic understanding of Jesus and the basic Gospel message, I want to look at what reconciliation to God involves.

1. Definition of Justification

Justification is defined by Scheeben as "all that relates to the acquisition or increase of Christian Justice, and all that is instrumental in making man worthy of the attainment or increase of glory in the next world." [47] Justification is the process by which we, as sinners, are made right before God. [48] This is God's response to our sinful condition, making a way for us to be reunited to him. This does not mean that God merely restores some disorder on the natural level, but actually raises us to the level of original justice on the supernatural level so that we may become children of God.

2. Two Functions of Justification

In order for us to be justified before God, and to have restored what was lost through original sin, two things must take place: first, the sins which we have committed must be forgiven, and second, our nature must be healed of the deep wound brought about by sin, concupiscence, and loss of grace. Guilt is what the sinner has brought on himself by offending God. The disorder is the habitual state in which sin takes a permanent form. Both the guilt and the disorder must be removed if the sinful state is to cease. Therefore, in order for justification to be effective, it necessarily consists in two functions: one, the remission of guilt, and two, the healing of the disorder that causes the guilt in the first place.

1. Remission of Guilt

The negative and external factor in justification consists in the remission of guilt. The remission of guilt has a twofold supernatural relation. First of all, it was through our sin

against God and the supernatural order that we find ourselves in this fallen state. Secondly, the remission of this sin depends entirely on the supernatural, namely Christ's death and resurrection which has paid our debt.^[49] We have sinned against God, and the only way for the guilt of our sin to be removed is if God remits it.

However, remission of sins is perfect only if everything that was lost through sin is restored. "To forgive sin fully, God must again confer on man that favor and grace which he had bestowed on him before he sinned."^[50] This cannot happen without removing the disorder which causes the sin in the first place. So it is not enough to just say that Christ did everything. "As long as the sinner himself clings to his sinful will or does not retract his prior sinful will, God's all-seeing eye cannot look upon him as guiltless."^[51]

2. Removal of the Disorder of Sin

The removal of the disorder of sin is the internal and positive function of justification, consisting in the restoration of the supernatural union with God. It is not enough to remit our sins if we are still left in our sinful state, for we would then continue to sin and offend God. Concupiscence, or habitual sin, which is still ongoing, must be uprooted in order to live a life in union with God. Scheeben explains that if justification did not change us then "such a justification is no justification"...and "[e]ven if it were, it is not in any case a proof of the miraculous efficacy of God's sanctifying power, but rather a sign of His powerlessness in the face of sin."^[52]

In conclusion we see that justification necessarily has two functions if it is to reunite us to God and to our original state in grace. Moehler summarizes this point by saying, "the forgiveness of sins for Christ's sake, is undoubtedly a remission of the guilt and the punishment which he hath taken and born upon himself; but it is likewise the transfusion of his Spirit to us, so that we enter into a full vital communion with the second Adam, in like manner as we had with the first."^[53]

3. *Sola Gratia*

The idea behind *sola gratia*, or grace alone, is that justification is brought about entirely by God's grace.^[54] There is no way for human persons to restore ourselves to our original state prior to the fall, nor can we ever attain God. If man is to be reunited to God after completely separating himself from God through sin, then it must be the action of God to raise man up again — a recreation in a sense. No mere direction of man's will towards God can suffice. If we are to be reunited to God, and forgiven and healed from our sin it can be accomplished by God's grace alone — God's initiative coming down to us. The Catechism explains that because "the initiative belongs to God in the order of grace, *no one can merit the initial grace* of forgiveness and justification."^[55]

4. Sanctifying and Actual Grace

In analyzing the relationship between grace and justification, it is necessary to briefly explain the distinction between actual and sanctifying grace. Sanctifying grace is that grace which was lost in the fall. This is typically what is meant when speaking of grace

and our participation in the supernatural. Sanctifying grace is infused into the soul by the Holy Spirit, and affords a share in the life of God through the Holy Spirit. [56] It elevates and transforms our human nature and enables us to participate in the supernatural life of God. The Catechism explains that sanctifying grace “is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love.” [57]

Actual grace, on the other hand, are those divine helps and interventions which draws us back to God, enables us to do good, and gives us the interior help to accept God in faith. “*The preparation of man* for the reception of grace is already a work of grace.” [58] In our wounded nature we are not able to accept the things of God unless he enables us to accept them.

5. Cooperation of the Person in Justification

All that we have spoken about so far in this section has shown the functions of justification, and that the whole process of us becoming reunited to God is by means of his grace. What we need to discuss now however, is the role that the person plays in becoming justified before God. As grace builds on nature, so God will not change us apart from our free cooperation. Moehler explains that, “[w]ithout human agency, God can produce in man no faith, no fear, no germ of love, no hope, no repentance, and, therefore, not the real justification determined by them.” [59]

In order for the removal of the disorder of sin to take place, we must actively work with grace in order to form new and correct habits. “Grace does not dispense us from acting ourselves, but restores to us the power to act well.” [60] Grace enables us to participate and act according to God.

So we see that in order to understand the relation between nature and grace in justification there is a tension and balance between the role of grace on the one hand, and our necessary and free cooperation on the other hand. The whole work of redemption is a matter of grace. God not only remits our guilt and gives us the power of his grace to reform our lives and root out sin, but at the same time is giving us actual grace to accept him. However, grace will not change us apart from our free acceptance and cooperation. Here we see the paradox, that “[w]hen God touches man’s heart through the illumination of the Holy Spirit, man himself is not inactive while receiving that inspiration, since he could reject it; and yet, without God’s grace, he cannot by his own free will move himself toward justice in God’s sight.” [61]

6. Conclusion on Justification

So what we have seen is that justification is the process by which we become just before God. In order to be reunited to God, justification has two functions: remittance of guilt, and removal of the disorder of sin. Justification is fully a matter of grace, for it is God who must take the initiative if we are to be reunited to him, and it is only by grace that we are even able to cooperate with God.

II. Faith

1. The Entrance of Sanctifying Grace into Nature through Faith

Following the brief study on the relationship between nature and grace, we say that grace builds on nature, and transforms nature from within, thus elevating nature to a participation in the supernatural — the very life of God. In order for grace to work in and with the nature of the person, in order to transform and elevate the person, it would necessarily require the person's acceptance and cooperation. Grace will not change us apart from our free cooperation. The question then is how does this entrance or infusion of grace take place?

What I want to explain is how God's sanctifying grace enters into the person through faith. As was shown earlier, the person can only choose and determine himself towards something when he knows it. So if the person was to freely cooperate with something then he would have to know the truth about something and freely decide to cooperate with it.

It is for this reason that God's supernatural grace enters through the intellect through faith. "The root of the supernatural life, when God gives it to us, is faith." [62] It is through faith that we are given the grace to accept and know the truths of God. Faith can be explained as the initial union of the person with God. Wojtyla explains that "in and through faith the intellect attains to the 'substance as understood' of revealed truths and is thus united to the divine essence." [63] It is through faith that we first begin to cooperate and participate in the supernatural.

2. Faith as a Gift and Response

Faith is a gift of grace in two senses. First of all, the truths of God are beyond anything we could know by reason, and so faith is a gift in that God must reveal himself to us. Secondly, there is also grace involved in enabling the will to accept the truths of faith. Since the truth of faith is so far beyond what we could discover on our own, not only must God reveal himself to us, but he also gives us the grace necessary to respond to and accept this truth. Tying this in with the distinction between actual and sanctifying grace, we can conclude that "[g]race precedes faith, and faith obtains the grace of justification." [64]

However, grace and the gift of faith does not work apart from, contrary to, or in spite of nature, but demands a free response. "God's free initiative demands man's free response, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. The soul only enters freely into the communion of love." [65] The task of grace is to enable nature, with powers beyond nature's own capabilities, to be elevated to the supernatural, and thus accept the truth of God. Man must freely respond to and accept grace. It is here that we see the elevation of the person's knowledge and judgment, so that enabled by grace the person is able to judge as

true the revelation of God which is given to him as a gift.

St. Thomas explains, therefore, that there are two things required for faith. First of all, “the things which are of faith should be proposed to man: this is necessary in order that man believe anything explicitly. The second thing requisite for faith is the assent of the believer to the things which are proposed to him.” [66] So God reveals himself to us, and man then has the freedom to either accept or reject the truth that is proposed to him.

3. Faith as Compared to Judgment

I want to draw attention to an important point about faith as a matter of grace building on nature. On the natural level we explained that the role of the intellect is to grasp truth and make a judgment about it. When I come to know something, I make a judgment as to the truth about the object. In a judgment, I in a sense take a stand for what I believe to be true, which is intimately linked to the will. It is in a judgment that the knowledge becomes my own, and I must now take responsibility for it. It is not until I grasp the truth and affirm that something is the case that it actually becomes part of *my* knowledge — something which affects me as a person. My judgments then implicate my will because I would then be responsible to act in accord with what I had determined to be true.

In the case of faith, what is being proposed to the mind for acceptance is far beyond any truth that the person could discover on his own. This revelation is proposed to the person as something to believe as true, and at the same time the person is given actual grace to be able to accept and respond to such magnificent truth. However, this does not work in spite of nature, but with and in nature. The person is free to accept or reject the truth and the grace given to him. Grace enables the person to accept as truth that which is entirely beyond the person’s natural ability to know. But it is still a free acceptance of the person.

In this way I want to show the identity of faith with judgment in that by accepting the truth of God by faith, our natural ability to make judgments about the truth is elevated and enabled to judge as true that which the person could not reach on his own. The revelation that is proposed by God must be accepted by the person, and by the person making a judgment about the truth of faith, it actually becomes the *person’s* knowledge, although given by grace.

What this means is that person is somehow now responsible for the truth that he knows by faith, just as he would be with truth that he knows on the natural level. Judgment is connected to decision in the will, and it follows therefore that the truth that we know by faith is necessarily connected to the decisions to act that we make thereafter.

III. Not by Faith Alone

Faith is the initial union of the soul with God through the intellect, but it is not faith alone that restores full union with God. There are two points we need to draw from the previous sections in order to show why faith alone is not sufficient.

First of all, the reason that we as persons are able to know truth is so that we can act according to and determine ourselves in relation to the truth. Knowledge, and therefore faith, is completed in action. So it is not enough for faith to remain in the intellect, but also must include acts of the will in accordance with what is known by faith.

Secondly, we have seen that justification before God and reunion with him necessarily includes the removal of the disorder of sin. So although faith brings about initial union with God, faith cannot bring about the removal of the disorder of sin without cooperation with God's grace in our actions. Removal of the disorder of sin includes rooting out sinful habits by building up of new habits in accordance with what is known by faith.

Therefore, both of these points demonstrate that faith is not complete in itself, nor is it able to bring about justification and union with God apart from its completion in action. "Faith is the grace given to us, not to be absolutely acceptable to God, but to enable us to become so." [67] It is from here that I want to enter into a discussion of what the sanctifying grace we receive through faith entails, and what it is that faith requires of us.

1. Sanctifying Grace and the Theological Virtues

Sanctifying grace, which enters the soul through faith, is infused into the soul by the Holy Spirit and enables us to participate in God's very life. Although faith is the entrance point and the initial union that the person has with God and his sanctifying grace, it does not remain just a thought in the mind, but is the door through which God's sanctifying grace flows into the soul, and includes all three theological virtues of faith, hope and charity. "The life of God comes into us by faith, through us by hope, and out of us by the works of love." [68] Hope is what St. Augustine attributes to the faculty of memory and is that by which we can reflect on God's faithfulness and thus hope and trust in him for the future. Charity on the other hand has always been understood in the tradition to be the theological virtue that resides in the will, and is thus connected to action.

2. *Fides Formata* — Faith formed by Charity

Faith alone is not able in itself to restore full union with God. Moehler explains the necessary connection between faith and charity in this way:

Faith alone doth not justify before God; that it is rather only the first subjective, indispensable condition to be justified; the root from which God's approval must spring; the first title, whereon we can establish our claim of divine filiation. But if faith passes from the understanding, to the will; if it pervades, vivifies, and fructifies the will, through the new vital principle imparted to the latter, and engenders, in this way, the new man created after God...if love is enkindled out of faith, as fire out of brimstone, then, and only after faith and love doth regeneration or justification ensue.[69]

So we see that faith must also include charity if it is to transform the person, and if justification is to proceed. It is charity that is the life and form of faith.

Wojtyla explains that “[f]aith is a means of union only in relation to charity...faith is the proximate and proportionate means for the intellect whereby the soul can attain to the divine union of love.” [70] It is not enough to know God intellectually if we are not transformed by love. What good would it be for the intellect to be united to God by knowledge in faith if it did not affect the whole soul? It is by charity that we are fully united to God, bringing about a real likeness to God. It is for this reason that charity is the *form* of faith, and it is through charity that we come to have what is known as “living faith,” or “*fides formata*” which is faith formed by charity.

There are two ways that charity can be understood as the form of faith. First of all, by working through charity we form new habits, which in turn help us to discern the truth more clearly and thus have stronger faith. Habitual sin blinds us to truth because we become used to acting and judging things in a certain way. Charity thus dispels all sinful habits by consistently working in love and we form new habits which then strengthens our faith. Wojtyla explains that it is charity that brings about likeness to God, and to do that it must expel all that is contrary to charity. “Love performs this function immediately and directly in the will, but from the moment that faith works through charity, love also produces this effect in the intellect.” [71]

Secondly, charity is the form of faith in that it is the very thing which makes faith living. Faith is completed by working through charity. It is only by enabling us to accept the truth of God’s revelation and to live and act accordingly that faith brings about full union with God. It is by working through charity that the person is transformed by participation in God’s life.

3. Charity as the Power to Act according to Faith

Faith pertains to the intellect, and is what we are given by grace in order to know the truth about God. God reveals himself to us, which we accept and know by faith. The truth about God that we accept includes the reality that *God is love*. [72] Charity is the very life of God — the spiraling and uniting love of the Trinity. This is the most amazing and profound truth that we accept by faith. Even more amazing is that through faith this very life of God which is love is infused in us through the Holy Spirit in sanctifying grace. Charity is then given as a new power in the will so as to be able to act according to the truth which we know by faith. Knowledge and judgments are completed in action. It would thus be very frustrating to know truth about God, and not be able to act on it. There would be no fulfillment of the knowledge if we were only to know and believe in something, yet be powerless to act according to it. The reason God reveals himself to us is so that we can participate in his life. This participation is fulfilled by working through charity. Following from this, I want to look at what the works of charity are.

4. Works of Charity

Works of charity are “deeds of self-giving for the sake of another, not done out of a desire for either compensation or profit.” [73] Works of charity are essentially self-giving and self-sacrificing. In seeing the love of God that is poured out for us, our working

through charity takes on the same self-giving character. These works include the corporal works of mercy, and works done in accord with social justice.

Traditionally there are understood to be seven corporal works of mercy. They include giving food to the hungry, drink to the thirsty, shelter to the homeless, clothes to the naked, and visiting the sick, visiting those in prison, and burying the dead. [74] These are the works that we must do if we are to live the life of charity, and act out what we believe by faith. We cannot ignore the needs of those around us, nor it is enough to merely speak about helping them. We must act out in works of charity what we believe by faith.

IV. Result of Faith Working Through Charity

1. Charity and the Divine Life

Charity is a gift of the Holy Spirit, and means that the Holy Spirit comes to dwell within us. Charity is the very life of God — the union of charity that is the Trinity. What we have been given by faith is knowledge of God, and it is through the new power of charity in the soul that we are able to act in accordance with that truth. This does not mean merely a human imitation of what we know by faith, but that we are infused with a new power to act according to what we believe by faith. As on the natural level we determine ourselves based on what we know, so also on the level of grace. Our knowledge and ability to act are elevated and enabled to function on the level of the supernatural. And in acting in accordance with the truth that we know by grace in faith, and determining ourselves by the supernatural power of charity in the will, *we participate in the very life of God*, who is charity. So it is through the Holy Spirit that God gives himself to us, and by “participation of the Spirit, we become communicants of the divine nature.” [75]

2. Self-determination and Participation in God’s life

All this has a radically important meaning for self-determination; for if we are able to determine ourselves in regard to truth and value, and thus in a sense become what we choose by becoming either good or evil, then the question is what are we becoming through acting on the supernatural level through charity. By the gift of God revealing himself to us who is absolute truth, and then giving us his very life by infusing charity into the soul, we now have the ability in self-determination to cooperate with God’s divine grace, and to act so as to participate in the divine life. And as we know the absolute truth which is God in our intellect, and then act according to that knowledge through charity, we become more and more like God. It is here that we see the restoration of the *likeness* of God in the person. God gives himself to us through his Spirit, and by participating with the sanctifying grace of God infused by the Holy Spirit, we participate in God’s divine nature, and are thus in the likeness of God.

3. Divine Sonship

Participating in the divine nature of God through grace is bound up with becoming an adopted child of God — divine sonship. The catechism explains that the “Son of God

became man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God.” [76] This takes place through faith, by which we are able to be justified before God, at which point we are reunited to God and his sanctifying grace is infused into the soul by the Holy Spirit.

It is the gift of the Holy Spirit that enables us to become adopted children of God [77] because the Holy Spirit acts as a “channel that pours forth supernatural grace and charity into our hearts, and so in a sense He continues His divine life in our souls.” [78] The Holy Spirit unites us to God as adopted children much the same “as His procession from the Father and the Son crowns and completes the relation of the natural sonship.” [79] The indwelling of the Holy Spirit is the very life of God infused into our souls. So we receive God’s sanctifying grace by faith, and we then participate in it through our actions, thus participating in the divine nature, and become adopted children of God.

The Council of Trent explains that justification is “a translation from that state in which man is born a child of the first Adam, to the state of grace and of the adoption of the sons of God through the second Adam, Jesus Christ, our Savior.” [80] Scheeben also explains that “both factors comprised in justification — the remission of sin and the assimilation to our supernatural end — are rooted in the grace of divine sonship and are based on that grace.” [81] So we see that the fundamental purpose of justification is to make us adopted children of God, and justification is only brought about through the grace of divine sonship. It is here that we find our ultimate fulfilment as persons, for we are made in the image and likeness of God, and called to participate in the very life of God. In becoming adopted children of God we have found the purpose for which we were created.

35. Justification and Sanctification

Both justification and sanctification are involved in reuniting us to God so as to become adopted children. What I want to look at in this section is the relationship between justification and sanctification, and how it is that these transform the person. In doing so, I first want to show how both justification and sanctification are a dynamic process, not just something that happens at one point in time. Secondly, I want to look at the intimate connection between justification and sanctification, and explain how it is that they must be understood to be one and the same process. Thirdly, following from what is said concerning justification and sanctification, I want to show how all of redemption is Trinitarian, and that through justification and sanctification we are reunited to and able to participate in the divine nature.

1. Justification as a Process

There are two senses to justification: one, in that we are justified at one point in time, but also that we are in a process of becoming more justified before God. These two senses correspond to the two distinct functions of justification. We are justified at one point in time in that our sins are forgiven and our guilt remitted, which allows God’s grace to flow back into the soul. However, the function of justification which heals the wound in

our nature due to the loss of grace, and resulting concupiscence, must be understood as a process because we determine ourselves through action. Participation in the divine life is not something that can just be declared based on God's forgiveness of our sins, but must actually be our participation. In order to participate in God's life we must root out all sin, and be healed of the disorder that causes sin to begin with.

2. Sanctification as a Process

Sanctification is the process brought about by our cooperation with the Holy Spirit and the gift of sanctifying grace, through which we become holy and righteous before God. Sanctifying grace is "the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it." [82] Charity, which is the very life of God, is what sanctifies us and makes us holy. Therefore, sanctification is "nothing other than the perfection of the life of charity." [83]

Charity, as a power of the will, shows that sanctification is tied up with becoming more sanctified and holy in relation to action. Since we become who we are through action, by working through charity in accordance with faith we are in the process of sanctification. By working through charity we form new habits and virtues, and thus cooperate with the grace of the Holy Spirit for the transformation and sanctification of our being.

3. Justification as bound up with Sanctification

In Catholic thought justification and sanctification are the same process. The Catechism explains that in "giving birth to the 'inner man,' justification entails the sanctification of his whole being." [84] This is because "[j]ustification is not only the remission of sins, but also the sanctification and renewal of the interior man." [85] However, many Protestants separate justification from sanctification, saying that justification happens at one point in time, while sanctification is what follows inevitably from justification. Protestants generally do not think that sanctification is necessary for salvation for they have already been justified — already been "saved." What I want to show is that justification and sanctification are the same process, and both are necessary in bringing about our salvation.

3. Justification as Associated with the Son

Justification is something that is associated with the Son more than any other person in the Trinity since Jesus Christ is the one who paid our debt of sin and made it possible for us to be reunited to God. It is by faith in Christ that we are able to be justified before God. Justification includes not only forgiveness of sins, but as a result of that forgiveness Christ gives us his Spirit, which is the very life of God infused in the soul so as to become righteous and fully justified before God. Here again we see the two functions of justification — forgiveness of sin and infusion of grace so as to root out sin and transform our lives.

4. Sanctification as Associated with the Holy Spirit

Sanctification is the work of the Holy Spirit through the infusion of grace. Here we see the inseparable connection between justification and sanctification. Justification entails uprooting the disorder of sin, which is able to happen because the power of the Holy Spirit is given to us in *sanctifying* grace. The Holy Spirit inflames the soul “with His divine fire and, by means of a stupendous regeneration, causes it to share in His own divine nature and sanctity.” [86] As we act in accordance with God’s grace we become sanctified. And as we become more and more sanctified our justification before God becomes more perfected.

4. Redemption as Trinitarian

Following from what I have just shown about justification and sanctification, we begin to see that the redemption of man and reunion with God is Trinitarian. Our nature has the capacity for the supernatural, and we are called to participate in the life of God who is love and who is Trinity. All the persons of the Trinity are thus involved in bringing us back into union and participation with God. God the Father initiates the whole process and sends his only Son to pay for our sins. The Son pays our debt thus enabling us to once again receive God’s sanctifying grace, which is infused into the soul by the Holy Spirit. “[B]y the divine missions of the Son and the Holy Spirit, God the Father fulfils the ‘plan of his loving goodness’ of creation, redemption and sanctification.” [87]

In our cooperation with God’s grace we are then able to participate in the very life of the Trinity, and become partakers of the divine nature — children of God. The Catechism explains that God “‘destined us in love to be his sons’ and ‘to be conformed to the image of his Son,’ through ‘the spirit of sonship.’ This plan is a grace [which] was given to us in Christ Jesus before the ages began,’ stemming immediately from Trinitarian love.” [88] So the redemption of man is Trinitarian, and by our cooperation with God’s grace we participate in the divine nature and become children of God.

VI. Actualization, Justification, and Sanctification as the Same Process

1. Summary

What we have seen is that the person is in a dynamic process of becoming and actualization. The person, by his very nature is a free being who becomes who he is through his free actions. In action the person not only determines the action, but determines *himself*. Action and self-determination are bound up with the ability to transcend oneself and grasp truth about an object, and then to determine oneself to act in relation to what is known.

We have also seen that action is oriented towards fulfillment. Fulfillment can only be reached in the infinite. However, the fact that we are in a process of becoming and that we are striving for fulfillment shows that we are contingent and limited. By our nature alone we could never reach that which is infinite. At the same time, our striving towards the infinite, and the ability to transcend ourselves to grasp truth shows that our nature has

the capacity for something which is beyond itself.

God is that which is infinite, and is therefore in the realm of the supernatural. There is nothing inherent to our natures that enable us to reach God. However, theologically we have shown that we are made in God's image, and that we have the capacity to receive God's grace and participate in that which is supernatural. At the same time our nature is fallen and sinful. We have fallen from grace, and there is now a wound in our nature where grace once was. The result of this is what is called concupiscence, meaning that we now have a tendency towards sin, which just proliferates the problem.

So what is to bridge the gap between us and God? The only answer is that God must descend down to us and give us the gift of his grace if we are to participate in the supernatural realm. Grace works with and in our nature which is made in the image of God.

God sent his Son, Jesus, to die for us and to remove the guilt of our sin and God reveals himself to us. Our acceptance of this revelation is through the gift of faith. It is by faith that we are enabled to be justified before God.

Justification means that we are made righteous and just before God. Because of the way that grace works with nature, justification is not simply a legal declaration of God made about man, but necessarily means that through our free cooperation we must become righteous and just. For this reason justification entails both remittance of our guilt, and also the imparting of God's grace and power so that we are able to cooperate with God's grace and thus become righteous.

Justification is bound up with sanctification, for as we cooperate with God's grace, which is infused into the soul by the Holy Spirit, we actually become sanctified and holy. And as we are more completely sanctified we are also more perfectly justified before God. All this is grounded in the grace of divine sonship by which we are able to participate in the very life of God.

2. Conclusion

The conclusion that I want to draw from the foregoing is this: by cooperation with God's grace, actualization on the natural level becomes the same process as justification and sanctification on the supernatural level. Actualization is the process by which the person becomes who he is through knowledge of the truth and then determining himself in relation to what is known through free actions. Through grace, the person is able to accept truth that God reveals about himself which is beyond anything the person could know by reason. It is through the acceptance of faith that the person is reunited to God, at which point God's sanctifying grace is infused in the soul.

The goal of actualization is the fulfillment of the person. Through actions we build up and establish habits. Having fallen from grace, the person has the inclination to sin which includes sinful habits. In order to cooperate with God's grace, and thus be fully united to

him, we must root out our sinful habits and displace them with habits in accordance with the grace of God. This is done through self-determination.

So actualization is the person's process of becoming on the natural level. Then through cooperation with God's grace and acceptance of faith we become justified before God, meaning both that our sins are forgiven, and God's sanctifying grace is infused in the soul so as to enable us to become righteous before God. The power given to us in justification to become righteous is the Holy Spirit, who, by our acting in cooperation, brings about our sanctification, and enables us to participate in the life of God and thus become adopted sons. As we are sanctified we become more justified, and as we become more justified we also become more actualized in accordance with the truth and grace of God.

All this can be seen in relation to how it is that grace works with nature. Grace presupposes nature and builds upon it, elevating and perfecting our natural abilities so as to receive and participate in that which is beyond anything we could achieve or reach by nature alone. But grace does not work in spite of nature, but only with the cooperation of nature. So God both reveals himself to us, and gives us the grace to accept him, so that by faith we may receive God's grace, and then actualization is raised to a new level and transformed in cooperation with the grace of God.

It is for this reason that we can see the necessary connection between faith and works. Actions are necessarily connected with what we believe to be true on the natural level, and given what we have seen about how grace works with nature, works are therefore necessarily connected to faith on a supernatural level. Through faith, we accept the truth about God who is charity, and then must act according by working through charity. To disregard this truth by not determining ourselves in accordance with it would be a denial and rejection both of God, and of our ultimate fulfillment as persons.

Random Paragraphs

To determine oneself in action is bound up with transcendence and going beyond oneself to that which has been judged to be true and of value. Therefore, transcendence is bound up with self-fulfillment, for to act is to fulfill both the action and the subject, and action is bound up with transcendence to a value.

Sin

In seeing the power of self-determination we have, and our ability to grasp and act according to the truth, we begin to see the horror of sin. Sin could be explained as a rejection of truth in that while knowing something to be true or of value, we take our whole being in our hands and act contrary to truth. The act is thus evil, and the person is not determining himself in respect to the truth, but conforming oneself to a lie. By acting against the truth, the person is rejecting it and choosing something that is false. This action leads to unfulfillment in the person, and as consistent rejections of truth are made, the person thus becomes evil.

Furthermore, when we see what the person is called to participate in through grace we see

even more clearly the destruction of sin. If sin is a rejection of the truth, then rejection of the truth we know by faith is a rejection of God Himself.

Grace itself is a gift — a gift that our nature cannot reach perfection or fulfillment without. By rejecting God, it is more than just a little offence, but is an infinite offence since the object is God himself. God's grace only remains with our free cooperation, but as soon as we reject it there is nothing that we can do to get it back on our own.

This leaves a gaping wound on our nature where grace once was. We are still able to recognize finite truths and act according to our nature — to transcend ourselves and conform to the truth. However, we long for and have a capacity for the infinite. This is not something we can achieve on our own, but we can only participate in the supernatural if the supernatural comes down to us as by gift.

Of our very nature we are finite and limited. We do not possess within ourselves the possibility of eternal life. Apart from grace there would be a constant striving toward fulfillment that could never perfectly be reached. There would be desire for life everlasting which we could not achieve on our own. There is only one way for us to be fulfilled as persons and obtain eternal life, and that is through the gift of God's sanctifying grace which allows us to participate in his divine life. To sin is to reject this gift and to reject God himself. This ultimately leads to death, for to live forever is to live with God. 6. *Sola Gratia*

Sola gratia, or grace alone, is something that Catholics and Protestants generally agree upon, except that Protestants then have a different conception of how grace works in relation to nature. The condition man finds himself in after the fall is a sinful condition, devoid of any hope apart from God, and desperately in need of salvation.

So as we saw earlier, action is involved with transcendence. There is first the transcendence proper to the intellect whereby the person transcends himself and grasps truth that is outside of himself. In action the person also transcends himself, and not only determines the action, but also determines himself and who he becomes as a person. It is this ability of the person that grace works with in order to elevate nature beyond its normal capabilities to grasp the truth of God in faith, and to then determine himself according to that truth through the power of charity in the will.

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[1] Cf. Buttiglione, Rocco, The Thought of the Man Who Became Pope John Paul II, (Grand Rapids: William B. Eerdmans Publishing Company, 1997) 48.

[2] Wojtyla, Karol, "Subjectivity and the Irreducible in the Human Being," Person and Community, (New York: Peter Lang, 1993) 213.

[3] A subject could be defined as someone who has himself from within, and is capable of initiating action.

[4] Ibid., 213. (Emphasis added)

[5] Wojtyla, Karol, "The Person: Subject and Community," Person and Community, (New York: Peter Lang, 1993) >227.

[6] Wojtyla, Karol, "Subjectivity and the Irreducible in the Human Being," Person and Community, (New York: Peter Lang, 1993) 214.

[7] Ibid.

[8] Ibid.

[9] Wojtyla, Karol, "The Personal Structure of Self-Determination," Person and Community, (New York: Peter Lang, 1993) 189.

[10] Wojtyla, Karol, "Participation or Alienation," Person and Community, (New York: Peter Lang, 1993) 199.

[11] Ibid., 202.

[12] The term "value" must be understood as some objective good, not something relative.

[13] Wojtyla, Karol, "The Personal Structure of Self-Determination," Person and Community, (New York: Peter Lang, 1993) 191.

[14] Wojtyla, Karol, "The Person: Subject and Community," Person and Community, (New York: Peter Lang, 1993) 225.

[15] Wojtyla, Karol, "The Personal Structure of Self-Determination," Person and Community, (New York: Peter Lang, 1993) 192.

[16] Wojtyla, Karol, "The Person: Subject and Community," Person and Community, (New York: Peter Lang, 1993) 225.

[17] Wojtyla, Karol, "Participation or Alienation," Person and Community, (New York: Peter Lang, 1993) 199.

[18] Wojtyla, Karol, "The Personal Structure of Self-Determination," Person and Community, (New York: Peter Lang, 1993) 190.

[19] Buttiglione, Rocco, The Thought of the Man Who Became Pope John Paul II, (Grand Rapids: William B. Eerdmans Publishing Company, 1997) 142.

[20] Gilson, Etienne, The Christian Philosophy of Saint Augustine, (New York: Random House, 1960) 157.

[21] Wojtyla, Karol, The Acting Person, (Boston: D. Reidel Publishing Company, 1979) 137.

[22] Wojtyla, Karol, The Acting Person, (Boston: D. Reidel Publishing Company, 1979) 146.

[23] *Ibid.*, 144.

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[25] Wojtyla, Karol, "The Person: Subject and Community," Person and Community, (New York: Peter Lang, 1993) 232.

[26] Wojtyla, Karol, The Acting Person, (Boston: D. Reidel Publishing Company, 1979) 151.

[27] *Ibid.*, 233.

[28] *Ibid.*, 146.

[29] Wojtyla, Karol, "The Person: Subject and Community," Person and Community, (New York: Peter Lang, 1993) 235.

[30] Aquinas, St. Thomas, Summa Theologica on CD-ROM, (Gervias: Harmony Media, Inc., 1998). ST II II q.24.11

[31] Scheeben, Matthias Joseph, Nature and Grace, (St. Louis: B. Herder Book Co., 1954) 49.

[32] *Ibid.*, 31.

[33] *Ibid.*, 11.

[34] cf. De Lubac, Henri, A Brief Catechesis on Nature and Grace, (San Francisco: Ignatius Press, 1984) 46.

[35] Scheeben, Matthias Joseph, Nature and Grace, (St. Louis: B. Herder Book Co., 1954.) 35.

[36] Moehler, J.A.,D.D. Symbolism, (London: Catholic Publishing and Bookselling Company, 1838) 102.

[37] Cf. *Ibid.*, 24-5.

[38] Cf. Scheeben, Matthias Joseph, The Mysteries of Christianity, (St. Louis: B. Herder

Book Co., 1954) 249.

[39] De Lubac, Henri, A Brief Catechesis on Nature and Grace, (San Francisco: Ignatius Press, 1984) 122.

[40] Cf. Gen 1:26

[41] De Lubac, Henri, The Mystery of the Supernatural, (New York: Herder and Herder, 1967) 98.

[42] Cf. Stravinskis, Rev. Peter M.J., Ph.D., S.T.L. ed, Catholic Encyclopedia, (Huntington: Our Sunday Visitor Publishing Division, 1991) 495.

[43] CCC #705

[44] Cf. Aquinas, St. Thomas, Summa Theologica on CD-ROM, (Gervias: Harmony Media, Inc., 1998) ST I q.1 art.1.

[45] CCC #2566

[46] De Lubac, Henri, A Brief Catechesis on Nature and Grace, (San Francisco: Ignatius Press, 1984) 119.

[47] Scheeben, Matthias Joseph, The Mysteries of Christianity, (St. Louis: B. Herder Book Co., 1954) 613.

[48] The Catechism explains that justification “*detaches man from sin* which contradicts the love of God, and purifies his heart of sin...It reconciles man with God. It frees from the enslavement to sin, and it heals.” (CCC #1990).

[49] Cf. Scheeben, Matthias Joseph, The Mysteries of Christianity, (St. Louis: B. Herder Book Co., 1954) 616.

[50] Ibid.

[51] Ibid., 618.

[52] Ibid., 644.

[53] Moehler, J.A.,D.D. Symbolism, (London: Catholic Publishing and Bookselling Company, 1838) 102.

[54] Cf. Ephesians 2:8-9

[55] CCC #2010

[56] Cf. CCC #2023

[57] CCC #2000

[58] CCC #2001

[59] Moehler, J.A.,D.D. Symbolism, (London: Catholic Publishing and Bookselling Company, 1838) 104.

[60] Bouyer, Louis, The Spirit and Forms of Protestantism, (Westminster: The Newman Press, 1961) 51.

[61] CCC #1993

[62] Sheed, Frank, Theology and Sanity, (San Francisco: Ignatius Press, 1993) 405.

[63] Wojtyla, Karol, Faith According to St. John of the Cross, (San Francisco: Ignatius Press, 1981) 246.

[64] Augustine, St., On Faith and Works, (New York: Newman Press, 1988) 5.

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[66] Aquinas, St. Thomas, Summa Theologica on CD-ROM, (Gervias: Harmony Media, Inc., 1998).

[67] Moehler, J.A.,D.D. Symbolism, (London: Catholic Publishing and Bookselling Company, 1838) 116.

[68] Kreeft, Peter. "Luther, Faith, and Good Works." *National Catholic Register*, (November 10, 1991) 8.

[69] Moehler, J.A.,D.D. Symbolism, (London: Catholic Publishing and Bookselling Company, 1838) 118.

[70] Wojtyla, Karol, Faith According to St. John of the Cross, (San Francisco: Ignatius Press, 1981) 137.

[71] Wojtyla, Karol, Faith According to St. John of the Cross, (San Francisco: Ignatius Press, 1981) 251.

[72] Cf. 1 John 4:8

[73] Stravinskias, Rev. Peter M.J., Ph.D., S.T.L. ed, Catholic Encyclopedia, (Huntington: Our Sunday Visitor Publishing Division, 1991) 204.

[74] Cf. Mt 25:34-40, 1 Cor 3:16

[75] CCC #1988

[76] CCC #460

[77] Cf. Romans 8:14

[78] Scheeben, Matthias Joseph, The Mysteries of Christianity, (St. Louis: B. Herder Book Co., 1954) 168.

[79] Ibid., 169.

[80] Trent, Sess. VI, c.4

[81] Scheeben, Matthias Joseph, The Mysteries of Christianity, (St. Louis: B. Herder Book Co., 1954) 622.

[82] CCC #1999

[83] Stravinskas, Rev. Peter M.J., Ph.D., S.T.L. ed, Catholic Encyclopedia, (Huntington: Our Sunday Visitor Publishing Division, 1991) 864.

[84] CCC #1995

[85] CCC # 1989

[86] Scheeben, Matthias Joseph, The Mysteries of Christianity, (St. Louis: B. Herder Book Co., 1954) 632.

[87] CCC #235

[88] CCC #257