

“A Study of the Theological Virtue of Faith”

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1. A Theological Virtue: “And because such happiness surpasses the capacity of human nature, man's natural principles which enable him to act well according to his capacity, do not suffice to direct man to this same happiness. Hence it is necessary for man to receive from God some additional principles, whereby he may be directed to supernatural happiness, even as he is directed to his connatural end, by means of his natural principles, albeit not without Divine assistance. Such like principles are called ‘theological virtues’: first, because their object is God, inasmuch as they direct us aright to God: secondly, because they are infused in us by God alone: thirdly, because these virtues are not made known to us, save by Divine revelation, contained in Holy Writ.” S.t. I-II Q. 62, art. 1
2. “Now the object of the theological virtues is God Himself, Who is the last end of all, as surpassing the knowledge of our reason.” I II Q. 62, art. 2
3. “First, as regards the intellect, man receives certain supernatural principles, which are held by means of a Divine light: these are the articles of faith, about which is faith.” I II Q. 62, art. 3
4. “Now it is by faith that the intellect apprehends the object of hope and love. Hence in the order of generation, faith precedes hope and charity.” I II 62.4
5. “Wherefore just as friendship with a person would be impossible, if one disbelieved in, or despaired of, the possibility of their fellowship or familiar colloquy; so too, friendship with God, which is charity, is impossible without faith, so as to believe in this fellowship and colloquy with God, and to hope to attain to this fellowship. Therefore charity is quite impossible without faith and hope.” 65.5
6. “Faith is a habit of mind, whereby eternal life is begun in us, making the intellect assent to what is non-apparent.” II II Q. 4, art. 1
7. “To faith those things in themselves belong, the sight of which we shall enjoy in eternal life, and by which we are brought to eternal life.” II II Q. 1, art. 8

8. “And so it was necessary to gather a clear summary from the saying of Holy Writ, to be proposed to the belief of all. This indeed was no addition to Holy Writ, but something taken from it.” II II Q. 1, art. 9 reply 1

9. “Faith introduces eternal life into us, for eternal life is nothing else than to know God. Thus Our Lord said, ‘This is eternal life, to know Thee, the only true God.’ This knowledge of God begins in us by faith, and is perfected in the life to come, when we shall know Him as He is: ‘Faith is the substance of things to be hoped for.’” Commentary on the Creed(in The Aquinas Catechism, Sophia Institute Press)

10. “To believe there is a God is to believe in one whose government and Providence extend to all things, whereas one who believes that all things happen by chance does not believe there is a God.”

“We must therefore firmly believe that God governs and disposes not only the things of nature but also the acts of men.” Commentary on the Creed

Miscellaneous:

St. Bede: on Mark 2 (lowering of paralytic to be healed)

“It may indeed be seen how much each person’s own faith weighs with God, when that of another had such influence that the whole man at once rose up, healed body and soul, and by one man’s merit, another should have his sin forgiven him.”

On Christ asleep in ship during the storm: Luke 8

St. Ambrose “You must remember that no one can pass from the course of this life without temptations, for temptation is the trial of faith. We are therefore subject to the storms of spiritual wickedness, but as watchful sailors we must awake the Pilot, who does not obey but commands the winds...”

St. Cyril: “This indeed Our Lord allowed for the sake of trial, that having confessed their danger they should acknowledge the greatness of the miracle. Hence when their great danger had driven them into intolerable fear, having no other hope of safety but the Lord of power Himself, they awoke Him.”

“For as gold is proved in the fire, so is faith by temptation.”

“The Lord therefore exposed the disciples to the sea and the winds.”

St. John Chrysostom, “For this cause He sleeps, giving them an occasion for fear...”

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