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978-0-521-02932-2 - Summa Theologiae: Volume 24 - The Gifts of the Spirit,
(1a2ae. 68-70)

Edward D. O'Connor C.S.C.

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The *Summa Theologiae* ranks among the greatest documents of the Christian Church, and is a landmark of medieval western thought. It provides the framework for Catholic studies in systematic theology and for a classical Christian philosophy, and is regularly consulted by scholars of all faiths and none, across a range of academic disciplines. This paperback reissue of the classic Latin/English edition first published by the English Dominicans in the 1960s and 1970s, in the wake of the Second Vatican Council, has been undertaken in response to regular requests from readers and librarians around the world for the entire series of 61 volumes to be made available again. The original text is unchanged, except for the correction of a small number of typographical errors.

The original aim of this edition was not narrowly ecclesiastical. It sought to make this treasure of the Christian intellectual heritage available to theologians and philosophers of all backgrounds, including those who, without claiming to be believers themselves, appreciate a religious integrity which embodies hardbitten rationalism and who recognise in Thomas Aquinas a master of that perennial philosophy which forms the bedrock of European civilisation. Because of this the editors worked under specific instructions to bear in mind not only the professional theologian, but also the general reader with an interest in the 'reason' in Christianity. The parallel English and Latin texts can be used successfully by anybody with a basic knowledge of Latin, while the presence of the Latin text has allowed the translators a degree of freedom in adapting their English version for modern readers. Each volume contains a glossary of technical terms and is designed to be complete in itself to serve for private study or as a course text.

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NIHIL OBSTAT
ROBERT NOGOSEK, C.S.C.

IMPRIMI POTEST
✠ LEO A. PURSLEY, D.D.
Bishop of Fort Wayne-South Bend, 7 December 1973

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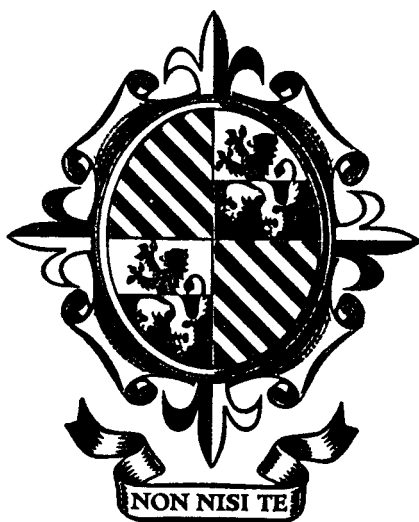
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Latin text and English translation,
Introductions, Notes, Appendices
and Glossaries



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PIÆ MEMORIÆ

JOANNIS

PP. XXIII

DICATUM

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IN AN AUDIENCE, 13 December 1963, to a group representing the Dominican Editors and the combined Publishers of the New English *Summa*, His Holiness Pope Paul VI warmly welcomed and encouraged their undertaking. A letter from His Eminence Cardinal Cicognani, Secretary of State, 6 February 1968, expressed the continued interest of the Holy Father in the progress of the work, 'which does honour to the Dominican Order, and the Publishers, and is to be considered without doubt as greatly contributing to the growth and spread of a genuinely Catholic culture', and communicated his particular Apostolic Blessing. The assurance was repeated in a letter, 5 February 1973, from the present Secretary of State, His Eminence Cardinal Villot.

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To P. T.

who has heard the voice of the Spirit
(*Apocalypse 22, 17*)

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SUMMA THEOLOGICÆ

VOLUME 24

THE GIFTS OF THE SPIRIT

(1a2æ. 68-70)

Latin text. English translation, Introduction
Notes, Appendices & Glossary

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CAMBRIDGE UNIVERSITY PRESS
Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo

Cambridge University Press
The Edinburgh Building, Cambridge CB2 2RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org
Information on this title: www.cambridge.org/9780521393713

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[Excepting Latin text of 'DE DONIS, DE BEATITUDINIBUS, ET DE FRUCTIBUS']

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This digitally printed first paperback version 2006

A catalogue record for this publication is available from the British Library

ISBN-13 978-0-521-39371-3 hardback
ISBN-10 0-521-39371-X hardback

ISBN-13 978-0-521-02932-2 paperback
ISBN-10 0-521-02932-5 paperback

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EDITORIAL NOTES

THE LATIN TEXT

THE LEONINE edition (Rome, 1888–1906) has been followed except in the few instances indicated. These emendations have been made on the basis of evidence supplied by the Leonine editors themselves, and none of them seriously affects the sense of the text.

THE TRANSLATION

The Editor knows of no way to give the ‘philosophy’ behind this translation. Various values have to be safeguarded by the translator, the chief of which are fidelity to the original and readability or accessibility to the readers. These values often conflict with one another, and one must choose pragmatically the course that sacrifices the least. However, the editor has placed the highest value on fidelity, and has tended therefore toward a predominantly literal translation, but not in every instance. Sometimes it is impossible to get the sense of the original into English except by supplementing the translation with a footnote. With considerable reluctance, the device has been adopted of capitalizing the word ‘gift’ when it is used technically of the traditional seven ‘Gifts’, even though no such differentiation occurs in the original.

FOOTNOTES

Those indicated by number refer to citations made by St Thomas himself, with one exception. Footnote 1 in each article gives the list of parallel texts in his own writings, if there are any. Footnotes indicated by letter refer to editorial comments on the passage.

REFERENCES

St Thomas’s references usually give only the number of the ‘book’ in a work cited, or the chapter of Scripture (the latter had not yet been divided into verses in his day). The references have been made as precise as possible by means of modern editions. To avoid duplication they have been transposed to footnotes, and omitted from the text.

For Scriptural quotations, the *Revised Standard Version* has been used as far as possible. But where the Vulgate cited by Thomas differs significantly from the RSV, a translation based on his text is given and the RSV noted for comparison. Where the Vulgate differs from the RSV in names (e.g. *Ecclesiasticus/Sirach*) or numberings (e.g. *Psalm 142* in the Vulgate

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is 143 in the RSV), the Vulgate reference is given first, followed by the RSV in parenthesis.

Patristic references are to Migne (PG for the Greek and PL for the Latin) where possible.

The references, sources and parallel passages have, for the most part, been tracked down by past editors. For these the editor used the edition of P. Caramello (Rome, Marietti, 1952), and checked them all. In a few places he was able to correct or supplement them, but on the whole he came to be impressed by the almost flawless accuracy of this edition.

Abbreviations to other works are as follows:

Summa Theologiae (without title). Part, question, article, reply; e.g. 1a. 3, 2 ad 3, 1a2ae. 17, 6. But where the reference is to a passage contained in this volume, it is referred to thus: Quest. 68, art. 1. Unless otherwise indicated, the body of the article is meant.

Summa Contra Gentiles, CG. Book, chapter; e.g. CG III, 147.

Scriptum in IV Libros Sententiarum, Sent. Book, distinction, question, article, and *quaestiuacula* (if there is one). E.g. III Sent. 33, 1, 3, 1. Unless otherwise indicated, the text will always be from the *responsio* or *olutio* as the case may be.

Commentaries on Scripture: *Isaiah*, In *Isa.*, *Matthew*, In *Mat.*, *Romans*, In *Rom.*, followed by the chapter and verse, followed by the number of the *lectio* as required, e.g. In *Rom.* 8, 14, *lect.* 3.

Main titles are given in full for other works.

References to Aristotle are given the Bekker notation.

ACKNOWLEDGMENTS

My cordial thanks to the following persons: David Foster, who prepared the index; James Simonson, C.S.C., who helped with the proof reading; the ladies of the Faculty Steno Pool at Notre Dame, who typed the manuscript, namely, Carmela Rulli, Bernice Hegedus, Marie Meilner, Monica Markley and Shirley Schneck; Jean Keigher and Thomas Bonaiuto, who helped with the final corrections.

I would like also to pay a special tribute to the work of my beloved and esteemed former confrère, Joseph H. Cavanaugh, C.S.C., whose death interrupted a promising career as chairman of the Department of Theology at the University of Notre Dame. Thanks to his sister, Sister John Marie, R.S.M., I was able to consult his unpublished doctoral thesis, 'The regulation of the Gifts of the Holy Spirit' (Quebec, 1946). I am happy to be able to pursue a line of research begun by him.

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INTRODUCTION

THIS SECTION of the *Summa* presents the ultimate and most exquisite refinement of its theory of the divinization of man by grace through the action of the Holy Spirit, teaching, guiding and strengthening. 'All who are led by the Spirit of God are sons of God,'¹ says St Paul, and the three questions which comprise the present volume focus on this. A superficial reading might give the impression that they are merely appendages to the treatise on virtue. They deal with three lists of 'virtues' taken from Scripture. Quest. 68 considers the 'Gifts of the Spirit' of *Isaiah* 11, 2-3; Quest. 69 the Beatitudes of *Matthew* 5, 3-10; Quest. 70 the 'Fruits of the Spirit' and the 'Works of the Flesh' of *Galatians* 5, 22-3 and 19-21. One might be tempted to suppose that they were added merely to connect the author's doctrine of virtue with these famous biblical lists.

The truth is, however, that the Gifts of the Spirit introduce an important new factor into the grace-filled life of a radically different type from that of virtue. It is true that the Beatitudes and Fruits are of much less significance from a theoretical point of view. Thomas understands them to be simple activities of the Gifts (or virtues, as the case may be). They do not introduce any significantly new elements into the theory of living grace. Nevertheless they furnish helpful illustrations of the operation of the Gifts. One who is using the *Summa* for spiritual reading will find these two topics rich and precious. From a theoretical point of view, however, they are mainly adjuncts to the discussion of the Gifts which constitutes a capitial topic of the *Secunda Pars*.

Basic to Thomas's theory of the Gifts is his understanding of the mystery of grace realized in man through Jesus Christ. Men (and likewise angels) have been summoned to a communion with God that is at once a union with him and a participation in his life—eternal life, the life of sons of God. In itself, this life is simple, but as man is complex, resonances of many sorts are touched off in him by contact with it. So far as they concern us here, however, they can be seen on three planes: the divine life itself as shared by man; the qualifications or empowering given by grace making him capable of such a life; and finally a continuing divine tutelage that remains necessary even after man has been thus qualified. The last is the plane of the Gifts; but to see it in perspective we must review briefly the other two planes.

¹Romans 8, 14

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The principle of the supernatural order² is the union with God to which man has been called, and in which his beatitude consists. This union is consummated in the beatific vision, an intimate and vital union with God such as 'eye has not seen nor ear heard, nor has it entered into the heart of man to conceive',³ because there will no longer be any intermediary between man and God, not even the intervention of ideas or any other of the psychic structures and processes that are indispensable in this world to our knowledge of anything.⁴

This beatitude is the goal and hence also the measure of all man's activity in the present life. Everything he does ought to be ordered in view of it. However, the life of sons of God, which will not be fully revealed until that day when '*we shall be like him because we shall see him as he is*',⁵ is not merely a goal towards which at present we are working, but a relationship with God and a life in which we have already begun to participate. Really, even though imperfectly, we are already related to God as his sons, and sharing in the life which he transmits in its fullness to his only Son. This sharing works primarily in faith, hope and charity. By faith our minds are illumined so as to know God in a way that nature could never reveal him to us, and especially to know the free, gracious love with which he calls us from darkness into light. Charity confers on us a spiritual union with God by which we are given a mysterious conformity to him. Theological hope makes us tend towards the completion of this life in the beatific vision.⁶ The intimate and dynamic relationship with God of faith, hope and charity is not overlaid like a veneer upon the grosser natural substance of our human lives, but is inserted deep within it like a leaven intended to permeate the whole loaf. The totality of our human lives is meant to be caught up in, ordered and transformed by this intimacy with God that consists principally in faith, hope and charity. And all of this together constitutes the life of sons of God.

But this life is intrinsically divine. If man shares it, he is participating in something that infinitely transcends the resources of his proper nature. Hence it can only be by a grace that he is introduced into it: a grace that not only invites but empowers him to do that of which he is radically

²The concept of a 'supernatural order' has been greatly contested in modern times, especially since the publication of H. de Lubac's *Surnaturel* (Paris, 1946). In lieu of a justification of this concept, which cannot be undertaken here, let it be pointed out that an exposition of the Thomist doctrine on grace which systematically avoided this concept would become absurdly clumsy and artificial. That in itself is a weighty confirmation.

³I *Corinthians* 2, 9

⁴Ia. 12. 1a2æ. 3, 8. Vol. 3 of this series, ed. H. McCabe. Vol. 16, ed. T. Gilby.

⁵I *John* 3, 2

⁶1a2æ. 62, 3

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incapable if left to himself. This empowering constitutes the second plane of the supernatural order, and is particularly complex. It comprises all that is done in man to rectify the disorders of sin, and to elevate him to a life superior to that of simple human nature. For life is not something that can be done *to* a being. It is of the very essence of a living act that it spring from the innermost core of the one who elicits it. Its roots must lie at the very depth of the being that lives.

Consequently, the very concept of supernatural life, i.e., of a life that transcends the nature of the being who lives it, is already a challenge to the natural mind. But if, by revelation, we are assured that man has indeed been given a share in eternal life, then it is requisite that man be given not only certain powers which he previously lacked, but an elevation of his very being. This, which does not alter his nature or essence (for if it did, it would turn him into something other than man), is a participation in the divine nature. It is a veritable divinization of man, which is called habitual grace (or, in more current modern terminology, sanctifying grace).⁷

Over and above this, man needs to have his faculties proportionately qualified for the new life to which he is called. It is not enough for him to be *told* what he ought to do; by nature he is incapable of acting according to the exigencies of the divine life participated. Hence, grace brings with it *infused virtues*, which together constitute a kind of supernatural organism.⁸ Acquired virtues, which man develops in the natural order by practice, confer on his mind, will or other faculties a strength and readiness that enable him to act with a rectitude, ease and consistency of which the undeveloped faculty is incapable.⁹ This is easy to see in the case of the skilled craftsman or scientist; it is less manifest, but nevertheless, equally true, in the case of the moral virtues: the virtuous man is able to be kind, considerate, just and friendly, and in general to do the right thing, with a refinement and consistency not possible to the person who simply has good intentions.

The intellectual and moral virtues are perfections acquired in our faculties through exercise, whereas the perfections that are requisite for the life of sons of God must be imparted by grace. They are called *infused virtues*. They are virtues, because they strengthen our faculties and qualify them to elicit activity proportionate to the end to which we are called. They are *infused*, however, because they are the product of grace in us, even though their development depends on our deliberate exercise of them.

By far the most important of the infused virtues, and the root from which all the others spring, are faith, hope and charity. Hitherto we have

⁷ 1a2ae. 110; cf 109, 2, 3, 6⁸ 1a2ae. 63, 3⁹ 1a2ae. 55; cf 63, 2

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considered them as *activities* by which man is related to God. Now we go on to say that these activities presuppose corresponding *virtues*. Man is not capable of the *act* of divine faith unless he is innerly qualified for it by the *virtue* of faith. Grace does not merely move him to act, like a force exerted on him, for then the act would not be truly his. Grace empowers his mind for the act of faith, by instilling into it the virtue of faith. The parallel holds for the virtues of hope and charity, and in general for all other gratuitously given powers of operation.¹⁰ Grace and the virtues together constitute a kind of supernatural organism enabling man to live a life that transcends his natural abilities, qualifying him to perform acts that are his very own, personally and freely elicited, though they belong to a world that is above him and is natural to God alone.

Thus far we have distinguished two planes of the supernatural order. The first consists essentially of the divine life shared with men. The second consists of the inner elevation wrought in men by grace and the infused virtues, qualifying them for this supernatural life.

Now we must turn to the third plane, on which the 'Gifts of the Holy Spirit' are situated. Although man is made capable of the divine life by the theological virtues, he is not thereby qualified to live it autonomously. He has need of an on-going divine tutelage, which is realized through the Gifts. As an actor who has not fully mastered his part must rely on a prompter to help him, so man, given a participation in the divine life by grace, is so little at home there that he must be assisted by the promptings of the Holy Spirit, to which the Gifts make him docile. Thomas compares his situation to that of an apprentice physician who cannot function on his own, but only under the guidance of a master physician.¹¹

There are two chief elements in this theory: the Gifts of the Spirit themselves, and the prompting or inspiration of the Spirit to which the Gifts make man receptive. The latter would seem to be principal, and is by far Thomas's most original and distinctive contribution to this theory. Before him, no one had characterized the Gifts by reference to the prompting of the Spirit.¹²

Nowhere else in his writings does he devote a treatise to this prompting of the Spirit, or explain precisely how it is to be understood. It is clearly to be distinguished from the divine first movement which is necessary for every passage of a created nature from potentiality to act.¹³ This is needed both in the order of nature, and in the order of grace.¹⁴ It is necessary by reason of the metaphysical situation of every created agent. In the order of secondary causes, a given nature or system of natures may have all that is

¹⁰1a 2ae. 62, 1¹³1a2ae. 68, 2¹¹1a2ae. 68, 2¹⁴1a2ae. 109, 1 & 9¹²cf Appendix 4

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necessary in this order for its operation; but the whole order of secondary causes still remains dependent on the action of the First Cause. In the case of the prompting of the Holy Spirit, however, the need is based on the special situation of the creature elevated to the realm of the divine. Man is dependent on the divine first movement simply because he is a creature, and even though his nature be taken as perfect in itself. But he needs the prompting of the Holy Spirit because of the inevitable imperfection of his participation in the divine nature.

The prompting of the Spirit is evidently of the order of what is called actual grace.¹⁵ However, it does not seem to refer to the entire range of actual grace, but to a special instance of it—although this is a more difficult point and has been disputed. For actual grace would seem to be analogous in the supernatural order to the divine first movement in the natural order. Actual grace is the divine movement required to actualize the supernatural powers conferred on man by (habitual) grace and the infused virtues.¹⁶ But the divine prompting relevant to the Gifts is not required precisely in order to actualize a potential, but because of the imperfection of man's participation in the divine.

More exactly it is because of the imperfect mode imposed on the divine life by its human subject. In the natural order, man acts by the judgment of reason, and this is sufficient. In the supernatural order, it is still by his reason that man acts, although here reason (including the will, which is the 'rational appetite') is perfected by the theological virtues. But even when thus perfected reason does not suffice for this function; it must be supplemented by the prompting of the Spirit.¹⁷

The explanation just given, as well as the examples adduced above, might suggest that the Holy Spirit's prompting is purely of the intellectual order: by way of guidance and suggestion. This is not so however. Thomas also speaks of it as a *motio* (motion in the active, transitive sense of that which produces a *motus* or movement). Moreover, among the Gifts which correspond to this divine prompting are to be found not only such things as Counsel, which is receptive of divine guidance, but also Fortitude and Piety, which suppose help of a different order from that of mere intellectual guidance.

So much for the prompting of the Spirit. The Gifts of the Spirit are dispositions of the soul (more precisely, of its faculties) making it amenable to this prompting. But do not the dynamics of Thomas's theory render such abiding dispositions superfluous? The infused virtues are already

¹⁵Not a term used by Thomas, but later coined to designate what he describes as grace in the mode of a movement. cf 1a2ae. 109, 9

¹⁶cf 1a2ae. 110, 2 and 109, 9

¹⁷1a2ae. 68, 2

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qualities that abide in man to qualify his operative faculties for the supernatural life so far as they can be qualified, and it is the inevitable insufficiency of any such qualities that makes an ongoing prompting of the Spirit necessary. What role is there to be played by still other abiding qualities? Thomas replies that they dispose the human faculties in such wise as to make them more readily obedient to the prompting of the Spirit.¹⁸ When God moves a creature, he ordinarily imparts to it qualities that make the movement connatural.¹⁹

We must beware, however, of a crude misunderstanding which would regard the Gifts as a kind of antenna, waiting for the divine signal which is to be transmitted to the human soul. Such a conception might be suggested by the common Thomistic doctrine that the Gifts are infused into the soul along with sanctifying grace, and thus are present in a baptized infant,²⁰ for the prompting of the Spirit presumably does not begin to occur until later with the coming of the use of reason.²¹

However, a moment's reflection on the nature of the individual Gifts, as suggested by their very names, Wisdom, Understanding, Fortitude, etc., makes it obvious that they are more than mere neutral powers of receptivity: they are positive and determinate perfections produced in the soul by the action of the Spirit. Thus the Gift of Wisdom is not merely a passive capacity to receive divine illuminations but an active power of judgment.²² But if that is so, the Gift would seem to be a fruit of the Spirit's operation, rather than a docility to his prompting.

The solution to this dilemma seems to lie in the conception which, more than any other, serves to synthesize Thomas's doctrine on this subject. The Gifts make man tractable to the Spirit in the way the moral virtues make the appetites tractable to reason.²³ A moral virtue is not just a neutral receptivity; it is a positive perfection of the appetite, conforming it to the rule of reason. It does indeed incline the appetite to obey the dictates of reason; but it is a kind of reasonableness impressed upon the very tendencies of the appetite. So also, it would seem, in saying that the Gifts render man receptive and docile to the promptings of the Spirit, Thomas did not mean to exclude actual wisdom, fortitude, etc. from the Gifts, but to affirm the permanent and intrinsic dependence on the Spirit's action which is characteristic of these perfections.

In brief, the theory of the Gifts is an interpretation of the guidance and

¹⁸1a2ae. 68, 1 ff¹⁹1a2ae. 110, 2²⁰cf 1a2ae, 68, 5 and 3a. 69, 4

²¹Perhaps even this may be challenged. Genetic psychology has made us more sensitive to the pre-rational workings of the human psyche. There may well be grounds for admitting the possibility of an operation of the Spirit in the soul even before it has attained a fully rational mode of activity.

²²1a. 1, 6 ad 3. 2a2ae. 45, 1 & 2²³1a2ae. 68, 3 ff

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assistance of the Paraclete which Christ promised to his disciples.²⁴ They are rendered necessary by the inherently supernatural character of the divine life into which we are introduced by grace, and for which we are fitted by the theological virtues, which make it possible to live in direct contact with God. We are not, however, enabled to pursue this life without the continuing inspiration and prompting of the Spirit. In the measure that we submit to this prompting, we are filled with his Gifts, which are the most delicate imprint upon us of him who is himself the Gift of the Father and Son, and the first Gift of God to man.²⁵

Note. The title of this book may lead some readers to expect a treatment of the charismatic gifts listed by St Paul in *1 Corinthians* 12. 8-10. These are treated by St Thomas in another part of the *Summa* (2a2ae. 171-8), volume 45 of the present edition, *Prophecy and other Charisms*.

²⁴cf *John* 14-16 and *Acts* 1, 4-8

²⁵1a. 38, 2