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978-0-521-02940-7 - Summa Theologiae: Volume 32 - Consequences of Faith,  
(2a2ae. 8-16)

Thomas Gilby O.P.

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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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Westminster, 5 December 1974

Cambridge University Press

978-0-521-02940-7 - Summa Theologiae: Volume 32 - Consequences of Faith,  
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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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Frontmatter

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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, Cardinal 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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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](http://www.cambridge.org)  
Information on this title: [www.cambridge.org/9780521393799](http://www.cambridge.org/9780521393799)

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[Excepting Latin text of 'DE DONIS CORRESPONDENTIBUS FIDEI, DE VITIIS  
OPPOSITIS, ET DE PRÆCEPTIS PERTINENTIBUS']

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This digitally printed first paperback version 2006

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

ISBN-13 978-0-521-39379-9 hardback  
ISBN-10 0-521-39379-5 hardback

ISBN-13 978-0-521-02940-7 paperback  
ISBN-10 0-521-02940-6 paperback



## CONTENTS

- xi Editorial Notes  
 xiii Introduction

### QUESTION 8. THE GIFT OF UNDERSTANDING

- 3 Article 1. is understanding a Gift of the Holy Ghost?  
 7 Article 2. can it co-exist with faith?  
 9 Article 3. is Understanding just contemplative or practical as well?  
 11 Article 4. have all in a state of grace the Gift of Understanding?  
 15 Article 5. is the Gift to be found in those without grace?  
 17 Article 6. how does it relate to the other Gifts?  
 21 Article 7. which among the Beatitudes corresponds to it?  
 23 Article 8. and which among the Fruits of the Spirit?

### QUESTION 9. THE GIFT OF SCIENCE

- 27 Article 1. is science a Gift?  
 29 Article 2. is it about divine things?  
 33 Article 3. is it contemplative or practical?  
 35 Article 4. which beatitude corresponds to it?

### QUESTION 10. DISBELIEF IN GENERAL

- 39 Article 1. is disbelief a sin?  
 43 Article 2. where is it seated?  
 45 Article 3. is it the worst of sins?  
 49 Article 4. is every act of infidels a sin?  
 51 Article 5. on the kinds of unbelief  
 55 Article 6. on their comparison  
 57 Article 7. should we debate with infidels?  
 61 Article 8. should they be compelled to believe?  
 65 Article 9. should we communicate with them?  
 67 Article 10. should they rule over the Christian faithful?  
 73 Article 11. should their rites be tolerated?  
 75 Article 12. should their children be baptized without parental consent?

## CONTENTS

## QUESTION 11. HERESY

- 81 Article 1. is heresy a kind of unbelief?  
 85 Article 2. what is its field?  
 89 Article 3. are heretics to be tolerated?  
 91 Article 4. should those returning from heresy be received?

## QUESTION 12. APOSTASY

- 97 Article 1. does apostasy belong to infidelity?  
 101 Article 2. are subjects freed from the dominion of an apostate ruler?

## QUESTION 13. BLASPHEMY IN GENERAL

- 105 Article 1. is blasphemy opposed to the profession of faith?  
 107 Article 2. is it always a mortal sin?  
 111 Article 3. and the most grievous of sins  
 113 Article 4. is blasphemy in the damned?

## QUESTION 14. BLASPHEMY AGAINST THE HOLY GHOST

- 117 Article 1. is it the same as sinning from settled wickedness?  
 121 Article 2. is it of various kinds?  
 125 Article 3. is it unforgivable?  
 129 Article 4. can one start with it before committing other sins?

## QUESTION 15. BLINDNESS OF MIND AND DULLNESS OF SENSE

- 135 Article 1. is blindness of mind a sin?  
 137 Article 2. is dullness of sense another and distinct sin?  
 141 Article 3. do these vices arise from sins of the flesh?

## QUESTION 16. COMMANDMENTS RELATING TO FAITH

- 145 Article 1. those about faith  
 149 Article 2. those about Understanding and Science

- 154 Glossary  
 159 Index

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978-0-521-02940-7 - Summa Theologiae: Volume 32 - Consequences of Faith,  
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Thomas Gilby O.P.

Frontmatter

[More information](#)

## EDITORIAL NOTES

### TEXT AND TRANSLATION

IN PREPARING the text the Piana and the Leonine versions have been consulted throughout, and in the main the latter has been followed; all but the most trivial variations have been noted. The translation has preferred to sacrifice an easy idiom to closeness to the original, and perhaps, it may be feared, has risked the spirit for the letter. The use of a first draft by the Very Revd Urban Voll, O.P., S.T.M., of St Joseph's Province in America, is gratefully acknowledged.

### FOOTNOTES

Those signified by a superior number are usually the references given by St Thomas and tracked down by the Leonine Commission, with the exception of no. 1 to each article which refers to parallel texts in his writings. Those signified alphabetically are editorial references and explanatory remarks.

### REFERENCES

Biblical references are to the Vulgate; Patristic references to Migne (PG, Greek Fathers; PL, Latin Fathers). When the English titles are well known, references to the works of St Thomas and Aristotle are in English. Titles of St Thomas's works are abbreviated as follows:

*Summa Theologiae*, without title. Part, question, article, reply; e.g. 1a. 70, 1 ad 2. 2a2ae. 25, 4 ad 3.

*Summa Contra Gentiles*, *CG*. Book, chapter; e.g. *CG* 11, 14.

*Scriptum in IV Libros Sententiarum*, *Sent.* Book, distinction, question, article, solution, or *quaestiuncula*, reply; e.g. 11 *Sent.* 15, 1, 1, ii ad 3.

*Compendium Theologiae*, *Compend. theol.*

Scriptural commentaries (*lecturae, expositiones, reportata*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; St Matthew, *In Matt.*; St John, *In Joann.*; Epistles of St Paul, e.g. *In 1 Cor.* Chapter, verse, *lectio* as required.

Philosophical commentaries: Aristotle, *Peri Hermeneias*, *In Periherm.*; Posterior Analytics, *In Post. Anal.*; Physics, *In Phys.*; *De Caelo et Mundo*, *In de Cael.*; *De Generatione et Corruptione*, *In de Gen. et Corr.*; *De Anima*, *In de Anima*; Metaphysics, *In Meta.*; Nichomachean Ethics,

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Frontmatter

[More information](#)

---

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*In Ethic.*; Politics, *In Pol.* Book, chapter, *lectio* as required; also for references to Dionysius, *De Divinis Nominibus*, *In de Div. Nom.* References to Aristotle include the Bekker numbering.

*Quæstiones quodlibetæ*, *Quodl.*

Fuller titles are given for other works.

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[More information](#)

## INTRODUCTION

THIS VOLUME, contains the second and concluding part of the treatise on faith,<sup>1</sup> which opens the detailed treatment on the Christian virtues in the *Secunda Secundae*. It discusses, first, the two Gifts of the Spirit, namely Understanding and Science, which tradition, from St Augustine, especially relates to the virtue of faith, second, the sins directly against it, and third, the Old Testament commandments about it. A work of St Thomas's maturity, written in 1271-2, when he was in his late forties, during his second term of office as professor of theology at the University of Paris, to which he had been recalled from the Papal Court to face the Averroist crisis, it marks how his thought continued to progress, even during the writing of the *Summa*: for instance, the Gifts of Wisdom, Understanding, and Science are re-interpreted in terms of the distinction between divine and creaturely reality, not that between contemplative and practical knowledge, which he had adopted a year or so earlier in the *Prima Secundae*.<sup>2</sup> The discussions on infidelity in general, and on heresy, which is a species of infidelity, together with the associated topics of apostasy and blasphemy, are conducted in the mood of his historical period, more forthright and less delicate than ours in its working applications and perhaps less ambiguous in its theories, yet his principles and main conclusions still stand. The final Question comes as a corollary, and, continuing his thought on the transformation of the Old Law into the New,<sup>3</sup> serves to relegate legalism to its proper and secondary place.

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<sup>1</sup>First part, Vol. 31 of this series (2a2ae. 1-7), ed. T. C. O'Brien

<sup>2</sup>1a2ae. 68, 4. Vol. 24, ed. E. D. O'Connor, Appendix 4

<sup>3</sup>1a2ae. 106-8. Vol. 30, ed. C. Ernst