

“Spiritual Theology” by Jordan Aumann, OP

Study Questions - Chapter Four

-The Supernatural Organism-

References: CCC

Definition of Grace: p. 881
Grace: (actual) 2000-2004
Charisms: 799, 951, 2003, 2004
As Gift: 33, 54, 388, 957
See Additional References on Grace: page 801
Definition of Beatitude: p. 868
Beatitudes: 1024, 1716-1716, 1721

Other Suggested References:

Liturgy of the Hours, Vol.I, pp. 320-321; 404-405; 1434-1435
Research Bernard of Clairvaux –he is noteworthy for his doctrine on spirituality and his devotion to the passion of Christ – You will find his writings in almost any anthology of Spiritual Classics. Also: in the book, “Light from Light” by Louis Dupre’ and James A. Wiseman, O.S.B., see Chapter Five, pp. 95-98

Questions

1. Define each of the following:
 - a. *living subject*
 - b. *the formal principle of life*
 - c. *the faculties or powers*
 - d. *and the operations of those faculties*
2. How is one “*elevated to the supernatural order*”?
3. How does one “*enter into the sphere of the divine*”?
4. What are the effects of Grace?
5. In addition to the three principal effects of grace, what are some of the other effects?
6. What is the difference between *sanctifying grace* and *actual grace*?
7. What are the three functions of the *actual graces*?
8. What is the difference between the *infused* and *acquired virtues*?
9. What is the difference between *efficient cause* and *final cause*?
10. What are the three *theological virtues*?
11. Although St. Thomas studied and discusses more than fifty moral virtues in the Summa Theologiae, it is the custom to reduce them to four *moral virtues*. What are they?

12. One text from Isaiah is usually quoted as the scriptural foundation for the doctrine on the gifts of the Holy Spirit. The doctrine on the gifts of the Holy Spirit rests almost exclusively on the text from Isaiah. Read Isa. 11:1-3.
13. Scripture only names six gifts of the Holy Spirit. Why does the Church speak of *seven gifts*?
14. The seven gifts of the Holy Spirit are divided into *cognitive faculties and appetitive powers*. *Understanding, Knowledge, Wisdom and Counsel* belong to which of the two divisions? Where does *Piety, Fortitude and Fear of the Lord* located?
15. The fruits of the Spirit are highly perfected virtuous acts; they are called fruits precisely because of the spiritual delight that they produce. Still more perfect than the fruits are the beatitudes.
16. Each beatitude contains two parts; the first part refers to a meritorious act, and the second part refers to a reward. The reward applies primarily to the life to come, and yet there is likewise the promise of happiness even in this life. St. Thomas discusses the beatitudes by linking them with the three types of life in which we hope to find happiness: the life of pleasure, the active life, and the contemplative life. Associate each of the Beatitudes with the three types of life:
 - a. The life of pleasure
 - b. The active life
 - c. The contemplative life

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven (Matt. 5:3-10).