



***SECOND YEAR  
MEETING ONE***

***1. Introduction***

The object of faith is Divine Truth and St. Thomas Aquinas says that faith signifies the assent of the intellect' to that what is believed. We know from St. Paul that faith without works is nothing.

***2. Exemplar: Fr. Vincent McNabb, O.P.***

Fr. McNabb was born in 1868 in Belfast, Ireland. He was the seventh of eleven children of a poor family. His father was a sea captain. The child was very frail and one doctor told his mother that he would not survive long. His mother took him to another doctor who cured him in two years.

In thanksgiving, the young man decided to become a priest and began his studies at a secular seminary. At 18, he asked for the Dominican habit.

He entered the Order and was sent to Louvain for his studies. He than came home to teach at Hawkesyard. However good he was as a teacher, he is best known for his preaching ministry in Hyde Park. The park was the center for all sorts of groups and individuals who wanted to "have their say" about any subjects. One could set up a podium and preach for an hour, the allotted time, and be subject to all sorts of questions and comments from those interested as well as hecklers.

The Catholic Evidence Guild had a podium and Fr. McNabb would come every Sunday. He began by reading the Readings of the day and using them as his text, he would preach for about 30-40 minutes and then answer questions and respond to questions and comments and "heckles". At the end he would leave with, "God bless you all, I humbly beg your pardon".

Fr. McNabb was an eccentric even for the English province of the time. He hated cars, busses, etc., and was a great walker. Only his brethren, until his death in 1943, knew that he slept on the bare floor. He used his bed and chair as places to store his books. On his deathbed, he "willed" to

the prior an elderly poor woman who used to cane each week for a chat with him. He wanted to be sure that she would not be left alone.

Any number of Dominicans could be chosen as a faith exemplar, but Fr. McNabb was driven by his faith to preach the Word in season and out. He preached for 50 years whether Hyde Park was cold, set or even a bomb scare

He was bright, well-educated though not an original thinker and like many Irishman, he had a gift of words. He was his day's equivalent of the electronic media man.

The most important thing to remember about his life is that his preaching was at the service of the Faith for the love of the People to whom he preached.

"The faith is hard to gain but easy to lose. Even I could lose it, so pray for me also, and remember there are difficulties in the faith. If there were no difficulties, there would be no need for faith. It is my reason that holds on to faith. And I pray to God that may keep my faith."

(From "Saint in Hyde Park", p.57)

"The truth about God would be known only to a few if it were only by reason. Hence the need for "Revelation." Nothing is reasonable as to accept faith. The highest act of the intellect is to know what to believe."

(ibid p. 102)

### ***3. Theology of Faith***

We all have natural faith. Faith that the document of our birth certificate does contain correct information; faith that events in history did take place at stated times and places, etc.

The virtue of faith, as the other theological virtues, is infused or given as powers in us by God to which we respond. The virtue is a gift to us enabling us to act for a supernatural end and we do act.

The mind can know. It can deduce, synthesize, draw conclusions, speculate, act as a protagonist, an antagonist, weigh options, etc. The mind is drawn to truth.

In faith, the supernatural or theological virtue, the mind goes to its limit of knowledge/understanding and the assents to that which is beyond its knowledge. Since God is beyond our knowledge, the mind may speculate forever about who God is, but when the call to believe in Him is clearly known (felt, intuited, realized) the mind assents to receive something infinitely beyond it. The gift of faith is received and the person has a new life, a new capacity to live the life of faith. It is an act of both mind (to know truth) and of will (to be drawn to good) and therefore to assent. In faith, our human acts, those of the mind and will empowering us to do, are made good.

The virtue of faith, therefore, empowers us initially and finally toward its object: God.

***Knowledge,***

The gift of knowledge, a gift of the Holy Spirit is not what we know, not even of theology. It is the gift that helps us perceive and appreciate relationship between mutual, created things and people and the supernatural. We see our life in relation to eternal life. The gift of knowledge is an infused habit, inseparable from grace: it perfects the virtue of faith.

By the gift, we don't reason our knowledge of God: we know, almost as "from above" to judge created things in relation to our supernatural end. It is the gift that enables us to discover and judge the relation of the Divine truth to the created world.

With the gift of knowledge, we are able to:

1. Look at the world as it is, then know how to use or avoid things in relation to eternity.
2. Guide our lives with certitude of that which we believe; we have a "sense of faith".
3. See ourselves as we are.
4. Guide the use of the other virtues, especially the moral virtues.
5. Have the ability to detach ourselves from things yet to use them in a joyous way and to see in them a reflection of God.
6. Finally, be filled with repentance as we come to appreciate faith more and more for what sinners we are.

***Beatitude: "Blessed are they (we) who mourn"***

We mourn because, by the gift of knowledge, we can see ourselves and all creatures in relation to eternal life. We weep for what we are and what we do to ourselves and to others, which keeps from eternal joy and, from a right, deeper knowledge and love of it.

Knowing the truth of the human predicament, what else can we do but mourn? When we see our plight as it really is and our own misery, we can identify with Christ and His redeeming suffering as it intercedes to right a world, a person gone wrong.

With that identification with the suffering of Christ, we have the gift of knowledge to make us true realists: we are a fallen humanity in a mournful mess; we, individually, are part of that mess and we are comforted that God, through Christ's redeeming suffering, gives us the certitude of the Way to Heaven. He also gives to each of us a particularly through which He acts within to help us pursue the path. With a lively faith, or a faith alive and well, there is certitude of the way to go; with the gift of knowledge, there is clarity about judging particular steps along the path correctly.

It is the Christian paradox that the more clear our knowledge, the more deep our faith, the more we mourn. No wonder St. Dominic was moved to tears in his mourning for sinners and yet prayed for the gifts of the Holy Spirit that he and his brethren live in the spirit of the beatitude and the understanding they give.

**HOMework**  
**YEAR TWO**  
**LESSON ONE**

<i><b>DAYS</b></i>	<i><b>SCRIPTURE</b></i>	<i><b>CATECHISM OF THE CATHOLIC CHURCH</b></i>	<i><b>DOMINICANA</b></i>
<b>FIRST WEEK</b>			
	Romans	Part Three-1691-1698	Dialogue of St. Catherine of Sienna
<i><b>MONDAY</b></i>	1-2	1699-1708	Forward
<i><b>TUESDAY</b></i>	3-4	1709-1715	
<i><b>WEDNESDAY</b></i>	5-6	1716-1729	
<i><b>THURSDAY</b></i>	7-8	1730-1738	
<i><b>FRIDAY</b></i>	9-10	1739-1742	
<b>SECOND WEEK</b>			
<i><b>MONDAY</b></i>	11	1743-1748	Preface
<i><b>TUESDAY</b></i>	12-13	1749-1756	
<i><b>WEDNESDAY</b></i>	14-15	1757-1761	
<i><b>THURSDAY</b></i>	16	1763-1775	
<i><b>FRIDAY</b></i>	I Corinthians 1-2	1776-1785	
<b>THIRD WEEK</b>			
<i><b>MONDAY</b></i>	3-4	1786-1794	Introduction
<i><b>TUESDAY</b></i>	5-6	1795-1809	
<i><b>WEDNESDAY</b></i>	7	1810-1813	
<i><b>THURSDAY</b></i>	8-9	1814-1816	
<i><b>FRIDAY</b></i>	10-11:1	1817-1821	
<b>FOURTH WEEK</b>			
<i><b>MONDAY</b></i>	11:2-11:34	1822-1829	The Dialogue
<i><b>TUESDAY</b></i>	12	1830-1832	
<i><b>WEDNESDAY</b></i>	13	1833-1845	
<i><b>THURSDAY</b></i>	14	1846-1848	
<i><b>FRIDAY</b></i>	15-16	1849-1851	

On a separate piece of paper briefly outline your thoughts or questions on the articles you have read for your homework, to be turned in next time we meet