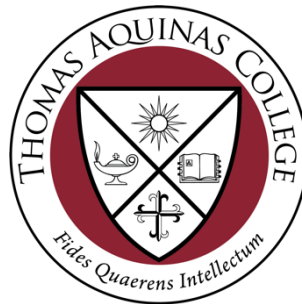


St. Thomas Aquinas on the Sacraments and their Ministers

Summa Theologiae, Part Three

Question 62, Article 1
and
Question 64, Article 1



Legatus Summit

Thomas Aquinas College Discussion Seminar
Monarch Beach Resort
Dana Point, California
Thursday, January 23, 2020
1:30 pm - 3:00 pm

Saint Thomas Aquinas

Summa Theologiae, Part Three

Question 62, Article 1

Whether the sacraments are the cause of grace?

Objection 1: It seems that the sacraments are not the cause of grace. For it seems that the same thing is not both sign and cause: since the nature of sign appears to be more in keeping with an effect. But a sacrament is a sign of grace. Therefore it is not its cause.

Objection 2: Further, nothing corporeal can act on a spiritual thing: since “the agent is more excellent than the patient,” as Augustine says (Gen. ad lit. xii). But the subject of grace is the human mind, which is something spiritual. Therefore the sacraments cannot cause grace.

Objection 3: Further, what is proper to God should not be ascribed to a creature. But it is proper to God to cause grace, according to Ps. 83:12: “The Lord will give grace and glory.” Since, therefore, the sacraments consist in certain words and created things, it seems that they cannot cause grace.

On the contrary, Augustine says (Tract. lxxx in Joan.) that the baptismal water “touches the body and cleanses the heart.” But the heart is not cleansed save through grace. Therefore it causes grace: and for like reason so do the other sacraments of the Church.

I answer that, We must needs say that in some way the sacraments of the New Law cause grace. For it is evident that through the sacraments of the New Law man is incorporated with Christ: thus the Apostle says of Baptism (Gal. 3:27): “As many of you as have been baptized in Christ have put on Christ.” And man is made a member of Christ through grace alone.

Some, however, say that they are the cause of grace not by their own operation, but in so far as God causes grace in the soul when the sacraments are employed. And they give as an example a man who on presenting a leaden coin, receives, by the king’s command, a hundred pounds: not as though the leaden coin, by any operation of its own, caused him to be given that sum of money; this being the

effect of the mere will of the king. Hence Bernard says in a sermon on the Lord's Supper: "Just as a canon is invested by means of a book, an abbot by means of a crozier, a bishop by means of a ring, so by the various sacraments various kinds of grace are conferred." But if we examine the question properly, we shall see that according to the above mode the sacraments are mere signs. For the leaden coin is nothing but a sign of the king's command that this man should receive money. In like manner the book is a sign of the conferring of a canonry. Hence, according to this opinion the sacraments of the New Law would be mere signs of grace; whereas we have it on the authority of many saints that the sacraments of the New Law not only signify, but also cause grace.

We must therefore say otherwise, that an efficient cause is twofold, principal and instrumental. The principal cause works by the power of its form, to which form the effect is likened; just as fire by its own heat makes something hot. In this way none but God can cause grace: since grace is nothing else than a participated likeness of the Divine Nature, according to 2 Pet. 1:4: "He hath given us most great and precious promises; that we may be [Vulg.: 'you may be made'] partakers of the Divine Nature." But the instrumental cause works not by the power of its form, but only by the motion whereby it is moved by the principal agent: so that the effect is not likened to the instrument but to the principal agent: for instance, the couch is not like the axe, but like the art which is in the craftsman's mind. And it is thus that the sacraments of the New Law cause grace: for they are instituted by God to be employed for the purpose of conferring grace. Hence Augustine says (Contra Faust. xix): "All these things," viz. pertaining to the sacraments, "are done and pass away, but the power," viz. of God, "which works by them, remains ever." Now that is, properly speaking, an instrument by which someone works: wherefore it is written (Titus 3:5): "He saved us by the laver of regeneration."

Reply to Objection 1: The principal cause cannot properly be called a sign of its effect, even though the latter be hidden and the cause itself sensible and manifest. But an instrumental cause, if manifest, can be called a sign of a hidden effect, for this reason, that it is not merely a cause but also in a measure an effect in so far as it is moved by the principal agent. And in this sense the sacraments of the New Law are both cause and signs. Hence, too, is it that, to use the common expression, "they effect what they signify." From this it is clear that they perfectly fulfil the conditions of a sacrament; being ordained to something sacred, not only as a sign, but also as a cause.

Reply to Objection 2: An instrument has a twofold action; one is instrumental, in respect of which it works not by its own power but by the power of the principal

agent: the other is its proper action, which belongs to it in respect of its proper form: thus it belongs to an axe to cut asunder by reason of its sharpness, but to make a couch, in so far as it is the instrument of an art. But it does not accomplish the instrumental action save by exercising its proper action: for it is by cutting that it makes a couch. In like manner the corporeal sacraments by their operation, which they exercise on the body that they touch, accomplish through the Divine institution an instrumental operation on the soul; for example, the water of baptism, in respect of its proper power, cleanses the body, and thereby, inasmuch as it is the instrument of the Divine power, cleanses the soul: since from soul and body one thing is made. And thus it is that Augustine says (Gen. ad lit. xii) that it “touches the body and cleanses the heart.”

Reply to Objection 3: This argument considers that which causes grace as principal agent; for this belongs to God alone, as stated above.

...

Q. 64, Article 1

Whether God alone, or the minister also, works inwardly unto the sacramental effect?

Objection 1: It seems that not God alone, but also the minister, works inwardly unto the sacramental effect. For the inward sacramental effect is to cleanse man from sin and enlighten him by grace. But it belongs to the ministers of the Church “to cleanse, enlighten and perfect,” as Dionysius explains (Coel. Hier. v). Therefore it seems that the sacramental effect is the work not only of God, but also of the ministers of the Church.

Objection 2: Further, certain prayers are offered up in conferring the sacraments. But the prayers of the righteous are more acceptable to God than those of any other, according to Jn. 9:31: “If a man be a server of God, and doth His will, him He heareth.” Therefore it seems that a man obtains a greater sacramental effect if he receives it from a good minister. Consequently, the interior effect is partly the work of the minister and not of God alone.

Objection 3: Further, man is of greater account than an inanimate thing. But an inanimate thing contributes something to the interior effect: since “water touches the body and cleanses the soul,” as Augustine says (Tract. lxxx in Joan.). Therefore the interior sacramental effect is partly the work of man and not of God alone.

On the contrary, It is written (Rom. 8:33): “God that justifieth.” Since, then, the inward effect of all the sacraments is justification, it seems that God alone works the interior sacramental effect.

I answer that, There are two ways of producing an effect; first, as a principal agent; secondly, as an instrument. In the former way the interior sacramental effect is the work of God alone: first, because God alone can enter the soul wherein the sacramental effect takes place; and no agent can operate immediately where it is not: secondly, because grace which is an interior sacramental effect is from God alone, as we have established in Q[112], A[1]; for the character which is the interior effect of certain sacraments, is an instrumental power, which flows from the principal agent, that is, from God. In the second way, however, the interior sacramental effect can be the work of man, in so far as he works as a minister. For a minister is of the nature of an instrument, since the action of both is applied to something extrinsic, while the interior effect is produced through the power of the principal agent, which is God.

Reply to Objection 1: Cleansing in so far as it is attributed to the ministers of the Church is not a washing from sin: deacons are said to “cleanse,” inasmuch as they remove the unclean from the body of the faithful, or prepare them by their pious admonitions for the reception of the sacraments. In like manner also priests are said to “enlighten” God’s people, not indeed by giving them grace, but by conferring on them the sacraments of grace; as Dionysius explains (Coel. Hier. v).

Reply to Objection 2: The prayers which are said in giving the sacraments, are offered to God, not on the part of the individual, but on the part of the whole Church, whose prayers are acceptable to God, according to Mat. 18:19: “If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father.” Nor is there any reason why the devotion of a just man should not contribute to this effect. But that which is the sacramental effect is not implored by the prayer of the Church or of the minister, but through the merit of Christ’s Passion, the power of which operates in the sacraments, as stated above (Q[62], A[5]). Wherefore the sacramental effect is made no better by a better minister. And yet something in addition may be implored for the receiver of the sacrament through the devotion of the minister: but this is not the work of the minister, but the work of God Who hears the minister’s prayer.

Reply to Objection 3: Inanimate things do not produce the sacramental effect, except instrumentally, as stated above. In like manner neither do men produce the sacramental effect, except ministerially, as also stated above.

Q. 64, Article 5

Whether the sacraments can be conferred by evil ministers?

Objection 1: It seems that the sacraments cannot be conferred by evil ministers. For the sacraments of the New Law are ordained for the purpose of cleansing from sin and for the bestowal of grace. Now evil men, being themselves unclean, cannot cleanse others from sin, according to Ecclus. 34:4: “Who [Vulg.: ‘What’] can be made clean by the unclean?” Moreover, since they have not grace, it seems that they cannot give grace, for “no one gives what he has not.” It seems, therefore, that the sacraments cannot be conferred by wicked men.

Objection 2: Further, all the power of the sacraments is derived from Christ, as stated above (A[3]; Q[62], A[5]). But evil men are cut off from Christ: because they have not charity, by which the members are united to their Head, according to 1 Jn. 4:16: “He that abideth in charity, abideth in God, and God in him.” Therefore it seems that the sacraments cannot be conferred by evil men.

Objection 3: Further, if anything is wanting that is required for the sacraments, the sacrament is invalid; for instance, if the required matter or form be wanting. But the minister required for a sacrament is one who is without the stain of sin, according to Lev. 21:17, 18: “Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God, neither shall he approach to minister to Him.” Therefore it seems that if the minister be wicked, the sacrament has no effect.

On the contrary, Augustine says on Jn. 1:33: “He upon Whom thou shalt see the Spirit,” etc. (Tract. v in Joan.), that “John did not know that our Lord, having the authority of baptizing, would keep it to Himself, but that the ministry would certainly pass to both good and evil men . . . What is a bad minister to thee, where the Lord is good?”

I answer that, As stated above (A[1]), the ministers of the Church work instrumentally in the sacraments, because, in a way, a minister is of the nature of an instrument. But, as stated above (Q[62], AA[1],4), an instrument acts not by reason of its own form, but by the power of the one who moves it. Consequently, whatever form or power an instrument has in addition to that which it has as an instrument, is accidental to it: for instance, that a physician’s body, which is the instrument of his soul, wherein is his medical art, be healthy or sickly; or that a pipe, through which water passes, be of silver or lead. Therefore the ministers of the Church can confer the sacraments, though they be wicked.

Reply to Objection 1: The ministers of the Church do not by their own power cleanse from sin those who approach the sacraments, nor do they confer grace on them: it is Christ Who does this by His own power while He employs them as instruments. Consequently, those who approach the sacraments receive an effect whereby they are enlivened not to the ministers but to Christ.

Reply to Objection 2: Christ's members are united to their Head by charity, so that they may receive life from Him; for as it is written (1 Jn. 3:14): "He that loveth not abideth in death." Now it is possible for a man to work with a lifeless instrument, and separated from him as to bodily union, as long as it be united to him by some sort of motion: for a workman works in one way with his hand, in another with his axe. Consequently, it is thus that Christ works in the sacraments, both by wicked men as lifeless instruments, and by good men as living instruments.

Reply to Objection 3: A thing is required in a sacrament in two ways. First, as being essential to it: and if this be wanting, the sacrament is invalid; for instance, if the due form or matter be wanting. Secondly, a thing is required for a sacrament, by reason of a certain fitness. And in this way good ministers are required for a sacrament.