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Quæstio 79. de effectibus sacramenti eucharistiæ

DEINDE CONSIDERANDUM EST de effectibus hujus sacramenti. Et circa hoc quæruntur octo:

1. utrum hoc sacramentum conferat gratiam;
2. utrum effectus hujus sacramenti sit adeptio gloriæ;
3. utrum effectus hujus sacramenti sit remissio peccati mortalis;
4. utrum per hoc sacramentum remittatur peccatum veniale;
5. utrum per hoc sacramentum tota pœna peccati remittatur;
6. utrum hoc sacramentum homines præservet a peccatis futuris;
7. utrum hoc sacramentum prosit aliis quam sumentibus;
8. de impedimento effectus hujus sacramenti.

articulus 1. *utrum per hoc sacramentum conferatur gratia*

AD PRIMUM sic proceditur:[1] 1. Videtur quod per hoc sacramentum non conferatur gratia. Hoc enim sacramentum est nutrimentum spirituale. Nutrimentum autem non datur nisi viventi. Cum ergo vita spiritualis sit per gratiam, non competit hoc sacramentum nisi habenti gratiam. Non ergo per hoc sacramentum confertur gratia ut primo habeatur; similiter etiam nec ad hoc quod augeatur, quia augmentum spirituale pertinet ad sacramentum confirmationis, ut dictum est.[2] Non ergo per hoc sacramentum gratia confertur.

2. Præterea, hoc sacramentum assumitur ut quædam spiritualis refectio. Sed refectio spiritualis magis videtur pertinere ad usum gratiæ quam ad gratiæ collationem.* Ergo videtur quod per hoc sacramentum gratia non conferatur.

3. Præterea, sicut supra dictum est,[3] in hoc sacramento corpus Christi offertur pro salute corporis, sanguis autem pro salute animæ. Sed corpus non est subjectum gratiæ, sed anima, ut in *Secunda Parte* habitum est.[4] Ergo ad minus quantum ad corpus per hoc sacramentum gratia non confertur.

SED CONTRA est quod Dominus dicit, *Panis quem ego dabo, caro mea est pro mundi vita.*[5] Sed vita spiritualis est per gratiam. Ergo per hoc sacramentum gratia confertur.

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*Leonine: *consecutionem*, the gaining of grace

[1]cf IV *Sent.* 12, 2, 1, i; 2, i ad 2

[2]3a. 65, 1; 72, 1

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Question 79. effects of the Eucharist

NEXT WE COME TO CONSIDER the effects of this sacrament. And here there are eight points of inquiry:

1. whether the Eucharist brings grace;
2. whether its effect is the attainment of heaven;
3. whether its effect is to forgive mortal sin;
4. and venial sin;
5. and the pardon of all punishment due to sin;
6. whether the sacrament safeguards us from future sins;
7. whether it benefits others besides the recipient;
8. of obstacles to its effect.

article 1. does the sacrament give grace?

THE FIRST POINT:[1a] 1. It seems not. For this sacrament is spiritual nourishment. Now nourishment is given only to the living. Since spiritual life is through grace, this sacrament is only for a person living in grace. Not then that he should receive it in the first instance. Nor, likewise, that he should have it for spiritual growth, since that is the fruit of the sacrament of confirmation, as we have seen.[2] Therefore grace is not conferred by this sacrament.

2. Besides, this sacrament is taken as spiritual refreshment. But its purpose seems to be for the using rather than the granting of grace. And so apparently the sacrament does not bestow grace.

3. Then also, it has been said[3] that in this sacrifice the body of Christ is offered for bodily health, the blood of Christ for spiritual health. It is in the soul, not the body, that grace is seated, as was shown in the *Secunda Pars*.[4] So then at least so far as the body is concerned grace is not bestowed through this sacrament.

ON THE OTHER HAND our Lord says, *The bread which I will give is my flesh for the life of the world*.[5] But the life of the spirit comes from grace. Therefore grace is conferred through this sacrament.

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[3]3a. 74, 1
[4]2a2æ. 110, 4
[5]*John* 6, 52
[a]How grace is the chief effect of the sacraments of the New Law has been treated in 3a. 62, and the difference noted between their causality in this respect and that of the sacraments of the Old Law.

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RESPONSIO: Dicendum quod effectus hujus sacramenti debet considerari primo quidem et principaliter ex eo quod in hoc sacramento continetur, quod est Christus; qui sicut in mundum visibiliter veniens contulit mundo vitam gratiæ, secundum illud *Joan.*, *Gratia et veritas per Jesum Christum facta est*,[6] ita in hominem sacramentaliter veniens vitam gratiæ operatur, secundum illud *Joan.*, *Qui manducat me, vivet propter me*.[7] Unde et Cyrillus dicit, *Vivificativum Dei Verbum uniens seipsum propriæ carni, fecit ipsam vivificativam. Decebat enim eum nostris quodammodo uniri corporibus per sacram ejus carnem et pretiosum sanguinem, quæ accipimus in benedictionem vivificativam in pane et in vino*.[8]

Secundo consideratur ex eo quod per hoc sacramentum repræsentatur, quod est passio Christi, sicut supra dictum est.[9] Et ideo effectum quem passio Christi fecit in mundo hoc sacramentum facit in homine. Unde super illud *Joan.*, *Continuo exivit sanguis et aqua*,[10] dicit Chrysostomus, *Quia hinc suscipiunt principium sacra mysteria, cum accesseris ad tremendum calicem, ut ab ipsa bibiturus Christi costa ita accedas*.[11] Unde et ipse Dominus dicit *Matt.*, *Hic est sanguis meus qui pro vobis effundetur in remissionem peccatorum*.[12]

Tertio consideratur effectus hujus sacramenti ex modo quo traditur hoc sacramentum, quod traditur per modum cibi et potus. Et ideo omnem effectum quem cibus et potus materialis facit quantum ad vitam corporalem, quod scilicet sustentat, auget, reparat et delectat, hoc totum facit hoc sacramentum quantum ad vitam spiritualem. Unde Ambrosius dicit, *Iste panis est vitæ æternæ, qui animæ nostræ substantiam fulcit*.[13] Et Chrysostomus dicit, *Præstat se nobis desiderantibus et palpare, et comedere, et amplecti*.[14] Unde et ipse Dominus dicit, *Caro mea vere est cibus, et sanguis meus vere est potus*.[15]

Quarto consideratur effectus hujus sacramenti ex speciebus in quibus traditur hoc sacramentum. Unde Augustinus ibidem dicit, *Dominus noster corpus et sanguinem suum in eis rebus commendavit quæ ad unum aliquid rediguntur ex multis; namque aliud*, scilicet panis, *ex multis granis in unum constat; aliud*, scilicet vinum, *in unum ex multis acinis confluit*.[16] Et ideo ipse alibi dicit, *O sacramentum pietatis, o signum unitatis, o vinculum caritatis!*[17]

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[6] *John* 1, 17
[7] *John* 6, 58
[8] *In Luc.* 22, 19. PG 72, 92. *Catena Aurea*
[9] 3a. 74, 1; 76, 2 ad 1
[10] *John* 19, 34
[11] *In Joan.* LXXXV. PG 59, 463
[12] *Matthew* 26, 28
[13] *De Sacramentis* V, 4. PL 16, 471. Gratian, *Decretum* III, 2, 56. RF I, 1335
[14] *Hom.* XLVI. PG 59, 260. *Catena Aurea. Luke* 22, 19
[15] *John* 6, 56

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REPLY:[b] The effect of this sacrament should be looked at first and foremost from what the sacrament holds, and this is Christ. Just as by coming visibly into the world he brought the life of grace into it, according to *John, Grace and truth came through Jesus Christ*,[6] so by coming to men sacramentally he causes the life of grace; *He who eats me also shall live because of me*.[7] Accordingly Cyril[c] writes, *The life-giving Word of God by uniting himself with his own flesh made it also life-giving. And so it was right that he should be united with our bodies through his sacred flesh and precious blood, which we receive as a life-giving blessing in the bread and wine*.[8]

Secondly, consider what is represented by this sacrament, namely Christ's Passion, as we have recalled.[9] Accordingly the effect his Passion wrought in the world the sacrament works in a man. Hence on the words, *At once there came out blood and water*,[10] Chrysostom[d] tells us, *Because from that source flow the sacred mysteries, when you approach the awesome chalice so approach as if you were about to drink from Christ's own side*.[11] For so our Lord himself declares, *This is my blood*,[e] *which is shed for many for the forgiveness of sins*.[12]

Third, consider the effect of this sacrament in the manner of its giving, namely of food and drink. And so this sacrament does for the life of the spirit all that material food and drink does for the life of the body, by sustaining, building up, restoring, and contenting. Thus Ambrose[f] writes, *This is the bread of eternal life, which supports the substance of our soul*.[13] And Chrysostom, *He gives himself to us who desire to feel and feed and embrace*.[14] And our Lord himself says, *My flesh is food indeed and my blood is drink indeed*.[15]

Fourth, consider the species under which the sacrament is given. Augustine[g] says, *Our Lord entrusted his body and blood to those things where a single whole is rendered from many particles, for out of many grains is one thing made*, namely bread, *and from many grapes flows one thing*, namely wine.[16] And so he cries, *O sacrament of piety, O sign of unity, O bond of charity*.[17]

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[16]*In Joan.* XXVI. On 6, 56. PL 35, 1614
[17]op cit. On 6, 41. PL 35, 1613
[b]Bear in mind, for this and the following discussions, the distinction between *ipsum sacramentum* and *res sacramenti*, the outward sign and the inward grace of union with Christ, 3a. 73, 3.
[c]St Cyril of Alexandria, d. 444.
[d]St John Chrysostom, d. *c.* 407. Bishop of Constantinople.
[e]*tēs kainēs diathēkēs*; Vulgate, *novi testamenti*; Douay, *of the new testament*; RSV, *of the covenant*.
[f]St Ambrose, d. 397, Bishop of Milan.
[g]St Augustine of Hippo, d. 430.

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Et quia Christus et ejus passio est causa gratiæ et spiritualis refectio, et caritas sine gratia esse non potest, ex omnibus præmissis manifestum est quod hoc sacramentum gratiam confert.

1. Ad primum ergo dicendum quod hoc sacramentum ex seipso virtutem habet gratiam conferendi; nec aliquis habet gratiam ante susceptionem hujus sacramenti, nisi ex aliquo voto ipsius, vel per seipsum, sicut adulti, vel voto Ecclesiæ, sicut parvuli, sicut supra dictum est.[18] Unde ex efficacia virtutis ipsius est quod etiam ex voto ipsius aliquis gratiam consequatur, per quam spiritualiter vivificetur. Restat igitur ut cum sacramentum realiter sumitur, gratia augeatur et vita spiritualis perficiatur; aliter tamen quam per sacramentum confirmationis, in quo augetur et perficitur gratia ad persistendum contra exteriores impugnationes inimicorum Christi; per hoc autem sacramentum augetur gratia et perficitur spiritualis vita, ad hoc quod homo in seipso perfectus existat per conjunctionem ad Deum.

2. Ad secundum dicendum quod hoc sacramentum confert gratiam spiritualiter cum virtute caritatis. Unde Damascenus comparat hoc sacramentum carboni quem Isaias vidit,[19] *Carbo enim lignum simplex non est, sed unitum igni; ita et panis communionis non simplex panis est, sed unitus divinitati.*[20] Sicut autem Gregorius dicit, *amor Dei non est otiosus: magna enim operatur, si est.*[21] Et ideo per hoc sacramentum, quantum est ex sui virtute, non solum habitus gratiæ et virtutis confertur sed etiam excitatur in actum, secundum illud II *Cor.*, *Caritas Christi urget nos.*[22] Et inde est quod ex virtute hujus sacramenti anima spiritualiter reficitur, per hoc quod anima spiritualiter delectatur, et quodammodo inebriatur dulcedine bonitatis divinæ, secundum illud *Cantic.*, *Comedite, amici, et bibite, et inebriamini, carissimi.*[23]

3. Ad tertium dicendum quod quia sacramenta operantur salutem quam significant, ideo per quandam assimilationem dicitur quod in hoc sacramento corpus offertur pro salute corporis, et sanguis pro salute animæ, quamvis utrumque ad salutem utriusque operetur, cum sub utroque totus sit Christus, ut supra dictum est.[24] Et licet corpus non sit immediatum subjectum gratiæ, ex anima tamen redundat effectus gratiæ ad corpus dum in præsenti membra nostra exhibemus *arma justitiæ Deo*, ut habetur *Rom.*,[25] et in futuro corpus nostrum sortietur incorruptionem et gloriam animæ.

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[18]3a. 73, 3
[19]*Isaiah* 6, 6
[20]*De Fide Orthodoxa* IV, 13. PG 94, 1149
[21]*In Evang.* II, 30. Homily for Pentecost. PL 76, 1221
[22]II *Corinthians* 5, 14
[23]*Song of Solomon* 5, 1
[24]3a. 76, 2
[25]*Romans* 6, 13
[h]St John of Damascus, d. 749.
[i]St Gregory I, the Great, Pope, d. 604.

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And since Christ and his Passion are the cause of grace and spiritual refreshment and charity cannot be without grace, it is clear from what has been set forth that through this sacrament grace is bestowed.

Hence: 1: Of itself this sacrament has grace-giving virtue, nor does anyone have grace before receiving it except from the longing for it, whether his own, as with an adult, or the Church's, as with babies, as has been stated.[18] Accordingly it is from the effectiveness of its power that even by desiring it a person obtains grace whereby he is spiritually alive. Still it is true that when the sacrament itself is really received grace is increased and the life of the spirit perfected. Nevertheless in a different manner, from the working of the sacrament of confirmation: there grace is increased and the life of the spirit perfected so as to remain staunch before the outward onslaughts of Christ's enemies. In this sacrament, however, grace is increased and the life of the spirit perfected and made whole by union with God.

2. This sacrament spiritually confers grace together with the virtue of charity. And so Damascene[h] compares it to the burning coal in *Isaiah*;[19] *For a live ember is not simply wood, but wood united with fire; so also the bread of communion is not simple bread, but bread united with divinity.*[20] Now as Gregory[i] says, *God's love is never idle, for wherever it is it works mightily.*[21] And consequently with regard to its power this sacrament confers not only the habits of grace and virtue, but furthermore they are aroused to activity, according to St Paul, *The charity of Christ presseth us.*[22] Hence it is that through its power the soul is spiritually nourished, by being spiritually gladdened and as it were inebriated with the sweetness of divine goodness, according to the *Song of Songs*, *Eat, O friends, and drink, drink deep, O lovers.*[23][j]

3. Because the sacraments effect the blessing they signify, there are some grounds for the comparison, and saying that in this sacrament the body is offered for the salvation of our body and the blood for that of our soul,[k] though in fact each works for the salvation of both body and soul, since the whole Christ is under each, as we have shown.[24] Though grace is not immediately seated in our body, its effect flows over into the body when in the present life we yield our members *to God as instruments of righteousness*;[25] and in the life to come the body will share in the incorruption and glory of the soul.

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[j]'Spiritual', as contrasted with material or physical: cf 3a. 62, 4 ad 1; *De Veritate* XXVII, 7.

[k]The thought may be traced to Ambrosiaster. *In* 1 *Cor.* 11, 20. PL 17, 256. Ambrosiaster, the name given by Erasmus to the author of Scriptural commentaries ascribed to Ambrose by medieval writers.

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articulus 2. utrum effectus hujus sacramenti sit adeptio gloriæ

AD SECUNDUM sic proceditur:[1] 1. Videtur quod effectus hujus sacramenti non sit adeptio gloriæ. Effectus enim proportionatur suæ causæ. Sed hoc sacramentum competit viatoribus, unde et viaticum dicitur. Cum igitur viatores nondum sint capaces gloriæ, videtur quod hoc sacramentum non causet adeptionem gloriæ.

2. Præterea, posita causa sufficienti, ponitur effectus. Sed multi accipiunt hoc sacramentum qui nunquam pervenient ad gloriam, ut patet per Augustinum.[2] Non ergo hoc sacramentum est causa adeptionis gloriæ.

3. Præterea, majus non efficitur a minori, quia nihil agit ultra suam speciem. Sed minus est accipere Christum sub specie aliena, quod fit in hoc sacramento, quam frui eo in specie propria, quod pertinet ad gloriam. Ergo hoc sacramentum non causat adeptionem gloriæ.

SED CONTRA est quod dicitur *Joan.*, *Si quis manducaverit ex hoc pane, vivet in æternum.*[3] Sed vita æterna est vita gloriæ. Ergo effectus hujus sacramenti est adeptio gloriæ.

RESPONSIO: Dicendum quod in hoc sacramento potest considerari et id ex quo habet effectum, scilicet ipse Christus contentus et passio ejus repræsentata, et id per quod habet effectum, scilicet usus sacramenti et species ejus. Et quantum ad utrumque competit huic sacramento quod causet adeptionem vitæ æternæ. Nam ipse Christus per suam passionem aperuit nobis aditum vitæ æternæ, secundum illud *Hebr.*, *Novi Testamenti mediator est; ut, morte intercedente, qui vocati sunt accipiant repromissionem æternæ hæreditatis.*[4] Unde et in forma hujus sacramenti dicitur, *Hic est calix sanguinis mei, novi et æterni Testamenti.*[5] Similiter etiam refectio cibi spiritualis et unitas significata per species panis et vini habentur quidem in præsenti, sed imperfecte, perfecte autem in statu gloriæ. Unde Augustinus dicit super illud *Joan.*, *Caro mea vere est cibus,*[6] *Cum cibo et potu id appetant homines ut non esuriant neque sitiant, hoc veraciter non præstat nisi iste cibus et potus qui eos a quibus sumitur immortales et incorruptibiles facit in societate sanctorum, ubi pax erit, et unitas plena atque perfecta.*[7]

1. Ad primum ergo dicendum quod sicut passio Christi, in* cujus virtute hoc sacramentum operatur, est quidem causa sufficiens gloriæ, non

*Leonine: *ex*

[1]cf *In Joan.* 6, *lect.* 7
[2]*De Civitate Dei* XXI, 25. PL 41, 742
[3]*John* 6, 52
[4]*Hebrews* 9, 15
[5]Roman Canon
[6]*John* 6, 56
[7]*In Joan.* XXVI. PL 35, 1614

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article 2. is the attaining of heaven an effect of this sacrament?

THE SECOND POINT:[1a] 1. Apparently not. For an effect is proportionate to its cause. Now this sacrament is for wayfarers and hence is called *viaticum*, provision for a journey. Since wayfarers[b] are not yet ready for glory, it seems that this sacrament does not cause them to attain it.

2. Moreover, given a sufficient cause an effect follows. But many who take this sacrament will never come to glory, as Augustine makes clear.[2] Consequently it is not the cause of coming to heaven.

3. Further, the greater is not brought about by the lesser, for nothing acts beyond its nature. Now it is lesser to receive Christ under a strange guise, which is the case in this sacrament, than to be happy with him in his proper form, which is the case in heaven. Therefore this sacrament does not cause the attaining of glory.

ON THE OTHER HAND it is written, *If any man eat of this bread he shall live for ever.*[3] But eternal life is the life of heaven. Therefore an effect of this sacrament is the attainment of heaven.

REPLY: In this sacrament may be considered that from which it has its effect, namely Christ there present and his Passion there represented, and that through which it works its effect, namely the receiving of the sacrament and the sacramental elements. On both counts it is proper for this sacrament to cause the attainment of eternal life. Because it was by his Passion that Christ opened for us the entry to eternal life, according to *Hebrews, He is the mediator of a new covenant, that through his death, those who are called may receive the promised eternal inheritance.*[4] Accordingly in the form of this sacrament are the words, *This is the cup of my blood, of the new and eternal covenant.*[5] Likewise also the refreshment of spiritual food and the oneness signified by the elements of bread and wine are realized albeit partially in the present life, wholly, however, in the state of heaven. And so on the words in *John, My flesh is food indeed,*[6] Augustine writes, *Since men desire food and drink so that they may not hunger and thirst, and this in truth is provided by the food and drink which makes those who take it deathless and incorruptible in the companionship of the saints, where there will be peace and full and perfect unity.*[7]

Hence: 1. Christ's Passion, in virtue of which this sacrament works, is indeed the sufficient cause, not, nevertheless, that we are at once brought

[a]The eschatological setting. cf 3a. 49, 5, Christ's Passion has opened the gates of heaven. 3a. 69, 7, Baptism opens the gates of heaven.
[b]*Viator*, one in the company in the pilgrim Church. Contrasted with *comprehensor*, one who holds heavenly bliss.

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tamen ita quod statim per ipsam introducamur in gloriam, sed oportet ut prius simul compatiamur, ut postea simul glorificemur, sicut dicitur *Rom.*,[8] ita hoc sacramentum non statim nos in gloriam introducit, sed dat nobis virtutem perveniendi ad gloriam, et ideo viaticum dicitur, in cujus figuram legitur *Reg.* quod *Elias comedit et bibit, et ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus usque ad montem Dei Oreb.*[9]

2. Ad secundum dicendum quod sicut passio Christi non habet suum effectum in his qui se ad eam non habent ut debent, ita et per hoc sacramentum non adipiscuntur gloriam qui indecenter ipsum suscipiunt. Unde Augustinus dicit super *Joan.*, exponens illa verba loci cit., *Aliud est sacramentum et aliud virtus sacramenti. Multi de altari accipiunt, et accipiendo moriuntur. Panem ergo cœlestem spiritualiter manducate, innocentiam ad altare apportate.*[10] Unde non est mirum si illi qui innocentiam non servant effectum hujus sacramenti non consequuntur.

3. Ad tertium dicendum quod hoc quod Christus sub aliena specie sumitur pertinet ad rationem sacramenti, quod instrumentaliter agit. Nihil autem prohibet causam instrumentalem producere potiorem effectum, ut ex supra dictis patet.[11]

articulus 3. *utrum effectus hujus sacramenti sit remissio peccati mortalis*

AD TERTIUM sic proceditur:[1] 1. Videtur quod effectus hujus sacramenti sit remissio peccati mortalis. Dicitur enim in quadam collecta, *Sit hoc sacramentum ablutio scelerum.*[2] Sed scelera dicuntur peccata mortalia. Ergo per hoc sacramentum peccata mortalia abluuntur.

2. Præterea, hoc sacramentum agit in virtute passionis Christi, sicut et baptismus. Sed per baptismum dimittuntur peccata mortalia, ut supra dictum est.[3] Ergo et per hoc sacramentum, præsertim cum in forma hujus sacramenti dicatur, *Qui pro multis effundetur in remissionem peccatorum.*[4]

3. Præterea, per hoc sacramentum gratia confertur, ut dictum est.[5] Sed per gratiam justificatur homo a peccatis mortalibus, secundum illud *Rom.*, *Justificati gratis per gratiam ipsius.*[6] Ergo per hoc sacramentum remittuntur peccata mortalia.

SED CONTRA est quod dicitur I *Cor.*, *Qui manducat et bibit indigne, judicium sibi manducat et bibit;*[7] dicit autem glossa ibidem quod *ille manducat et bibit indigne, qui in crimine est, vel irreverenter tractat; et talis manducat, et bibit sibi judicium, idest damnationem.*[8] Ergo ille qui est in peccato mortali, per

[8]*Romans* 8, 17
[9]I *Kings* 19, 8
[10]loc cit notes 6 & 7
[11]3a. 77, 3 ad 3
[1]cf IV *Sent.* 9, 3, ii; 12, 2, 2, ii

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thereby into heaven, for beforehand we must, as St Paul states, *suffer with him* that afterwards we may be *glorified with him*.[8] And so the sacrament does not immediately usher us in, but gives us the strength to journey to heaven. That is why it is called the viaticum. It was foreshadowed by Elijah who *ate and drank and walked in the strength of that food for forty days and forty nights as far as Mount Horeb*.[9]

2. As Christ's Passion does not produce its effect on those who do not hold him as they should, so also those do not attain heaven through this sacrament who receive him unworthily. Accordingly Augustine writes, *The sacrament is one thing, its virtue another. Many receive from the altar and, receiving it, are dead. Eat therefore heavenly bread, carry innocence to the altar*.[10] So then it is not surprising that those who do not keep a pure heart fail to gain the effect of the sacrament.

3. That Christ is received under appearances not his own is bound up with the nature of a sacrament, which works as an instrumental cause. There is no reason, as we have explained,[11] why such a cause should not produce an effect higher than itself.

article 3. is an effect of this sacrament the forgiveness of mortal sin?

THE THIRD POINT:[1] It would seem so. For in a collect we read, *May this sacrament be the cleansing of crimes*.[2] Now crimes mean mortal sins. Therefore it cleanses from mortal sin.

2. Further, this sacrament acts in virtue of Christ's Passion, as does Baptism. Yet, as we have agreed,[3] through Baptism mortal sins are forgiven. Also, therefore, by this sacrament, especially since the form of consecration says, *shed for many for the remission of sins*.[4]

3. Again, it has been shown[5] that grace is given through this sacrament. But grace makes a person righteous and free from mortal sin, according to *Romans*, *Freely justified by his grace as a gift*.[6] Therefore mortal sins are forgiven through this sacrament.

ON THE OTHER HAND is the text, *Who eats and drinks unworthily eats and drinks a judgement on himself*.[7] On it a gloss comments, *He who eats and drinks unworthily is he who is in crime, or he who eats irreverently: such a one eats and drinks on himself judgement, that is condemnation*.[8] Therefore a person

[2]Postcommunion in Mass for living and dead
[3]3a. 69, 1
[4]Roman Canon
[5]art. 1 above
[6]*Romans* 3, 24
[7]1 *Corinthians* 11, 29
[8]Interlinear & Lombard. PL 191, 1646

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