Imago Repræsentativa Passionis Christi: St. Thomas Aquinas on the Essence of the Sacrifice of the Mass

Štěpán Martin Filip, O.P.*
Palacký University
Olomouc, Czech Republic

Introduction: *Summa theologiae* III, Q. 83, A. 1

St. Thomas Aquinas devoted only one article directly to the theme of the sacrifice of the Mass in the *Summa theologiae*. This article is the first of question 83 of the *tertia pars*, which asks "Whether Christ is sacrificed in this sacrament" (*Utrum in celebratione huius sacramenti Christus immoletur*). Given that this article, as Fr. Roguet notes,[1] should be considered as a recapitulation of Aquinas's thought on this subject, we shall take it as the point of departure for our exposition.[2]

Following the traditional model of the *Summa theologiae*,[3] the Eucharistic Doctor first identifies three objections:

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* Translated by Roger Nutt.

[1] Aimon-Marie Roguet, trans. and ed. *Somme théologique*, vol. 2.: *L'Eucharistie* (Paris: Desclée, 1967), 378–80.

[2] In our explanation of this article we are deeply indebted to the profound commentary by Thierry-Dominique Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," *Revue Thomiste* 98 (1998): 355–86, especially 365–71. See also A. A. Stephenson, "Two Views of the Mass: Medieval Linguistic Ambiguities," *Theological Studies* 22 (1961): 588–609, especially 590–91.

[3] The literature on the method and structure of the *Summa theologiae* is copious. See for example, F. Albert Blanche, "Le vocabulaire de l'argumentation et la structure de l'article dans les ouvrages de saint Thomas," *Revue de sciences philosophiques et théologiques* 14 (1925): 167–87; Réginald Garrigou-Lagrange, "De methodo Sancti Thomae speciatim de structura articulorum Summae Theologiae," *Angelicum* 5 (1928): 499–524; Leo Elders, "La méthode suivie par saint Thomas d'Aquin dans

Objection 1. It seems that Christ is not sacrificed in the celebration of this sacrament. For it is written (Heb 10:14) that "Christ by one oblation hath perfected for ever them that are sanctified." But that oblation was His oblation. Therefore Christ is not sacrificed in the celebration of this sacrament.

Objection 2. Further, Christ's sacrifice was made upon the cross, whereon "He delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness," as is said in Ephesians 5:2. But Christ is not crucified in the celebration of this mystery. Therefore, neither is He sacrificed.

Objection 3. Further, as Augustine says (*De Trin*. iv), in Christ's sacrifice the priest and the victim are one and the same. But in the celebration of this sacrament the priest and the victim are not the same. Therefore, the celebration of this sacrament is not a sacrifice of Christ.[4]

We see how the first two objections raise the central problem concerning the sacrifice of the Mass, that of the unicity of Christ's sacrifice on the cross. While the first objection is made on account of the perfection of the sacrifice of the cross, the second objection argues on account of the historical modality of the cross.[5] It will be pricisely this problem that, just a few centuries later, led the Protestants to deny the sacrificial character of the Eucharist.

In the so-called *sed contra* of his *Summa*, St. Thomas always countered the objections with an authority (*auctoritas*), which was something very important in medieval theology (though not only medieval theology). Aquinas himself writes on the necessity of authority within *sacra doctrina* when he states that "[t]his doctrine is especially based upon arguments from authority, inasmuch as its principles are obtained by revelation: thus

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la composition de la *Somme de théologie*," *Nova et Vetera* 67 (1991): 177–91; David Berger, *Thomas von Aquins Summa theologiae* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2004), especially 43–46.

[4] *ST* III, q. 83, a. 1, arg. 1–3:

"1. Dicitur enim Hebr. X, quod *Christus una oblatione consummavit in sempiternum sanctificatos*. Sed illa oblatio fuit eius immolatio. Ergo Christus non immolatur in celebratione huius sacramenti.

2. Praeterea, immolatio Christi facta est in cruce, in qua *tradidit semetipsum oblationem et hostiam Deo in odorem suavitatis*, ut dicitur Ephes. V. Sed in celebratione huius mysterii Christus non crucifigitur. Ergo nec immolatur.

3. Praeterea, sicut Augustinus dicit, IV de Trin., in immolatione Christi idem est sacerdos et hostia. Sed in celebratione huius sacramenti non est idem sacerdos et hostia. Ergo celebratio huius sacramenti non est Christi immolatio."

[5] Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 366.

we ought to believe on the authority of those to whom the revelation has been made."[6]

The Angelic Doctor then distinguishes the various types of authority in *sacra doctrina* and their respective force:

> [S]acred doctrine makes use also of the authority of philosophers in those questions in which they were able to know the truth by natural reason . . . Nevertheless, sacred doctrine makes use of these authorities as extrinsic and probable arguments; but properly uses the authority of the canonical Scriptures as an incontrovertible proof, and the authority of the doctors of the Church as one that may properly be used, yet merely as probable.[7]

We can see that St. Thomas distinguishes the "incontrovertible truth [*ex necessitate argumentando*]" of Sacred Scripture[8] from the authority "merely as probable [*probabiliter*]" of the Fathers of the Church[9] and from the authority "extrinsic and probable" of the philosophers.[10] Morever, following other texts from St. Thomas's *opera*,[11] we can add the authority that

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[6] *ST* I, q. 1, a. 8, ad 2: "argumentari ex auctoritate est maxime proprium huius doctrinae, eo quod principia huius doctrinae per revelationem habentur, et sic oportet quod credatur auctoritati eorum quibus revelatio facta est." On the use of "authority" in St. Thomas see Marie-Dominique Philippe, "Reverentissime exponens frater Thomas," *The Thomist* 32 (1968): 84–105.

[7] *ST* I, q. 1, a. 8, ad 2: "Et inde est quod etiam auctoritatibus philosophorum sacra doctrina utitur, ubi per rationem naturalem veritatem cognoscere potuerunt. Sed tamen sacra doctrina huiusmodi auctoritatibus utitur quasi extraneis argumentis, et probabilibus. Auctoritatibus autem canonicae Scripturae utitur proprie, ex necessitate argumentando. Auctoritatibus autem aliorum doctorum Ecclesiae, quasi arguendo ex propriis, sed probabiliter."

[8] On the authority of Sacred Scripture in St. Thomas's doctrine see Jan van der Ploeg, "The Place of Holy Scripture in the Theology of St. Thomas," *The Thomist* 10 (1947): 398–422; Ceslao Pera, *Le fonti del pensiero di S. Tommaso d'Aquino nella Somma Teologica* (Torino: Marietti, 1979), 19–26; Wilhelmus Valkenburg, *Words of the Living God: The Place and Function of Holy Scripture in the Theology of St. Thomas Aquinas* (Leuven: Peeters, 2000); D. Berger, *Thomas von Aquins Summa theologiae*, 64–66.

[9] On the authority of the Fathers of the Church in St. Thomas' doctrine see above all Godfroid Geenen, "Le fonti patristiche come 'autorità' nella teologia di S. Tommaso," *Sacra Doctrina* 20 (1975): 7–67; Pera, *Le fonti del pensiero di S. Tommaso d'Aquino nella Somma Teologica*, 29–62; Leo Elders, "Thomas Aquinas and the Fathers of the Church," in *The Reception of the Fathers of the Church in the West from the Carolingians to the Maurists*, ed. Irena Backus (Leiden: E. J. Brill, 1997), 337–66; Berger, *Thomas von Aquins Summa theologiae*, 66–70.

[10] See Pera, *Le fonti del pensiero di S. Tommaso d'Aquino nella Somma Teologica*, 65–102; Berger, *Thomas von Aquins Summa theologiae*, 72–74.

[11] See *Quaestiones de Quodlibet* III, q. 4, a. 2; *ST* II–II, q. 11, a. 2, ad 3. Also Pera, *Le fonti del pensiero di S. Tommaso d'Aquino nella Somma Teologica*, 26–28.

we refer to today as the Magisterium of the Church, which Aquinas followed faithfully, accentuating what Ceslao Pera calls "the Romanesque Christianity of his thought."[12]

In the *sed contra* of this article (*ST* III, q. 83, a. 1), the second authority, "merely as probable" of the Church Fathers is cited with a reference to St. Augustine's *Ninety-eighth Letter to Bishop Bonfice*. From this letter of St. Augustine, which is one of the most important patristic witnesses concerning the sacrifice of the Mass, Thomas underscores the following sentence, "Christ was sacrificed once in Himself, and yet He is sacrificed daily in the Sacrament."[13]

What was proposed authoritatively in the *sed contra*, was then developed and explained by the Eucharistic Doctor in the body of the article (*corpus articoli*), which affirms the sacrificial nature of the Eucharist for the following two reasons:

> The celebration of this sacrament is called a sacrifice for two reasons. First, because, as Augustine says (*Ad Simplician*. ii), "the images of things are called by the names of the things whereof they are the images; as when we look upon a picture or a fresco, we say, 'This is Cicero and that is Sallust.' " But, as was said above (q. 79, a. 1), the celebration of this sacrament is an image representing Christ's Passion, which is His true sacrifice [*immolatio*]. Accordingly the celebration of this sacrament is called Christ's sacrifice. Hence it is that Ambrose, in commenting on Hebrews 10:1, says: "In Christ was offered up a sacrifice capable of giving eternal salvation; what then do we do? Do we not offer it up every day in memory of His death?"
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> Secondly it is called a sacrifice, in respect of the effect of His Passion: because, to wit, by this sacrament, we are made partakers of the fruit of our Lord's Passion. Hence in one of the Sunday Secrets (Ninth Sunday after Pentecost) we say: "Whenever the commemoration of this sacrifice is celebrated, the work of our redemption is enacted."
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> Consequently, according to the first reason, it is true to say that Christ was sacrificed [*immoletur*], even in the figures of the Old Testament: hence it is stated in the Apocalypse (13:8): "Whose names are not written in the Book of Life of the Lamb, which was slain from the beginning of the world." But according to the second reason, it is proper to this sacrament for Christ to be sacrificed in its celebration.[14]

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[12] Pera, *Le fonti del pensiero di S. Tommaso d'Aquino nella Somma Teologica*, 26.

[13] *ST* III, q. 83, a. 1, sed contra: "semel immolatus est in semetipso Christus, et tamen quotidie immolatur in sacramento."

[14] *ST* III, q. 83, a. 1: "Respondeo dicendum quod duplici ratione celebratio huius sacramenti dicitur Christi immolatio. Primo quidem quia, sicut Augustinus dicit, ad Simplicianum, *solent imagines earum rerum nominibus appellari quarum imagines sunt, sicut cum, intuentes tabulam aut parietem pictum, dicimus, ille Cicero est, ille Sallustius*.

It is interesting, therefore, to see how the body of this article with its two reasons for the sacrificial nature of the Eucharist is magisterially summarized accordingly in the subsequent article (a. 2) of question 83: "in the celebration of this mystery, we must take into consideration the representation of our Lord's Passion, and the participation of its fruits."[15] And especially in the famous prayer of the office for the feast *Corpus Domini*: "O God, Who under a wonderful Sacrament hast left us a memorial of Thy Passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within us the fruit of Thy Redemption."[16]

We also encounter in the body of this article the other patristic authority attributed here to St. Ambrose. This text, so important for the whole of the Middle Ages, actually originates from St. John Chrysostom[17] and was attributed to St. Ambrose by Yves de Chartres (+1116).[18]

As far as the content of the body of this article is concerned, the first reason for the sacrificial nature of the Eucharist, the fact of it being "an image representing Christ's Passion" appears, at first glance, to be quite weak.[19] This impression is suggested to us above all by the comparison

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Celebratio autem huius sacramenti, sicut supra dictum est, imago est quaedam repraesentativa passionis Christi, quae est vera immolatio. Unde Ambrosius dicit, super epistolam ad Heb., *in Christo semel oblata est hostia ad salutem sempiternam potens. Quid ergo nos? Nonne per singulos dies offerimus ad recordationem mortis eius?* Alio modo, quantum ad effectum passionis, quia scilicet per hoc sacramentum participes efficimur fructus dominicae passionis. Unde et in quadam dominicali oratione secreta dicitur, *quoties huius hostiae commemoratio celebratur, opus nostrae redemptionis exercetur*. Quantum igitur ad primum modum, poterat Christus dici immolari etiam in figuris veteris testamenti, unde et in Apoc. XIII dicitur, *quorum nomina non sunt scripta in libro vitae agni, qui occisus est ab origine mundi*. Sed quantum ad modum secundum, proprium est huic sacramento quod in eius celebratione Christus immoletur."

[15] *ST* III, q. 83, a. 2: "in celebratione huius mysterii attenditur et repraesentatio dominicae passionis, et participatio fructus eius."

[16] Found originally in Evening Prayer I for the Solemnity of Corpus Christi. The English is taken from the introductory collect of the Feast of Corpus Christi in the 1962 Roman Missal: "Deus qui nobis sub sacramento mirabili passionis tuae memoriam reliquisti, tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis iugiter sentiamus."

[17] See *Patralogia Graeca*, vol. 63, 131 [*In Hebr.*, hom. XVII].

[18] For further treatment of this issue see Marius Lepin, *L'idée du sacrifice de la Messe d'après les théologiens depuis l'origine jusqu'à nos jours* (Paris: Beauchesne, 1926), 42–44; and José Antonio Sayés, *El misterio eucarístico* (Madrid: Biblioteca de Autores Cristianos, 1986), 268–69.

[19] Humbrecht, in "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 367, notes the following about the first argument: "Le premier argument

chosen by St. Thomas based on a text of St. Augustine, that of a picture of Cicero or Sallust. The participation of a picture in its model is really only extrinsic, depending on the simple relationship of exemplarity without intrinsic causal dependence.[20]

The impression of the weakness of the first reason for the sacrificial nature of the Eucharist isalso further accentuated by the sentence underscored in the article: "the celebration of this sacrament is an image representing Christ's Passion, which is His true sacrifice [*immolatio*]." The "true sacrifice" is therefore the passion of the Lord, whereas the Eucharistic celebration is only its inferior reproduction and dependent on it—a figure, which is distinguished from the truth. It is for this reason that Aquinas adds that "Christ was sacrificed [*immoletur*], even in the figures of the Old Testament."

Nonetheless, at first glance the affirmations of Thomas just mentioned provoke a certain perplexity: do they not confirm the opinion of some that St. Thomas's doctrine on the sacrifice of the Mass is weak and immature[21] and is far from the teaching of the Council of Trent? Is it not in direct opposition to the canon of Trent which anathematizes those who say that "a true and proper sacrifice is not offered to God in the Mass," and that the sacrifice of the Mass "is a mere commemoration of the sacrifice enacted on the cross"?[22] To nullify this first and superficial impression we must view things from a fuller perspective, one which sees the sense that Thomas gives to the pregnant terms in this article, especially the term *image* (*imago*).

Speaking of man as the image of God (*imago Dei*), the Angelic Doctor states that *image* expresses a likeness completely unique and singular:

> Not every likeness, not even what is copied from something else, is sufficient to make an image; for if the likeness be only generic, or existing by virtue of some common accident, this does not suffice for one thing to be the image of another. For instance, a worm, though from man it may originate, cannot be called man's image, merely because of the generic likeness. Nor, if anything is made white like something else,

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ne laisse pas d'être troublant et il n'est pas impossible que la 'déception' ressentie par certains, pour ne pas dire l'inquiétude, lui doive beaucoup."

[20] See Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 367–68.

[21] See, for example, the comments of Sayés in *El misterio eucaristico*, 284.

[22] For the Latin and English texts used here and below from the Council of Trent on the sacrifice of the Mass (17 September, 1562) see *Decrees of the Ecumenical Councils*, vol. 2, ed. Norman Tanner, S.J. (Washington, DC: Georgetown University Press, 1990), 732ff.

> can we say that it is the image of that thing; for whiteness is an accident belonging to many species. But the nature of an image requires likeness in species; thus the image of the king exists in his son: or, at least, in some specific accident, and chiefly in the shape; thus, we speak of a man's image in copper.[23]

We see, therefore, that to have an image requires likeness according to species, or at least according to certain specific accidents.[24] It is also necessary, as Aquinas adds elsewhere, that the like entity derive its origin from its model, like the Son from the Father.

Obviously, for something to have an image in the general sense does not require equality with its model. Rather, such equality is demanded in the case of a perfect image. The Common Doctor writes,

> But equality does not belong to the essence of an image; for as Augustine says (*Eighty-Three Questions*, q. 74): "Where there is an image there is not necessarily equality," as we see in a person's image reflected in a glass. Yet this is of the essence of a perfect image; for in a perfect image nothing is wanting that is to be found in that of which it is a copy.[25]

This especially indicates the highest usage of the term *image* as proper to the Son as a person of the Holy Trinity who is the "perfect image of the Father" (*perfecta Patris imago*).[26]

From what we have just unravelled, it appears evident that "image" is not an expression utilized for a vague likeness, but for what is "particularized and individualized to such a point that this likeness tends to and

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[23] *ST* I, q. 93, a. 2: "non quaelibet similitudo, etiam si sit expressa ex altero, sufficit ad rationem imaginis. Si enim similitudo sit secundum genus tantum, vel secundum aliquod accidens commune, non propter hoc dicetur aliquid esse ad imaginem alterius, non enim posset dici quod vermis qui oritur ex homine, sit imago hominis propter similitudinem generis; neque iterum potest dici quod, si aliquid fiat album ad similitudinem alterius, quod propter hoc sit ad eius imaginem, quia album est accidens commune pluribus speciebus. Requiritur autem ad rationem imaginis quod sit similitudo secundum speciem, sicut imago regis est in filio suo, vel ad minus secundum aliquod accidens proprium speciei, et praecipue secundum figuram, sicut hominis imago dicitur esse in cupro."

[24] In other passages in his work, St. Thomas uses the expression signum speciei for the specific accident of species: see *ST* I, q. 35, a. 1; *In I Epistolam ad Corinthios*, cap. XI, lect. 2; *In Epistolam ad Colossenes*, cap. I, lect. 4.

[25] *ST* I, q. 93, a. 1: "Aequalitas autem non est de ratione imaginis, quia, ut Augustinus ibidem dicit, *ubi est imago, non continuo est aequalitas*; ut patet in imagine alicuius in speculo relucente. Est tamen de ratione perfectae imaginis, nam in perfecta imagine non deest aliquid imagini, quod insit illi de quo expressa est."

[26] *ST* I, q. 35, a. 2, ad 3. See also q. 93, a. 1, ad 2 and *In I Cor.*, cap. XI, lect. 2, [604].

becomes identical with the individual itself."[27] Therefore, when this article of the *Summa* uses the term "an image representing Christ's Passion," it does not weaken the connection between the sacrifice of Christ on the cross and the sacrifice of the Mass, but reinforces it. In fact, this term implicitly indicates the virtue of the passion of Christ, which operates uniquely in the Eucharist.

The second reason for the sacrificial nature of the Eucharist consists, according to this article, in the fact that this sacrament gives us a participation in the fruits of the passion of Christ. It is clear that this second reason is subordinated to the first and derived from it because the Eucharistic celebration could not give us a participation in the fruits of the Lord's passion if the Eucharist itself were not participating in the virtue of the passion—if it was not "an image representing Christ's Passion." Hence, we are able to say with Humbrecht that the twofold sacrificial theme of this article is not "one single reason looked at from the perspective of its cause and from its effects."[28]

After the body of this doctrinally dense article that we have just briefly expounded comes—as it happens in the *Summa theologiae*—the responses to the initial objections.

In the response to the first objection on the unicity of Christ's sacrifice in relation to its perfection, the Eucharistic Doctor responds by citing again the passage of St. John Chrysostom, which we have already noted was attributed to St. Ambrose during St. Thomas's life:

> As Ambrose says (commenting on Hebrews 10:1), "there is but one victim," namely that which Christ offered, and which we offer, "and not many victims, because Christ was offered but once: and this latter sacrifice is the pattern of the former. For, just as what is offered everywhere is one body, and not many bodies, so also is it but one sacrifice."[29]

For the response to the second objection that Christ is not crucified in the Mass, Thomas writes, "As the celebration of this sacrament is an

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[27] Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 369: "une similitude particularisée, indivualisée, à tel point que cette similitude tend à denvenir identité dans l'individu lui-même."

[28] Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 371: "une unique raison, envisage depuis sa cause et depuis ses effects."

[29] *ST* III, q. 83, a. 1, ad 1: "Ad primum ergo dicendum quod, sicut Ambrosius ibidem dicit, una est hostia, quam scilicet Christus obtulit et nos offerimus, *et non multae, quia semel oblatus est Christus, hoc autem sacrificium exemplum est illius. Sicut enim quod ubique offertur unum est corpus et non multa corpora, ita et unum sacrificium*."

image representing Christ's Passion, so the altar is representative of the cross itself, upon which Christ was sacrificed in His proper species."[30]

To the third objection, that of the non-identity between the priest and victim in the Mass, Aquinas responds,

> For the same reason (cf. Reply to Obj. 2) the priest also bears Christ's image, in Whose person and by Whose power he pronounces the words of consecration, as is evident from what was said above (q. 82, aa. 1, 3). And so, in a measure, the priest and victim are one and the same.[31]

In the article that we have just fully examined, the principal lines of the doctrine of the sacrifice of the Mass are sketched in a synthetic manner as Humbrecht explains, "[The article] allows us to grasp the main point of our problem."[32] Thus, in the body of the article, the essence of this sacrifice is indicated in its material aspect and its formal aspect with the pregnant expression "an image representing Christ's Passion," and it also speaks to us about the Eucharist as a participation in the fruits of the Lord's passion. The response to the first objection affirms the unity between the sacrifice of the cross and the Eucharistic sacrifice. In the response to the third objection, with the phrase "the priest also bears Christ's image," the clarification of the formal essence of the sacrifice of the Mass is introduced. We will now devote ourselves to a more analytic exposition of these questions, above all the problem of the formal part of the Eucharistic sacrifice.

The Sacrament of the Eucharist is a Sacrifice

The first fundamental datum that we can draw on from the doctrine of Aquinas pertaining to our topic is that the sacrament of the Eucharist *is*—differently from the other sacraments—*a sacrifice* (*est sacrificium*). "This sacrament," Aquinas declares, "has this in addition to the others, that it is a sacrifice."[33] St. Thomas states this fundamental datum of the Eucharist with other expressions as well, writing that it is named sacrifice (*nominator sacrificium*): "This sacrament has a threefold significance: one with

[30] *ST* III, q. 83, a. 1, ad 2: "sicut celebratio huius sacramenti est imago repraesentativa passionis Christi, ita altare est repraesentativum crucis ipsius, in qua Christus in propria specie immolatus est."

[31] *ST* III, q. 83, a. 1, ad 3: "per eandem rationem, etiam sacerdos gerit imaginem Christi, in cuius persona et virtute verba pronuntiat ad consecrandum, ut ex supra dictis patet. Et ita quodammodo idem est sacerdos et hostia."

[32] Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 365.

[33] *ST* III, q. 79, a. 7, ad 1: "hoc sacramentum prae aliis habet quod est sacrificium."

regard to the past, inasmuch as it is commemorative of our Lord's Passion, which was a true sacrifice . . . and in this respect it is called [*nominator*] a 'Sacrifice.' "[34] The Eucharist is also called a sacrifice (*dicitur sacrificium*): "This sacrament is called a 'Sacrifice' inasmuch as it represents the Passion of Christ."[35] Similarly, Aquinas explains the reason why the Eucharist is named a sacrifice (*vocatur sacrificium*):

> The origin of all the sacraments is the passion of Christ, from whose side hanging on the cross flowed the sacraments, thus they are called holy. . . . These things are, however, found in the Eucharist with a certain excellence: since this sacrament is especially in memory of the Lord's passion, and therefore, in relation to its origin it is called sacrifice or host [*hostia*].[36]

Also, according to St. Thomas, the Blessed Sacrament has the nature of a sacrifice (*habet rationem sacrificii*):

> [T]his sacrament is not only a sacrament, but also a sacrifice. For, it has the nature of a sacrifice inasmuch as in this sacrament Christ's Passion is represented . . . and it has the nature of a sacrament inasmuch as invisible grace is bestowed in this sacrament under a visible species.[37]

We can add in the margin that these terms express the same reality of the sacrificial character of the Eucharist, since the words *nominator*, *dicitur*, and *vocatur* are not simply expressions of an exterior denomination, but rather, given that St. Thomas is not a nominalist, of a relation with reality.[38]

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[34] *ST* III, q. 73, a. 4: "hoc sacramentum habet triplicem significationem. Unam quidem respectu praeteriti, inquantum scilicet est commemorativum dominicae passionis, quae fuit verum sacrificium. . . . Et secundum hoc nominatur sacrificium."

[35] *ST* III, q. 73, a. 4, ad 3: "hoc sacramentum dicitur sacrificium, inquantum repraesentat ipsam passionem Christi."

[36] *In Sententiis* IV, d. 8, q. 1, a. 1, q.la 3, corpus. "Origo autem omnium sacramentorum est passio Christi, de cujus latere in cruce pendentis sacramenta profluxerunt, ut sancti dicunt. . . . Haec autem per quamdam excellentiam in Eucharistia inveniuntur. Quia hoc sacramentum est specialiter in memoriam dominicae passionis; unde Matthaei 26: *quotiescumque feceritis, in mei memoriam facietis*; et ideo quantum ad originem vocatur sacrificium vel hostia."

[37] *ST* III, q. 79, a. 7: "Inquantum enim in hoc sacramento repraesentatur passio Christi, qua Christus obtulit se hostiam Deo, ut dicitur Ephes. V, habet rationem sacrificii, inquantum vero in hoc sacramento traditur invisibiliter gratia sub visibili specie, habet rationem sacramenti." See also *ST* III, q. 79, a. 5.

[38] See Paul Nau, *Le mystère du Corps e du Sang de Seigneur: La messe d'après saint Thomas d'Aquin, son rite d'après l'histoire* (Solesmes: Abbaye Saint-Pierre, 1976), 60.

The Angelic Doctor also confirms the sacrificial character of the Eucharist saying simply that it is offered to God (*offertur Deo*): "In the sanctification of the host, the Eucharist is offered to God."[39]

Finally, St. Thomas says many times that the Eucharist *is both a sacrifice and a sacrament*: "This sacrament is both a sacrifice and a sacrament; it has the nature of a sacrifice inasmuch as it is offered up; and it has the nature of a sacrament inasmuch as it is received."[40] And similarly,

> The Eucharist is not only a *sacrament*, but it is also a *sacrifice*. In so far as it is a sacrament, it has an effect on all the living, in whom it requires pre-existing life. But, in so far as it is a sacrifice it also has an effect on behalf of those for whom it is offered, in whom spiritual life does not preexist in act, but in potency only.[41]

We must stress that these Thomistic sentences do not mean that the Eucharist as sacrifice does not belong to the sacramental order and prescinds from it, but, on the contrary, these sentences teach us, as Abbot Vonier explains, that "[t]he Eucharistic sacrifice is entirely subsumed under the concept of the Eucharistic sacrament. . . ."[42] This fact already appears from what St. Thomas expressly says, that "[t]his sacrament is both a sacrifice and a sacrament."[43] We see therefore that he uses the term *sacrament* first in a wide sense attributing it to the sacrament of the Eucharist in its totality, and later he makes use of the term in a narrower sense to express only one of the two modalities of the Blessed Sacrament.

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[39] *In Sent.* IV, d. 8, q. 1, a. 2, q.la 2, ad 2: "Eucharistia *offertur* Deo in sanctificatione hostiae. . . ."

[40] *ST* III, q. 79, a. 5: "hoc sacramentum simul est et sacrificium et sacramentum, sed rationem sacrificii habet inquantum offertur; rationem autem sacramenti inquantum sumitur."

[41] *In Sent.* IV, d. 12, q. 2, a. 2, q.la 2, ad 4: "Eucharistia non solum est sacramentum, sed etiam est sacrificium. Inquantum autem est sacramentum, habet effectum in omni vivente, in quo requirit vitam praeexistere. Sed inquantum est sacrificium, habet effectum etiam in aliis, pro quibus offertur, in quibus non praeexigit vitam spiritualem in actu, sed in potentia tantum."

[42] Anscar Vonier, *A Key to the Doctrine of the Eucharist* (Eugene, OR: Wipf and Stock, 2002), 76. See also Damian C. Fandal, "The Essence of the Eucharistic Sacrifice" (S.T.D. dissertation, Angelicum, 1960), 23–29; Joseph de Saint-Marie, "L'Eucharistie, sacrament et sacrifice du Christ et de l'Eglise: Développements des perspectives thomistes," *Divinitas* 18 (1974): 237–49; Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 377–79.

[43] *ST* III, q. 79, a. 5: "hoc sacramentum simul est et sacrificium et sacramentum. . . ." What we are saying is confirmed by the fact that St. Thomas also says the same thing from the opposite perspective, "hoc sacrificium etiam est sacramentum." *ST* I–II, q. 101, a. 4, ad 2.

This sacramental modality of the Eucharist distinguishes itself from its sacrificial modality by the peculiar action—in point of fact as a sacrament the Eucharist is received and as a sacrifice it is offered—and subsequently through the diversity of its effects.[44] This is all very clear if we attentively read the texts of the Angelic Doctor cited above.

The Eucharistic Celebration Represents the Passion of Christ

We have clearly established that St. Thomas teaches that the sacrament of the Eucharist is a sacrifice. Now we must identify what it is that makes this sacrament have the nature of a sacrifice.

As we have just seen above, the Angelic Doctor distinguishes the modalities that are proper to the sacrament of the Eucharist: the modality of the sacrament is that it is received, and the modality of the sacrifice is that it is offered. That which is offered to God is connected with the act of oblation (*oblatio*). Thus we can say that the Eucharist is a sacrifice because it is connected with the act of oblation. Thomas himself says this expressly: "Receiving is of the very nature of the sacrament, but offering belongs to the nature of sacrifice."[45]

Oblation (*oblatio*) and Sacrifice (*sacrificium*)

Continuing our line of reasoning, we must now make a brief stop and pay some attention to Aquinas's profound teaching on sacrifice in general[46] in order to clarify what the notions oblation (*oblatio*) and sacrifice (*sacrificio*) mean.

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[44] Angel Ródenas Martínez, "Santo Tomás de Aquino y la esencia sacramental dela misa" in *Miscelánea Manuel Cuervo López. Homenaje de antiguos alumnos*, eds. Horacio Santiago-Otero and Silva Costoyas (Salamanca: imprenta de Aldecoa, Burgos, 1970), 194.

[45] *ST* III, q. 79, a. 7, ad 3: "sumptio pertinet ad rationem sacramenti, sed oblatio pertinet ad rationem sacrificii."

[46] St. Thomas expounds his general doctrine of sacrifice most fully in *ST* II–II, q. 85. The literature on this theme in St. Thomas is sufficiently rich: Barnabé Augier, "Le sacrifice," *Revue Thomiste* 12 (1929): 193–218, "L'offrande," *Revue Thomiste* 12 (1929): 3–34, "L'offrande religieuse," *Revue Thomiste* 12 (1929): 117–31, "Le sacrifice du pécheur," *Revue Thomiste* 12 (1929): 476–88; Henricus A Sancta Teresa, *Notio sacrificii in communi in synthesi S. Thomae* (Romae: Collegium Internazionale SS. Theresiae a Jesu et Joannis a Cruce, 1934); Damianus Klein, "De dono Deo in sacrificio offerendo," *Antonianum* 11 (1936): 117–34, "De distinctione oblatorum secundum Aquinatem," *Antonianum* 12 (1937): 105–24, "De fine sacrificii," *Antonianum* 12 (1938): 3–18; François Bourassa, "Présence 'mystérique' et sacrifice eucharistique," *Sciences ecclésiastiques* 10 (1958): 23–48; Fandal, "The Essence of the Eucharistic Sacrifice," 28–48; Mannes M. Matthijs, *De aeternitate Sacerdotii Christi et de unitate Sacrificii crucis et altaris* (Roma: Pontificia Studiorum Universitas a S. Thoma Aq. in

Regarding oblation, the Angelic Doctor teaches that "an 'oblation' is properly the offering of something to God."[47] Taken in this wider sense oblation expresses only the genus of sacrifice. Sacrifice, therefore, is a specific oblation—it is a species of the genus of oblation. St. Thomas then indicates the specific difference (*differentia specifica*) o sacrifice: "A 'sacrifice,' properly speaking, requires that something be done to the thing which is offered to God, for instance animals were slain and burnt, the bread is broken, eaten, blessed."[48]

Thus we can see that the specific difference of sacrifice consists in the fact that "something be done to the thing" (*circa res Deo oblatas aliquid fit*). This fact distinguishes the sacrifice from the mere oblation (*mera oblatio*)—from oblation taken in the narrower sense as when something is only offered to God and not terminated by some other act. Thomas expresses this difference between sacrifice and mere oblation by saying,

> [T]he term "oblation" is common to all things offered for the Divine worship, so that if a thing be offered to be destroyed in worship of God, as though it were being made into something holy, it is both an oblation and a sacrifice. Wherefore it is written (Exodus 29:18): "Thou shalt offer the whole ram for a burnt-offering upon the altar; it is an oblation to the Lord, a most sweet savor of the victim of the Lord"; and (Leviticus 2:1): "When anyone shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour." If, on the other hand, it be offered with a view to its remaining entire and being deputed to the worship of God or to the use of His ministers, it will be an oblation and not a sacrifice.[49]

Urbe, 1963), 20–26; R. Michel Roberge, " 'Interius spirituale sacrificium' selon saint Thomas d'Aquin," (Ph.D. dissertation, University of Laval, 1972), 129–48; Joseph de Saint-Marie, "L'Eucharistie, sacrament et sacrifice du Christ et de l'Eglise," 242–61; Ladislao Mariano Orosz, *De sacrificio ad mentem S. Thomae Aquinatis* (Roma: Tipografia Ugo Detti, 1985); Natanael Thanner, "O 'único Sacrifício perfeito': Sua essência e sua prefiguração," *Sapientia Crucis* 4 (2003): 41–112.

47 *ST* II–II, q. 85, a. 3, ad 3: "Oblatio autem directe dicitur cum Deo aliquid offertur. . . ." See also *ST* II–II, q. 86, a. 1: "nomen oblationis commune est ad omnes res quae in cultum Dei exhibentur."

48 *ST* II–II, q. 85, a. 3, ad 3: "sacrificia proprie dicuntur quando circa res Deo oblatas aliquid fit, sicut quod animalia occidebantur, quod panis frangitur et comeditur et benedicitur."

49 *ST* II–II, q. 86, a. 1: "nomen oblationis commune est ad omnes res quae in cultum Dei exhibentur. Ita quod si aliquid exhibeatur in cultum divinum quasi in aliquod sacrum quod inde fieri debeat consumendum, et oblatio est et sacrificium, unde dicitur Exod. XXIX, *offeres totum arietem in incensum super altare, oblatio est domino, odor suavissimus victimae Dei*; et Levit. II dicitur, *anima cum obtulerit oblationem sacrificii domino, simila erit eius oblatio*. Si vero sic exhibeatur ut integrum maneat, divino cultui deputandum vel in usus ministrorum expendendum, erit oblatio et non sacrificium."

That is why, consequently, Thomas states that "every sacrifice is an oblation, but not conversely."[50]

From what we have just shown generally about Aquinas's teaching on sacrifice, it appears obvious that when he speaks of the sacrament of the Eucharist that is offered, he indicates only oblation as genus, to which it belongs as a sacrifice, but not the act of the oblation alone as a constitutive part of the Eucharistic sacrifice. This is necessary to highlight with respect to the oblationistic changes in Thomistic thought made by Lepin.[51]

The Eucharist Is Offered inasmuch as It Represents the Passion of Christ

After having made a brief but important stop to consider oblation and sacrifice, we can now take up our line of reasoning again, asking why the Eucharist is offered and what its connection is to the act of oblation? Thomas responds to us by noting that "this sacrament is not only a sacrament, but also a sacrifice. For, it has the nature of a sacrifice inasmuch as in this sacrament Christ's Passion is represented, whereby Christ 'offered Himself a Victim to God' (Ephesians 5:2). . . ."[52] St. Thomas thus unites the sacrificial nature of the Eucharist with its representation of the passion of Christ: the sacrament of the Eucharist is offered, in as much as it represents Christ's passion.

A Linguistic Variety

The connection between the Eucharist and the passion of Christ is expressed by Aquinas in the first article of question 83, already citied above, with the words "an image representing Christ's Passion" *(imago repraesentativa passionis Christi)*[53] but his language in this matter also knows how to be more amplified. This verbal wealth confirms the well documented fact that St. Thomas's terminology, though precise, is not rigid, but ample and used with great liberty and magnanimity.

To cite a few examples, Thomas uses the following words to express the connection between the passion and the Eucharist: he uses the verb

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[50] *ST* II–II, q. 85, a. 3, ad 3: "Unde omne sacrificium est oblatio, sed non convertitur."

[51] Lepin, *L'idée du sacrifice de la Messe d'après les théologiens depuis l'origine jusqu'à nos jours*, 189–90. For a criticism of the Lepinian interpretation of St. Thomas see Matthijs, *De aeternitate Sacerdotii Christi et de unitate Sacrificii crucis et altaris*, 22.

[52] *ST* III, q. 79, a. 7: "hoc sacramentum non solum est sacramentum, sed etiam est sacrificium. Inquantum enim in hoc sacramento repraesentatur passio Christi, qua Christus obtulit se hostiam Deo, ut dicitur Ephes.V, habet rationem sacrificii. . . ."

[53] See *ST* III, q. 83, a. 1. See also the ad 2 of the same article.

represent (*repraesentare*)[54]—"This sacrament is called a 'Sacrifice' inasmuch as it represents the Passion of Christ."[55] He also uses the verb *represent* to indicate the relationship between the Eucharist and the work of our redemption (*repraesentare opus nostrae redemptionis*): "The Eucharist is a sacrament of necessity in so far as it represents to faith none other than the work of our redemption."[56] Furthermore, the verb *represent* is used by Aquinas to show the link between the Eucharist and Christ's death (*repraesentare mortem Domini*): "All the things that are in the Eucharist pertain to representing the same thing—the death of the Lord. . . ."[57] Thomas draws on the verb *figure* to explain the Eucharist as a symbol of the reparation of the human race (*figurare reparationem humani generis*): "[Christ] instituting this sacrament . . . , lifted his eyes to the Father giving thanks to Him for the reparation of the human race, which is symbolized in this sacrament."[58] He similarly has recourse to the verb *signify* to explain the Eucharist's relation to both Christ's passion (*significare passionem Christi*) and the mystery of redemption (*significare redemptionis mysterium*): "the passion of Christ is signified in this sacrament, in which his blood was separated from his body,"[59] and "the mystery of redemption is signified through the

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[54] This verb and the related expressions come from the magisterial analysis of Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas."

[55] *ST* III, q. 73, a. 4, ad 3: "hoc sacramentum dicitur sacrificium, inquantum repraesentat ipsam passionem Christi"; q. 76, a. 2, ad 1: "quamvis totus Christus sit sub utraque specie, non tamen frustra. Nam primo quidem, hoc valet ad repraesentandam passionem Christi, in qua seorsum sanguis fuit a corpore"; q. 79, a. 7: "Inquantum enim in hoc sacramento repraesentatur passio Christi, qua Christus obtulit se hostiam Deo . . ."; q. 80, a. 10, ad 2: "agnus paschalis praecipue fuit figura huius sacramenti quantum ad passionem Christi, quae repraesentatur per hoc sacramentum." See also *In Sent.* IV, d. 8, q. 2, a. 1, q.la 4, ad 3; IV, d. 8, q. 2, a. 4, q.la 1, ad 1; IV, d. 8, expos. text.; IV, d. 11, q. 2, a. 1, q.la 1, corpus; IV, d. 11, q. 2, a. 4, q.la 4, ad 2; IV, d. 12, q. 2, a. 2, q.la 2, arg. 2; IV, d. 13, q. 1, a. 2, q.la 3, ad 1; *ST* II–II, q. 40, a. 2; III, q. 74, a. 1, arg. 1; III, q. 79, a. 1; III, q. 80, a. 10, arg. 1; III, q. 80, a. 10, ad 2; III, q. 81, a. 3, ad 1; III, q. 83, a. 5 corpus and ad 9.

[56] *In Sent.* IV, d. 8, q. 1, a. 2, q.la 2, ad 5: "Sed Eucharistia est sacramentum necessitates quantum ad fidem eius quod repraesentat, scilicet opus nostrae redemptionis."

[57] *In Sent.* IV, d. 8, q. 1, a. 1, q.la 2, sed contra 2: "Sed omnia quae in Eucharistia sunt, pertinent ad idem repraesentandum, scilicet mortem Domini. . . ." See also *In I Cor.*, cap. XI, lect. 6 [686].

[58] *In Sent.* IV, d. 8, q. 2, a. 1, q.la 5, ad 1: "instituens hos sacramentum . . . oculos ad Patrem levaverit, gratias agens Patri de reparatione humani generis quae hoc sacramento figuratur. . . ."

[59] *In Sent.* IV, d. 11, q. 2, a. 1, q.la 1, corpus: "in hoc sacramento significatur passio Christi, in qua separatus fuit eius sanguis a corpore." See also *In Mattheum*, cap. XXVI, lect. 4, where Aquinas notes, "istud significat memoriam passionis Christi. . . ."

blood. . . ."[60] The verb *commemorate* is utilized to describe the commemoration of the mystery of redemption (*commemorare redemptionis mysterium*) in the sacrament of the Eucharist: "solemn Masses are celebrated on behalf of baptized children, the mystery of redemption that is commemorated in this sacrament ought to be praised, through which the young obtain eternal salvation."[61] St. Thomas employs the verb *recall* to describe how the Eucharist recalls Christ's passion (*recolere Christi passionem*): "Christ's Passion is recalled in this sacrament, inasmuch as its effect flows out to the faithful. . . ."[62]

In addition, St. Thomas also exploits the following expressions: the sacrament is explained as "rememorative of the Lord's Passion" (*rememorativum dominicae passionis*):

> It was necessary accordingly that there should be at all times among men something to show forth our Lord's Passion; the chief sacrament of which in the old Law was the Paschal Lamb. Hence the Apostle says (1 Corinthians 5:7): "Christ our Pasch is sacrificed." But its successor under the New Testament is the sacrament of the Eucharist, which is a remembrance of the Passion now past, just as the other was figurative of the Passion to come.[63]

Aquinas notes the same thing in his reflections on the Last Supper in his *Commentary on Matthew*: "that sacrament is rememorative of the Lord's Passion."[64] Aquinas also makes use of the words *commemorative* and *commemoration* to express the connection between the sacrament of the Eucharist

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[60] *In Sent.* IV, d. 13, q. 1, a. 3, q.la 2, corpus: "per sanguinem significatur redemptionis mysterium. . . ."

[61] *In Sent.* IV, d. 12, q. 2, a. 1, q.la 2, ad 2: "pro pueris baptizatis Missarum solemnia celebrantur . . . ad commendandum redemptionis mysterium, quod in hoc sacramento commemoratur, per quod parvuli sine proprio merito salutem consequuntur aeternam."

[62] *ST* III, q. 83, a. 2, ad 1: "in hoc sacramento recolitur passio Christi secundum quod eius effectus ad fideles derivatur." See also *In Sent.* IV, d. 12, q. 3, a. 1, q.la 3, ad 2; IV, d. 13, q. 1, a. 2, q.la 3, arg. 1: "in Missa *recolitur dominica passio*"; IV, d. 13, q. 1, a. 2, q.la 4, corpus: "in Missa *recolitur mors Christi*. . . ."; *Officium Corporis Christi*, ad II Vesperas, antiphona ad Magnificat: "*recolitur memoria passionis eius*. . . ."

[63] *ST* III, q. 73, a. 5: "Et ideo oportuit omni tempore apud homines esse aliquod repraesentativum dominicae passionis. Cuius in veteri quidem testamento praecipuum sacramentum erat agnus paschalis, unde et apostolus dicit, I Cor.V, *Pascha nostrum immolatus est Christus*. Successit autem ei in novo testamento Eucharistiae sacramentum, quod est rememorativum praeteritae passionis, sicut et illud fuit praefigurativum futurae."

[64] *In Matth.*, caput XXVI, lect. 4. "illud sacramentum est rememorativum dominicae passionis."

and Christ's passion (*commemorativum* and *commemoratio*). "This sacrament," he notes, "is commemorative of our Lord's Passion. . . ."[65] And, "The Sacrifice which is offered every day in the Church is not distinct from that which Christ Himself offered, but is a commemoration thereof."[66] Aquinas has recourse too to the words *memory* and *representation* to articulate the connection between the Eucharist and the Lord's passion.

Furthermore, in the *Summa contra Gentiles*, Aquinas argues that "[w]e are given the sacrament of His body separately under the appearance of bread, and of His blood under the appearance of wine; and so we have in this sacrament both memory and the representation of our Lord's passion."[67] St. Thomas also enlists the terms *figure* and *representation* (*figura et exemplum dominicae passionis*) to explain this relationship between the sacrament and the cross: "But this sacrament is a figure and a representation of our Lord's Passion. . . ."[68] Thomas speaks too of the Eucharist as the "memorial of Christ's passion" (*memoriale passionis Christi*):

> In Christ's Passion, of which this is the memorial, the other parts of the body were not separated from one another, as the blood was, but the body remained entire, according to Exodus 12:46: "You shall not break a bone thereof." And therefore in this sacrament the blood is consecrated apart from the body, but no other part is consecrated separately from the rest.[69]

Finally, Aquinas speaks of the Eucharist as both the sacrament (*sacramentum passionis*) and sign (*signum passionis*) of the passion. "The Eucharist," St. Thomas explains, "is the perfect sacrament of our Lord's Passion, as containing Christ crucified."[70] As a sign of the passion, Thomas acknowledges,

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[65] *ST* III, q. 73, a. 4, corpus: "hoc sacramentum . . . est commemorativum dominicae passionis. . . ."

[66] *ST* III, q. 22, a. 3, ad 2: "Sacrificium autem quod quotidie in Ecclesia offertur, non est aliud a sacrificio quod ipse Christus obtulit, sed eius commemoratio."

[67] *Summa contra Gentiles* IV, cap.. 61, par. 4: "separatim nobis traditur sacramentum corporis eius sub specie panis, et sanguinis sub specie vini; ut sic in hoc sacramento passionis dominicae memoria et repraesentatio habeatur." [The English translation is from *Summa contra Gentiles*, Book Four: *Salvation*, trans. Charles O'Neil (Notre Dame: University of Notre Dame Press, 1975), 253.]

[68] *ST* III, q. 83, a. 2, ad 2: "Hoc autem sacramentum est figura quaedam et exemplum passionis dominicae. . . ."

[69] *ST* III, q. 76, a. 2, ad 2: "in passione Christi, cuius hoc sacramentum est memoriale, non fuerunt aliae partes corporis ab invicem separatae, sicut sanguis, sed corpus indissolutum permansit, secundum quod legitur Exod. XII, *os non comminuetis ex eo*. Et ideo in hoc sacramento seorsum consecratur sanguis a corpore, non autem alia pars ab alia."

[70] *ST* III, q. 73, a. 5, ad 2: "Eucharistia est sacramentum perfectum dominicae passionis, tanquam continens ipsum Christum passum."

"this sacrament preserves man from sin. . . . [I]nasmuch as it is a sign of Christ's Passion, whereby the devils are conquered, it repels all the assaults of demons."[71]

Repraesentare Passionem Christi

Among these various terms just examined, pride of place is certainly given to *repraesentare passionem Christi*.[72] The many synonyms of this term that we have referred to above clearly indicate that it conveys itself in a symbolic manner; that is to say, figuratively and in the image of the passion of Christ. Thus, we cannot agree with Dom Odo Casel, who interpreted St. Thomas's expression *repraesentare passionem Christi* too literally and realistically, adapting it to his *Mysteriengegenwart* theory in the sense that *repraesentare passionem* Christi is better stated as *to actually make present the very passion of Christ*.[73]

Referring to the symbolic nature of the Lord's passion in the Eucharistic sacrifice, we do not want, on the other hand, to fall into the opposite extreme and say that it is a question of pure sign or symbol. In the Eucharist, according to the first sacramental principle that the sacraments *significando causant*—cause by signifying—the power of Christ's passion works in a special mode. It is in this sense of the power of the passion and not in the Caselian sense of the very same event of the passion that we can therefore affirm that the sacrifice of the Mass represents and at the same time re-presents Christ's passion.

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[71] *ST* III, q. 79, a. 6: "hoc sacramentum praeservat a peccato. . . . [I]nquantum signum est passionis Christi, per quam victi sunt Daemones, repellit enim omnem Daemonum impugnationem."

[72] See Bernhard Poschmann, " 'Mysteriengegenwart' im Licht des hl. Thomas," *Theologische Quartalschrift* 116 (1935): 77–84; Adolf Hoffmann, "De sacrificio Missae iuxta S. Thomam," *Angelicum* 15 (1938): 267–71; Richard Tremblay, "Mystère de la messe," *Angelicum* 36 (1959): 190–97; Fandal, "The Essence of the Eucharistic Sacrifice," 31–34; Ródenas Martínes, "Santo Tomás de Aquino y la esencia sacramental de la Misa," 200–1; Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," passim.

[73] See his article "Mysteriengegenwart," *Jahrbuch für Liturgiewissenschaft* 8 (1928 [i. e. 1929]): 176ff; and Marie-Vincent Leroy, "Un traité de Cajetan sur la Messe," in *Ordo sapientiae et amoris. Image et message de saint Thomas d'Aquin à travers les récentes études historiques, herméneutiques et doctrinales. Hommage au professeur Jean-Pierre Torrell OP à l'occasion de 65e anniversaire*, ed. Carlos-Josaphat Pinto De Oliveira (Fribourg: Éditions Universitaires, 1993), 479: "J'ajoute que rien n'autorise, par la seule magie d'un tiret introduit par fraude (re-présenter), à traduire le 'représenter' du Concile et de saint Thomas par 'render réellement présent'. . . ."

The Eucharistic Celebration Uniquely Represents the Passion of Christ[74]

We have demonstrated that St. Thomas teaches that the Mass represents the passion of the Lord. We must, however, realize the fact that according to Aquinas the other sacraments, too, have an intimate connection with the Lord's passion. We can cite in relation to this the celebrated Thomistic text from the *Summa theologiae* on the sacraments in general:

> [A] sacrament properly speaking is that which is ordained to signify our sanctification. In which three things may be considered; viz. the very cause of our sanctification, which is Christ's passion; the form of our sanctification, which is grace and the virtues; and the ultimate end of our sanctification, which is eternal life. And all these are signified by the sacraments. Consequently a sacrament is a sign that is both a reminder of the past, i.e., the passion of Christ; and an indication of that which is effected in us by Christ's passion, i.e. grace; and a prognostic, that is, a foretelling of future glory.[75]

We see therefore that each sacrament is a "rememorative" sign (*signum rememorativum*) of Christ's passion, which is to say that each sacrament represents Christ's passion.

In conjunction with this the Eucharistic Doctor teaches that the sacraments receive their power from the Lord's passion:

> Now sacramental grace seems to be ordained principally to two things: namely, to take away the defects consequent on past sins, in so far as they are transitory in act, but endure in guilt; and, further, to perfect the soul in things pertaining to Divine Worship in regard to the Christian Religion. But . . . that Christ delivered us from our sins principally

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[74] See Hoffmann, "De sacrificio Missae iuxta S. Thomam," 264–65; Fandal, "The Essence of the Eucharistic Sacrifice," 34–37.

[75] *ST* III, q. 60, a. 3: "sacramentum proprie dicitur quod ordinatur ad significandam nostram sanctificationem. In qua tria possunt considerari, videlicet ipsa causa sanctificationis nostrae, quae est passio Christi; et forma nostrae sanctificationis, quae consistit in gratia et virtutibus; et ultimus finis nostrae sanctificationis, qui est vita aeterna. Et haec omnia per sacramenta significantur. Unde sacramentum est et signum rememorativum eius quod praecessit, scilicet passionis Christi; et demonstrativum eius quod in nobis efficitur per Christi passionem, scilicet gratiae; et prognosticum, idest praenuntiativum, futurae gloriae." See Jean-Marie Roger Tillard, "La triple dimension du signe sacramentel. À propos de S. Theol., III, 60, 3," *Nouvelle Revue Thélogique* 83 (1961): 225–54; *In Sent*. IV, d. 1, q. 1, a. 1, q.la 1, ad 4; *Off. Corp. Chr.*, ad II Vesperas, antiphona ad Magnificat: "O sacrum convivium! In quo Christus sumitur, recolitur memoria passionis eius, mens impletur gratia, et futura gloriae nobis pignus datur."

> through His Passion, not only by way of efficiency and merit, but also by way of satisfaction. Likewise by His Passion He inaugurated the Rites of the Christian Religion. . . . Wherefore it is manifest that the sacraments of the Church derive their power specially from Christ's Passion, the virtue of which is in a manner united to us by our receiving the sacraments. It was in sign of this that from the side of Christ hanging on the Cross there flowed water and blood, the former of which belongs to Baptism, the latter to the Eucharist, which are the principal sacraments.[76]

Concerning baptism, St. Thomas says explicitly that it represents the passion of Christ: "Christ's passion acts in the Baptism of Water by way of a figurative representation. . . ."[77] Speaking of the validity of single immersion in baptism, Aquinas notes that "Christ's death is sufficiently represented in the one immersion."[78]

Although baptism and the other sacraments represent the passion of the Lord and receive their power from it, nevertheless the Angelic Doctor never says that this endows them with a sacrificial character. Yet he does teach—as we have already seen—that the Eucharist has a sacrificial nature precisely because it represents the passion of Christ. The solution to this difficulty can be found in a passage from Aquinas's *Commentary on the Sentences*. Just as in the citation from the *Summa theologiae*, he first distinguishes three aspects of a sacrament:

> There are three things to consider in each sacrament: namely, its origin, perfection, and final end. The origin of each of the sacraments is the passion of Christ, from whose side hanging on the cross, as the saints say, the sacraments flowed. The perfection of the sacrament is that it contains

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[76] *ST* III, q. 62, a. 5: "Gratia autem sacramentalis ad duo praecipue ordinari videtur, videlicet ad tollendos defectus praeteritorum peccatorum, inquantum transeunt actu et remanent reatu; et iterum ad perficiendum animam in his quae pertinent ad cultum Dei secundum religionem Christianae vitae. Manifestum est autem ex his quae supra dicta sunt, quod Christus liberavit nos a peccatis nostris praecipue per suam passionem, non solum efficienter et meritorie, sed etiam satisfactorie. Similiter etiam per suam passionem initiavit ritum Christianae religionis, *offerens seipsum oblationem et hostiam Deo*, ut dicitur Ephes. V. Unde manifestum est quod sacramenta Ecclesiae specialiter habent virtutem ex passione Christi, cuius virtus quodammodo nobis copulatur per susceptionem sacramentorum. In cuius signum, de latere Christi pendentis in cruce fluxerunt aqua et sanguis, quorum unum pertinet ad Baptismum, aliud ad Eucharistiam, quae sunt potissima sacramenta."

[77] *ST* III, q. 66, a. 12: "Nam passio Christi operatur quidem in Baptismo aquae per quandam figuralem repraesentationem. . . ." See also *In Sent.* IV, d. 11, q. 2, a. 4, q.la 4, ad 2.

[78] *ST* III, q. 66, a. 8, ad 1: "mors Christi figuratur sufficienter in unica immersione."

> grace. The end of the sacrament is two-fold: proximate, which is the sanctification of the one receiving, and ultimate, which is eternal life.[79]

Thomas then adds something important: "These things, however, are found in the Eucharist with a certain excellence because this sacrament is uniquely in memory of the Lord's passion."[80] We can see that the Eucharist—unlike the other sacraments—has a sacrificial nature because it represents the passion of Christ in an excellent, unique, and completely singular mode.

Aquinas's affirmation of the special representation of the Lord's passion in the Eucharist can be found not only in the passage from the *Commentary on the Sentences*, but also in other places. Here again we encounter the use of a certain linguistic variety to indicate this reality. The Common Doctor thus teaches that, in relation to the passion, the sacrament of the Eucharist is "directly" representative (*directe est repraesentativum*),[81] "specially" representative (*est speciale repraesentativum*),[82] that it "expressly" represents the passion (*expressius passionem Christi repraesentat*),[83] is the "perfect sacrament" of the passion (*est sacramentum perfectum*),[84] and "more fitting" (*magis convenit*) with Christ's passion.[85]

We can conclude this part of our discussion by indicating again that the fact of the unique representation of Christ's passion by the Eucharist is only a special application of the more general principle, the principle that everything common to each of the sacraments is attributed to the Eucharist according to a certain excellence. St. Thomas expresses this principle in the following way, "[w]hat is attributed to all the sacraments is attributed antonomastically to this one [the Eucharist] on account of its excellence."[86]

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[79] *In Sent*. IV, d. 8, q. 1, a. 1, q.la 3, corpus: "in quolibet sacramento est tria considerare; scilicet originem, perfectionem, et finem ad quem est. Origo autem omnium sacramentorum est passio Christi, de cujus latere in cruce pendentis sacramenta profluxerunt, ut sancti dicunt; perfectio autem sacramenti est in hoc quod continet gratiam; finis autem sacramenti est duplex; proximus, scilicet sanctificatio recipientis, et ultimus, scilicet vita aeterna."

[80] Ibid: "Haec autem per quamdam excellentiam in Eucharistia inveniuntur. Quia hoc sacramentum est *specialiter* inmemoriam dominicae passionis. . . ."

[81] See *In Sent*. IV, d. 2, q. 1, a. 2, q.la 1, arg. 1 and *In Sent*. IV, d. 8, q. 2, a. 1, q.la 4, ad 4.

[82] See *In Sent*. IV, d. 4, q. 2, a. 1, q.la 2, arg. 3.

[83] See *In Sent*. IV, d. 12, q. 2, a. 2, q.la 2, arg. 2.

[84] See *ST* III, q. 73, a. 8, ad 2.

[85] See *In Sent*. IV, d. 12, q. 3, a. 1, q.la 1, arg. 2.

[86] See *ST* III, q. 73, a. 4, ad 2: "id quod est commune omnibus sacramentis, attribuitur antonomastice ei, propter eius excellentiam."

The Eucharistic Celebration Uniquely Represents the Passion of Christ in the Consecration[87]

Having demonstrated that St. Thomas teaches that the Eucharist has a sacrificial nature since it represents Christ's passion in a completely unique way, we can now ask, where, within the celebration of the Mass, is the passion of Christ so singularly represented?

When we search for an answer to our question we see that in Thomas's writings some references are found for the representation of the passion of Christ in various parts and numerous aspects of the Eucharistic celebration, including the addition of the water to the wine,[88] the fraction rite,[89] the consumption of the Lord's body,[90] the reception of communion one time per day,[91] the making of the bread and the wine,[92] the use of wheaten bread,[93] and the chalice itself.[94]

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[87] Poschmann, "'Mysteriengegenwart' im Licht des hl. Thomas," 93; Adolf Hoffman, "Passionis repraesentatio," *Theologische Quartalschrift* 117 (1936): 505–31 and "De sacrificio Missae iuxta S. Thomam," 265–66; Fandal, "The Essence of the Eucharistic Sacrifice," 60–61.

[88] *ST* III, q. 74, a. 6: "vino quod offertur in hoc sacramento debet aqua misceri. Primo quidem, propter institutionem. Probabiliter enim creditur quod dominus hoc sacramentum instituerit in vino aqua permixto, secundum morem terrae illius, unde et Proverb. IX dicitur, *bibite vinum quod miscui vobis*. Secundo, quia hoc convenit repraesentationi dominicae passionis. Unde dicit Alexander Papa, *non debet in calice domini aut vinum solum, aut aqua sola offerri, sed utrumque permixtum, quia utrumque ex latere Christi in passione sua profluxisse legitur*." See also *In Matth.*, cap. XXVI, lect. 4 [2193].

[89] *In Sent.* IV, d. 12, q. 1, a. 3, q.la 1, ad 2: "hoc sacramentum est signum passionis Christi, et non ipsa passio; ideo oportet quod passio quam significat fractio, non sit in corpore Christi, sed in speciebus, quae sunt signum ejus." See also *ST* III, q. 77, a. 7; *In Sent.* IV, d. 12, q. 1, a. 3, q.la 3, arg. 1, corpus, and ad 2; *In I Cor.*, cap. XI, lect. 5 [665]; *In Matth.*, cap. XXVI, lect. 4 [2177]; *ST* III, q. 83, a. 5, ad 7; Ródenas Martínes, "Santo Tomás de Aquino y la esencia sacramental de la Misa," 203–4.

[90] *In Sent.* IV, d. 9, q. 1, a. 1, q.la 1, corpus: "Competit etiam manducatio passioni Christi in hoc sacramento repraesentatae, per quam corpus Christi vulneratum fuit. . . ."

[91] *ST* III, q. 80, a. 10, ad 4: "quia dominus dicit, *panem nostrum quotidianum da nobis hodie*, non est pluries in die communicandum, ut saltem per hoc quod aliquis semel in die communicat, repraesentetur unitas passionis Christi." See also *In Sent.* IV, d. 12, q. 3, a. 1, q.la 4, corpus.

[92] *In Sent.* IV, d. 11, q. 2, a. 1, q.la 2, corpus: "grana in area conculcantur, et panis in fornace decoquitur, et vinum in torculari exprimitur; quae omnia competunt ad repraesentandum passionem Christi."

[93] *In Sent.* IV, d. 11, q. 2, a. 2, q.la 1, ad 1: "in passione Christi non fuit aliqua duritia ex parte Christi qui patiebatur, sed summa benignitas; et quia hostia panis significat et continet ipsum Christum, ideo non ita competit huic sacramento panis hordeaceus, vel alterius modi, sicut panis triticeus, qui est delicatior et suavior."

St. Thomas attributes the representation of the Lord's passion not only to the rites that directly concern Christ's body and blood under the species of bread and wine, but as we have just seen, to almost every rite within the Mass. We can say that according to Thomas, the whole Eucharistic celebration in its various parts and aspects is a living image of the passion of Christ.[95] "There are two things to be considered regarding the equipment of this sacrament," Aquinas explains. "[O]ne of these belongs to the representation of the events connected with our Lord's Passion . . ."[96] and thus "[w]here it could be done without danger, the Church gave order for that thing to be used which more expressively represents Christ's Passion."[97]

In this vision of the Mass, St. Thomas follows, though with equilibrium, the allegorical interpretation that was introduced by Amalarius of Metz (+837) and was so dominate during the Middle Ages.[98] This allegorical sense is valid whether it is used directly for the rites concerning the body and blood of Christ or for the interpretation of the other aspects of the Mass. Of the latter, Aquinas identifies the following: the

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[94] *ST* III, q. 83, a. 5, ad 9: "per calicem duo possunt significari. Uno modo, ipsa passio, quae repraesentatur in hoc sacramento.

[95] Auguste Gaudel, "Le sacrifice de la messe dans l'Église latine du IVe siècle jusqu'a la veille de la Réforme," in *Dictionnaire de la théologie catholique*, vol. 10 (Paris: Letouzey et Ané, 1928), 1058: "saint Thomas . . . cherche dans l'ensemble des cérémonies de la messe comme un tableau de la passion. Tout en effet à la messe concourt à nous donner de la passion une vive impression; les paroles prononcées, les gestes, la matière du sacrifice, le prêtre, l'autel, le calice." See also Hoffmann, "De sacrificio Missae iuxta S. Thomam," 265; Ródenas Martínes, "Santo Tomás de Aquino y la esencia sacramental de la Misa," 201–2.

[96] *ST* III, q. 83, a. 3: "in his quae circumstant hoc sacramentum, duo considerantur, quorum unum pertinet ad repraesentationem eorum quae circa dominicam passionem sunt acta. . . ."

[97] *ST* III, q. 83, a. 3, ad 7: "ubi potuit sine periculo fieri, Ecclesia statuit circa hoc sacramentum id quod expressius repraesentat passionem Christi." See also *ST* III, q. 83, a. 5, passim.

[98] Josef A. Jungmann, *Missarum Sollemnia. Origini, liturgia, storia e teologia della Messa romana*, vol. 1, translated by the Benedictine Monastery of St. Paul in Sorrento (Torino: Marietti, 1953), 98; English title: *The Mass of the Roman Rite: Its Origins and Development* (Missarum Sollemnia), 2 vols., various editions; the original German is *Missarum Sollemnia. Eine genetische Erklärung der römischen Messe* (Wien: Herder, 1949); Luciano Parisse, "L'Eucharistie, 'memorial de la passion du Seigneur': La mise en œuvre du donné traditionnel dans la théologie de S. Thomas d'Aquin," (S.T.D. dissertation, Angelicum, 1965): 18–20; David Berger, *Thomas Aquinas and the Liturgy* (Naples: Sapientia Press, 2005), 37–41; Franck Quoëx, "Thomas d'Aquin, mystagogue. *L'expositio missae de la Somme de théologie* (IIIa, q. 83, a. 4–5)," *Revue Thomiste* 105 (2005): 179–225, 435–72.

numerous signs of the cross made during the Mass,[99] the extension of the priest's arms after the consecration,[100] the bowing of the priest,[101] the priest's silent words,[102] the time of the celebration of the Mass,[103] the altar,[104] the altar linen (corporal),[105] and the use of Greek (*Kyrie*), Hebrew (*alleluia*), and Latin words during the Eucharistic celebration.[106]

We have already shown that St. Thomas sees the representation of the passion of the Lord in the reception of communion one time per day. Similarly and more generally, he aligns this representation with the singularity of daily Mass. We conclude our treatment about Aquinas's allegorical explanation of the Mass with the following passage: "As is set down in the decree (*De Consecr.*, dist. 1), in virtue of a decree of Pope Alexander II, 'it is enough for a priest to celebrate one mass each day, because Christ suffered once and redeemed the whole world; and very happy is he who can worthily celebrate one mass.' "[107]

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[99] *ST* III, q. 83, a. 5, ad 3: ". . . sacerdos in celebratione Missae utitur crucesignatione ad exprimendam passionem Christi, quae ad crucem est terminata." See also Berger, *Thomas von Aquin und die Liturgie*, 40–47.

[100] *ST* III, q. 83, a. 5, ad 5: "ea quae sacerdos in Missa facit, non sunt ridiculosae gesticulationes, fiunt enim ad aliquid repraesentandum. Quod enim sacerdos brachia extendit post consecrationem, significat extensionem brachiorum Christi in cruce."

[101] *ST* III, q. 83, a. 5, ad 5: "Quod autem manus interdum iungit, et inclinat se, suppliciter et humiliter orans, designat humilitatem et obedientiam Christi, ex qua passus est."

[102] *In Sent.* IV, d. 12, expos. text. "Tacita etiam locutio exprimit consilium Judaeorum mortem Christi machinantium, vel discipulorum, qui palam Christum confiteri non audebant."

[103] *ST* III, q. 83, a. 2: "Quia vero dominica passio celebrata est a tertia hora usque ad nonam, ideo regulariter in illa parte diei solemniter celebratur in Ecclesia hoc sacramentum."

[104] *ST* III, q. 83, a. 1, ad 2: "sicut celebratio huius sacramenti est imago repraesentativa passionis Christi, ita altare est repraesentativum crucis ipsius, in qua Christus in propria specie immolatus est."

[105] *ST* III, q. 83, a. 3, ad 7: "corporale tamen fit de panno lineo, quo corpus Christi fuit involutum. . . . Competit etiam pannus lineus, propter sui munditiam, ad significandum conscientiae puritatem; et, propter multiplicem laborem quo talis pannus praeparatur, ad significandam passionem Christi."

[106] *In Sent.* IV, d. 8, expos. text: "Sciendum autem, quod in officio Missae, ubi passio repraesentatur, quaedam continentur verba Graeca, sicut, *kyrie eleison*, idest domine miserere: quaedam Hebraica, sicut *alleluja*, idest laudate Deum; *Sabaoth*, idest exercituum; *hosanna*, salva obsecro; *amen*, idest vere, vel fiat: quaedam Latina, quae patent: quia his tribus linguis scriptus est titulus crucis Christi, Joan. 19."

[107] *ST* III, q. 83, a. 2, ad 5: "sicut habetur de Consecr., dist. I, ex decreto Alexandri Papae, *sufficit sacerdoti in die unam Missam celebrare, quia Christus semel passus est et totum mundum redemit; et valde felix est qui unam digne celebrare potest*."

St. Thomas accordingly affirms that the various rites and aspects of the Eucharistic celebration represent the Lord's passion; however, he never says that these bestow a sacrificial character on the Eucharist. We can say, too, that this case more or less repeats the situation referred to above when we spoke of the representation of the passion of Christ in the Eucharist and the other sacraments. Just as this representation does not bestow a sacrificial nature on baptism or the other sacraments save the Eucharist, neither does the allegorical representation make the various rites and aspects of the Mass equal to the Blessed Sacrament itself. With the allegorical interpretation, it is not a question of that unique, excellent, and direct representation of the passion which was spoken of above.

What is it then that makes the Eucharist uniquely represent the passion of the Lord and constitutes it as a sacrifice? St. Thomas responds to this question by teaching that there is only one rite of the Mass which represents the passion in an excellent and direct manner thus giving it its sacrificial character—this rite is the very consecration of the bread into in the body of Christ and the wine into his blood.[108] According to Lepin, on this point the Angelic Doctor follows the path of St. Paschasius Radbertus (+851) and Alexander of Hales (+1245).[109]

For example, when comparing the consecration of the matter of the various sacraments, Aquinas notes that "[t]he consecration of chrism or of anything else is not a sacrifice, as the consecration of the Eucharist is."[110] And, regarding the relationship between giving the faithful sacraments and offering the Eucharist to God, Aquinas articulates the following about the consecration: "But the opportunity of offering sacrifice is considered not merely in relation to the faithful of Christ, to whom the sacraments must be administered, but chiefly with regard to God, to Whom the sacrifice of this sacrament is offered by consecrating."[111] Similarly, Aquinas argues that

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[108] See Poschmann, " 'Mysteriengegenwart' im Licht des hl. Thomas," 93; Hoffmann, "De sacrificio Missae iuxta S. Thomam," 265–66; Ródenas Martínes, "Santo Tomás de Aquino y la esencia sacramental de la Misa," 204–8.

[109] See Lepin, *L'idée du sacrifice de la Messe d'après les théologiens depuis l'origine jusqu'à nos jours*, 186.

[110] *ST* III, q. 82, a. 4, ad 1: "consecratio chrismatis, vel cuiuscumque alterius materiae, non est sacrificium, sicut consecratio Eucharistiae."

[111] *ST* III, q. 82, a. 10: "Opportunitas autem sacrificium offerendi non solum attenditur per comparationem ad fideles Christi, quibus oportet sacramenta ministrari, sed principaliter per comparationem ad Deum, cui in consecratione huius sacramenti sacrificium offertur."

> [t]he other sacraments are accomplished in being used by the faithful, and therefore he alone is bound to administer them who has undertaken the care of souls. But this sacrament is performed in the consecration of the Eucharist, whereby a sacrifice is offered to God, to which the priest is bound from the order he has received.[112]

Aquinas also teaches that once begun, the sacrifice ought not to be interrupted: "if after the consecration has been begun the priest remembers that he has eaten or drunk anything, he ought nevertheless to complete the sacrifice and receive the sacrament."[113] Likewise, on the importance of the double-consecration Aquinas notes, "Our Lord's Passion is represented in the very consecration of this sacrament, in which the body ought not to be consecrated without the blood."[114]

That the perfection of the Eucharist consists in the very consecration of the matter, while the other sacraments are perfected in the use of consecrated matter, does not directly and explicitly enunciate the fact of sacrifice in the consecration of the Eucharist; however, such is done in an indirect and implicit manner, which is to say that it can be deduced from it. This is clearly indicated by A. Ródenas Martínes when he writes, "If, in fact, the fulfillment of this sacrament happens in the sacrifice on the altar and the essential moment of the sacrament's realization is in the consecration, it follows that St. Thomas affirms that the essence of the sacrifice of the Mass is the consecration. . . ."[115]

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[112] *ST* III, q. 82, a. 10, ad 1: "[A]lia sacramenta perficiuntur in usu fidelium. Et ideo in illis ministrare non tenetur nisi ille qui super fideles suscipit curam. Sed hoc sacramentum perficitur in consecratione Eucharistiae, in qua sacrificium Deo offertur, ad quod sacerdos obligatur ex ordine iam suscepto."

[113] *ST* III, q. 83, a. 6, ad 2: "si sacerdos, post consecrationem incoeptam, recordetur aliquid comedisse vel bibisse, nihilominus debet perficere sacrificium et sumere sacramentum."

[114] *ST* III, q. 80, a. 12, ad 3: "[R]epraesentatio dominicae passionis agitur in ipsa consecratione huius sacramenti, in qua non debet corpus sine sanguine consecrari." See also *ST* III, q. 83, a. 4, where he writes the following about the prayer in the Mass which immediately follows the consecration: "Quarto, petit hoc *sacrificium peractum* esse Deo acceptum, cum dicit, *Unde et memores*." We can also add that Aquinas often exchanges the expressions *consecrare, offerre* and *sacrificare*; see *ST* III, q. 82, a. 4.

For similar references in which Aquinas establishes that the perfection of the Eucharist, unlike the other sacraments, consists in the consecration of the body and blood, rather than in the use and application of consecrated matter, see *ST* III, q. 73, a. 1, ad 3; *In Matth.*, cap. XXVI, lect. 3; *In Sent.* IV, d. 11, q. 2, a. 4, q.la 2, corpus; and *In Sent.* IV, d. 8, q. 1, passim.

[115] Ródenas Martínes, "Santo Tomás de Aquino y la esencia sacramental de la Misa," 208.

Having established that only the unique representation of the passion of Christ in the consecration bestows the nature of sacrifice on the Eucharist, we can still add that the other rites of the Mass, though not giving it a sacrificial character, contribute nonetheless to a better representation of the passion of Christ in the consecration.[116] This in fact manifests, as Humbrecht notes, "the sense that St. Thomas has of the unique worth of the liturgical actions within the Mass."[117] This enhancement of the representation of the passion on the part of the various rites is not indispensable for the sacrificial nature of the Eucharist, which is why even without these the sacrifice of the Mass is truly offered in the consecration.[118]

The Unique Representation of the Passion in the Eucharist in the Twofold Consecration[119]

We have seen that St. Thomas teaches that the celebration of the Mass uniquely represents the passion of Christ in the consecration itself. Now we can ask how the excellent representation of the passion in the Eucharistic consecration happens: for what reason and why exactly does the consecration uniquely represent the passion of the Lord thus giving the Eucharist its sacrificial nature?

St. Thomas offers us two primary texts that give the response to this question.[120] The first of these texts is his *Commentary on the First Letter to the Corinthians* and the second is his *Commentary on the Gospel of Matthew*.

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116 Hoffmann, "De sacrificio Missae iuxta S. Thomam," 266.

117 Humbrecht, "L'Eucharistie, 'representation' du sacrifice du Christ, selon saint Thomas," 366.

118 See *In Sent*. IV, d. 13, q. 1, a. 2, q.la 6, corpus, where Aquinas says, "[R]emotis his quae non sunt de essentia rei, nihilominus res manet; unde cum hujusmodi ritus quantum ad determinationem horae vel loci vel indumentorum, non sint de essentia sacramenti, sed de solemnitate, si omittantur, nihilominus consecratum est sacrificium, dummodo adsint ea quae sunt de essentia sacramenti. . . ." See also *In Sent*. IV, d. 13, q. 1, a. 2, q.la 6, ad 2.

119 See Vonier, *A Key to Doctrine of the Eucharist*, 108–33; Fandal, "The Essence of the Eucharistic Sacrifice," 71–79; Poschmann, " 'Mysteriengegenwart' im Licht des hl. Thomas," 84–88; Hoffman, "Passionis repraesentatio," 528–30 and "De sacrificio Missae iuxta S. Thomam," 282–83; Réginald Garrigou-Lagrange, *De Eucharistia: Accedunt de Paenitentia quaestiones dogmaticae. Commentarius in Summam theologicam S. Thomae* (Paris: Desclée de Brouwer, 1943), 284–88; Matthijs, *De aeternitate Sacerdotii Christi et de unitate Sacrificii crucis et altaris*, 52–58.

120 Hoffmann, in "De sacrificio Missae iuxta S. Thomam," 282, highlights the importance of these two texts.

In the first excerpt, from his Pauline commentary, St. Thomas makes his classical distinction[121], made also by the Church's magisterium,[122] between the presence from the power of the sacrament (*ex vi sacramenti*), that is, by the power of the consecration (*ex vi consecrationis*), and presence through real concomitance (*ex reali concomitantia*):

> For it should be noted that in this sacrament something is present in two ways: in one way in virtue of the consecration, namely, that into which the conversion of the bread and wine is terminated, as is signified by the form of the consecration; and in this way under the appearance of bread the body of Christ is present. In another way something is present in this sacrament by real concomitance, as the divinity of the Word is present in this sacrament on account of its indissoluble union with the body of Christ, although the substance of bread is in no way converted into the divinity. Likewise, the soul is there, which is really joined to the body.
>
> The same is true of the blood. For under the appearances of bread in virtue of the consecration is present Christ's body, into which the substance of bread is converted. But the blood is there by real concomitance, because then the blood of Christ is not really separated from the body. And for the same reason under the appearance of wine the blood of Christ is present in virtue of the consecration, but the body by real concomitance, so that the whole Christ is under both species.[123]

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[121] Besides the text cited here, for other references to this distinction in Thomas's work see *In Sent*. IV, d. 10, a. 2, q.la 1, corpus; *Quodlibet* 7, q. 4, a. 1, corpus; *In Matth.*, cap. XXVI, lect. 3; *In Ioannem*, cap. VI, lect. VI, 7; *ST* III, q. 76, a.1 corpus and ad 1; q. 76, a. 2, corpus; q. 78, a. 6, ad 1; q. 81, a. 4, ad 2.

[122] See the decrees from the eighth session (October 11th, 1551) of the Council of Trent, especially chapter 3 and canon 1.

[123] *Commentary by St. Thomas Aquinas on the First Epistle to the Corinthians*, trans. Fabian Larcher, O.P., available at www.aquinas.avemaria.edu/Aquinas-Corinthians.pdf, 124–25 [#674]. "Sciendum est enim quod in hoc sacramento dupliciter aliquid est. Uno modo ex vi consecrationis, illud scilicet in quod terminatur conversio panis et vini, sicut per formam consecrationis significatur, et sic sub specie panis est corpus Christi. Alio modo est aliquid in hoc sacramento ex reali concomitantia, sicut divinitas verbi est in hoc sacramento propter indissolubilem unionem ipsius ad corpus Christi, licet nullo modo substantia panis in divinitatem convertatur. Et similiter est ibi anima, quae coniuncta est realiter ipsi corpori. Si vero in triduo mortis Christi, fuisset corpus Christi ab aliquo apostolorum consecratum, non fuisset ibi anima quae tunc realiter erat a corpore separata. Et idem dicendum est de sanguine. Nam sub speciebus panis ex vi consecrationis est corpus Christi, in quod substantia panis convertitur. Sanguis autem est ibi ex reali concomitantia, quia tunc realiter sanguis Christi non est ab eius corpore separatus. Et, eadem ratione, sub specie vini est sanguis Christi ex vi consecrationis, corpus autem ex reali concomitantia, ita quod sub utraque specie est totus Christus."

The Angelic Doctor then adds as a consequence and confirmation of the distinction that he made between the presence by the power of the sacrament and by real concomitance the hypothetical case of the celebration of the Eucharist by the Apostles during the time of Christ's passion:

> But if during the time of the passion, when the blood of Christ had been drained from his body, this sacrament had been celebrated by any of the apostles, there would have been under the appearances of bread only the body of Christ without the blood; under the appearances of wine there would have been only the blood of Christ.[124]

Speaking about the blood of Christ, St. Thomas affirms that it is under the species of wine through the power of the consecration or by the power of the sacrament. "[T]he blood of Christ" he explains, "in the sacrament directly represents the passion, through which it was poured out. . . ."[125]

We can see that the real separation of Christ's blood from his body, which took place on the cross, is represented in a special manner in the Mass by the fact of the twofold consecration; that is, by the fact that the bread and wine are separately consecrated into the body and blood of the Lord. The body and blood of Christ truly united—by real concomitance—through the power of the consecration or the sacrament, are made present as separated, since the consecration of the bread terminates in the body of the Lord and the consecration of the wine exclusively in his blood. The physical separation of the blood from the body on the cross is thus represented by means of their sacramental separation, and in this sacramental separation consists the sacramental immolation of Christ.[126]

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[124] *Commentary by St. Thomas Aquinas on the First Epistle to the Corinthians*, 125: "Si vero tempore passionis quando sanguis Christi erat ex corpore effusus, fuisset hoc sacramentum ab aliquo apostolorum perfectum, sub panis specie fuisset solum corpus Christi ex sangue, sub speciebus autem vini fuisset solus sanguis Christi." This sentence is repeated by Thomas in the following texts: *In Matth.*, cap. XXVI, lect. 4 [2192]; *ST* III, q. 76, a. 2; q. 81, a. 4, ad 2. Similarly, St. Thomas teaches that in the hypothetical case of the celebration of the Mass during the time of the Lord's passion the body would have been without soul under the species of bread: *In Sent.* IV, d. 11, q. 3, a. 4, q.la 2, corpus; *Quodlibet* 5, q. 6, a. 1, ad 1; *In I Cor.*, cap. XI, lect. 6 [# 674]; *In Matth.*, cap. XXVI, lect. 3 [2186]; *In Ioannem*, cap. VI, lect. VI, 7 [#962].

[125] *Commentary by St. Thomas Aquinas on the First Epistle to the Corinthians*, 125. "Sed sanguis Christi in sacramento directe repraesentat passionem, per quam est effusus. . . ." See also ibid., #681, where Aquinas further specifies that the separate consecration of the blood represents the passion in a special way because of the separation between Christ's body and blood.

[126] Several centuries later pope Pius XII spoke happily of how "according to the plan of divine wisdom, the sacrifice of our Redeemer is shown forth in an

St. Thomas proposes a similar doctrine in his *Commentary on the Gospel of Matthew*. He first asks why the sacrament of the Eucharist was instituted not only under one species but two. His response is as follows:

> One reason is because there are three things in this sacrament: one is the *sacramentum tantum*, another is the *res tantum*, and another is the *sacramentum et res*. The species of bread and wine are the *sacramentum tantum*, the *res tantum* is the spiritual effect, the *res et sacramentum* is the contained body. If therefore we consider the *sacramentum tantum*, it is properly befitting that the body should be signified under the species of bread and the blood under the species of wine because it is signified as something indicating spiritual refreshment, but refreshment is proper to food and drink. . . . Likewise, if it is understood as *res et sacramentum* it is rememorative of the Lord's passion. And, [the passion] couldn't have been better signified than this: that the blood be signified as shed and separated from the body.[127]

In summary of this text from the *Commentary on Matthew* we can say that it was highly fitting that the Eucharist be instituted under the two species. So, too, regarding the *res et sacramentum*, which is the contained body and blood of Christ, because these are signified as separated, and thus are a highest memorial of the passion of the Lord.[128]

Christus passus[129]

This teaching on the twofold consecration as the singular representation of the passion of Christ is then summarized by the Eucharistic Doctor in

admirable manner by external signs which are the symbols of His death." *Mediator Dei* (1947), §70.

[127] *In Matth.*, cap. XXVI, lect. 4: "Una ratio est, quia tria sunt in hoc sacramento: unum quod est sacramentum tantum, aliud quod est res tantum, aliud quod est sacramentum et res. Sacramentum tantum sunt species panis et vini, res tantum est effectus spiritualis, res et sacramentum est corpus contentum. Si ergo consideremus sacramentum tantum, sic bene competit ut corpus signetur sub specie panis, sanguis sub specie vini, quia signatur ut indicans refectionem spiritualem; sed refectio est proprie in cibo et potu, ideo et cetera. Item si sumatur ut res et sacramentum, ad hoc competit quod illud sacramentum est rememorativum dominicae passionis. Et non potuit melius significare quam sic, ut significetur sanguis ut effusus et separatus a corpore."

[128] Thomas also takes up this theme in a number of other works. See, for example, *In Sent.* IV, d. 8, q. 2, a. 2, q.la 1, ad 2.; IV, d. 11, q. 2, a. 1, q.la 1, corpus; *ScG* IV, cap. 61.

[129] See Barnabé Augier, "Le sacrifice ecclésiastique," *Revue Thomiste* 15 (1932): 205–13; Poschmann, "'Mysteriengegenwart' im Licht des hl. Thomas," 84–87; Hoffmann, "De sacrificio Missae iuxta S. Thomam," 279–81; Fandal, "The Essence of the Eucharistic Sacrifice," 75–76; Matthijs, *De aeternitate Sacerdotii Christi et de unitate Sacrificii crucis et altaris*, 52–56; Humbert Bouëssé, "Théologie de la messe,"

the happy expression *Christus passus* which we can encounter a number of times in his doctrine on the Eucharist. He says that *Christus passus* is contained in the sacrament of the Eucharist: "The Eucharist is the perfect sacrament of our Lord's Passion, as containing Christ crucified."[130] Thomas affirms even further that *Christus passus* is the *res et sacramentum* of the Eucharist when he says "in so far as what is the *res et sacramentum*, namely Christ himself who suffered, the paschal lamb was a representation. . . ."[131] St. Thomas also writes that the Eucharist unites man to *Christus passus* and it offers him to us as the paschal banquet. Finally, as we have just touched on, Thomas teaches that *Christus passus* was prefigured in the Old Testament by the paschal lamb.[132]

We must interpret the expression *Christus passus*, used in these various circumstances, in the sense of *Christ sacramentally immolated*. The explanation of Dom Odo Casel, who maintained according to his theory of *Mysteriengegenwart* that *continere Christum passum* means nothing other than to contain the passion of Christ itself, is therefore foreign to the mind of the Common Doctor.[133]

As we have already clarified, the Eucharistic sacrifice consists solely in the consecration. Holy communion does not therefore pertain to the essence of this sacrifice, but it is required by its integrity (at least the communion of the priest). Consequently and complementarily, St. Thomas sees the representation of the passion of Christ not only in the twofold consecration, but also in communion under both species. We can cite in reference to this a profound passage from the *Commentary on the Sentences*:

> He who consecrates must always eat the body and blood of Christ . . . whose *ratio* is able to be obtained on the part of the sacrament itself, which receives its completion in the very consumption since, as Augustine says,

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La Vie spirituelle, Supplement, 224 (1938): 169; and our own "'Christus passus' nella dottrina eucaristica di San Tommaso d'Aquino," *Acta Universitatis Palackianae Olomucensis*, *Theologica Olomucensia* 2 (2000): 3/1–14.

[130] *ST* III, q. 73, a. 5, ad 2. "Eucharistia est sacramentum perfectum dominicae passionis, tanquam continens ipsum Christum passum." Also, see *In Ioannem*, cap. VI, lect. VI, 7 [963]; *ST* III, q. 73, a. 6; q. 75, a. 1.

[131] *In Sent.* IV, d. 8, q. 1, a. 2, q.la 2, corpus: "quantum autem ad id quod est res et sacramentum, scilicet ipsum Christum passum, fuit figura agnus paschalis."

[132] See *In Sent.* IV, d. 8, q. 1, a. 2, q.1a 2, corpus; *ST* III, q. 73, a. 3, ad 3; q. 66, a. 9, ad 5.

[133] See Casel's article "Meßopferlehre der Tradition," *Theologie und Glaube* 23 (1931): 351–67. Also see our criticisms of Casel's position in "'Christus passus' nella dottrina eucaristica di San Tommaso d'Aquino," 7–9, and those of Stephenson in "Two Views of the Mass: Medieval Linguistic Ambiguities," 596–97.

> when the blood is poured into the mouth of the faithful from the chalice, the effusion of the blood from the side of Christ is indicated. . . .[134]

Summarizing this paragraph of our exposition we see that the special representation of the passion of Christ in the Mass consists in the fact of the separate consecration of the body of the Lord and of his blood: so the body and blood of the Lord, now united through the power of the sacrament, are rendered present as separate and are in this sense a perfect image of the passion. The image of the passion of the Lord in the twofold consecration is then completed by the representation of the passion in communion under the two species.

The corollary of the aforementioned doctrine is the necessity of the twofold consecration for the essence of the sacrifice of the Mass, as it clearly appears according to this text of the Eucharistic Doctor:

> Although wheat and wine are not produced in every country, yet they can easily be conveyed to every land, that is, as much as is needful for the use of this sacrament: at the same time one is not to be consecrated when the other is lacking, because it would not be a complete sacrament.[135]

Conclusion

We have completed our exposition—a quasi spiritual journey into the writings of St. Thomas Aquinas—penetrating ever more deeply into the problem of the material aspect of the Eucharistic sacrifice. Our research can be summarized in the following theses:

1. The sacrament of the Eucharist has the nature of a sacrifice, which is lacking in the other sacraments.
2. The sacrament of the Eucharist has the nature of a sacrifice because it is offered, and it is offered since it represents the passion of Christ.
3. The sacrament of the Eucharist has the nature of a sacrifice because it represents the passion of Christ in a unique way.

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[134] *In Sent.* IV, d. 12, q. 3, a. 2, q.la 2, corpus: "semper ille qui consecrat, debet sumere corpus et sanguinem Christi . . . cujus ratio potest sumi ex parte ipsius sacramenti, quod in ipsa sumptione complementum suae significationis accipit: quia, ut dicit Augustinus, dum sanguis in ore fidelium de calice funditur, sanguinis effusio de latere Christi designatur. . . ."

[135] *ST* III, q. 74, a. 1, ad 2: "licet non in omnibus terris nascatur triticum et vinum, tamen de facili ad omnes terras deferri potest quantum sufficit ad usum huius sacramenti. Nec propter defectum alterius, est unum tantum sine altero consecrandum, quia non esset perfectum sacrificium."

4. The sacrament of the Eucharist represents the passion of Christ in a unique way in the consecration.
5. The sacrament of the Eucharist represents the passion of Christ in a unique way in the twofold consecration because, by the power of the sacrament, the body and the blood of the Lord are made present as separated.

We can synthesize the preceding theses as follows: St. Thomas Aquinas teaches that the sacrament of the Eucharist has the nature of a sacrifice because it symbolically represents the passion of Christ in a supreme and special way: namely, in the separation of his blood from his body in the twofold consecration of the bread and the wine, which makes present the body and the blood of the Lord as separated. Hence, the material part of the essence of the sacrifice of the Mass or the body of the Eucharistic sacrifice consists in the twofold consecration of the bread and wine into the body and blood of Christ as a special representation of his passion. N·V

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