

Alimentum Pacis: The Eucharist and Peace in St. Thomas Aquinas

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THOMAS AQUINAS'S THEOLOGY OF PEACE rarely receives the attention it deserves in current scholarship.¹ This might give someone following the secondary literature the impression that Aquinas either is unconcerned with peace or has nothing noteworthy to say. However, this would be far from the truth. Aquinas was quite concerned with peace. For example, commenting on the Psalm 33, he states that, if your neighbor is fighting against you, "then it belongs to you to seek peace," and if your neighbor is seeking peace with you, then "you should pursue it too."² In another place, he calls peace "intensely enjoyable."³ He even calls peace the last of all goods and the

¹ For two notable exceptions to this trend, see Heather McAdam Erb, "Interior Peace: *Inchoatio vitae aeternae*," in *Wisdom's Apprentice: Thomistic Essays in Honor of Lawrence Dewan, O.P.*, ed. Lawrence Dewan and Peter A. Kwasniewski (Washington, DC: Catholic University of America Press, 2007), 260–81, and Matthew Tapie, "For He is our Peace: Thomas Aquinas on Christ as Cause of Peace in the City of Saints," *The Journal of Moral Theology* 5.1 (2016): 111–28.

² *Super Psalmos* 33 (Parma edition, 1863), no. 13: "Secundo quantum ad proximum dicit, inquire pacem et cetera. Sed contingit aliquando, quod habes proximum qui impugnat te, et tunc tuum est inquirere pacem; et ideo dicit, inquire pacem . . . Quandoque vero contingit, quod habes aliquem qui inquiret a te pacem, et tuum est tunc sequi eam." Unless otherwise noted, all translations of Latin are my own.

³ *Ibid.*, 36, no. 8: "Haec enim pax est valde delectabilis."

general end (*finis*) of the mind.⁴ Indeed, according to Aquinas, all desire peace. Every single person, by desiring anything, *de facto* desires peace.⁵ These examples alone show both that Aquinas is concerned with peace and that the secondary literature has failed to explore some noteworthy claims by Aquinas.

The purpose of this article is not an exhaustive treatment of peace in St. Thomas. Its purpose is much more circumscribed: to explore and expose the connections between supernatural peace and the Eucharist in the thought of Aquinas and thereby fill a lacuna in English Thomistic literature.⁶ Put simply, the thesis of this paper is that, since the Eucharist is our re-presentation of and participation in the sacrifice of Christ on the Cross and the very sustenance of charity, it is both the cause of and the nourishment for true peace (the right order found preeminently in Christ himself). In short, according to Aquinas, the Eucharist efficiently and exemplarily causes peace because it efficiently and exemplarily causes charity, the direct efficient cause of peace.⁷ Such a conception between peace and the Eucharist deserves renewed attention not only because the connection between peace and the Eucharist is traditional in Christianity (indeed, one of the traditional names for the Eucharist is “peace”),

⁴ *Super II Cor* 1, lec. 1.1 (Turin, IT: Marietti, 1953), no. 8: “Ultimum autem omnium bonorum est pax, quia pax est generalis finis mentis. Nam qualitercumque pax accipitur, habet rationem finis; et in gloria aeterna et in regimine et in conversatione, finis est pax. [However, the last of all goods is peace because peace is the general end of the mind. For however peace is defined, it has the concept of an end. In eternal glory, government, and in one’s manner of life, the end is peace.]”

⁵ *Summa Theologiae* (hereafter, *ST*) II-II, q. 29, a. 2, corp. (unless otherwise noted, all citations are from the Leonine edition); *In de divinis nominibus* (Turin, IT: Marietti, 1950), ch. 11, lec. 2.

⁶ In arguing my thesis, I will draw on Spanish, Latin, and French texts from the mid-twentieth century that explore the connection between the Eucharist and peace in Aquinas. See the pieces by Santiago Ramirez (“La Eucaristia y la Paz Individual en la Teología de Santo Tomas de Aquino”), Adolphus Hoffman (“Eucharistia ut Sacramentum Pacis secundum S. Thomam”), Godefridus Geenen (“L’adage Eucharistia est sacramentum ecclesiasticae unionis dans les oeuvres et la doctrine de S. Thomas d’Aquin”), and Ephrem Longpré (“L’Eucharistie est le sacrement de la paix mystique”) in *La Eucaristía y la Paz. XXXV Congreso eucarístico internacional 1952: Sesiones de estudio*, vol. 1 (Barcelona: Planas, 1953), 171–83 (Ramirez), 163–67 (Hoffman), 275–81 (Geenan), and 158–62 (Longpré). See also Gilles Emery, “Le fruit ecclésial de l’Eucharistie chez saint Thomas d’Aquin,” *Nova et Vetera* (Swiss) 72 (1997): 25–40.

⁷ The structure of my argument is taken from Ramirez.

but also because it both brings another interlocutor to current debates over the nature and cause of peace and sheds a different light over the whole Thomistic moral synthesis, a synthesis seeking peace.⁸

The Ratio of Peace

In beginning to explore the connections between peace and the Eucharist, it is necessary first to specify what Aquinas means by peace. Scanning the Thomistic corpus, one finds many different definitions: the removal of impediments to attaining the good, rest of the will in the fullness of good and immunity from all evil, putting things in right order, harmony with ourselves and others, the quiet of the mind in the end, ordered harmony, security against the loss of goods, tranquility of mind, tranquility arising from order, and the cessation of all desire.⁹ Yet,

⁸ The Eucharist goes beyond what most secular sources think of as peace (lack of conflict) in that it causes both (1) a deeper external peace between humans by uniting them (concord) around the true separate common good of the universe (God) and (2) the full notion of peace (internal order) by strengthening charity in its participants.

⁹ *De veritate*, q. 22, a. 12, corp. [on the removal of impediments to attaining the good] (Turin, IT: Marietti, 1953); *Super Rom* 1, lec. 4 (Turin, IT: Marietti edition, 1953), no. 70: “Tunc enim erit perfecta pax, quando voluntas requiescet in plenitudine omnis boni, consequens immunitatem ab omni malo [For then there will be perfect peace, when the will rests in the fullness of all good and as a result is free from every evil]”; *ST* II-II q. 45, a. 6, corp. [on putting things in right order]; *Super II Thess* 3, lec. 2 (Turin, IT: Marietti, 1963), no. 89: “Pax enim consistit in duobus, ut scilicet homo concordet ad seipsum, et ad alios [For peace consists in two things, man’s harmony with himself and with others]”; *Super Gal* 1, lec. 1 (Turin, IT: Marietti, 1953), no. 11: “pax, quae est quietatio mentis in fine [Peace, which is the quieting of the mind in the end]”; *Super II Tim* 2, lec. 4 (Turin, IT: Marietti, 1953), no. 80: “Pax autem importat ordinatam concordiam [However, peace conveys well-ordered agreement]”; *Super Rom* 2, lec. 2 (Marietti no. 204): “Non enim potest esse pax hominis perfecta quamdiu aliquis timet se amissurum bona quae habet, sed tunc aliquis habet veram pacem cordis, quando habet omnia quae concupiscit et ea perdere non timet [For there cannot be perfect peace as long as man fears losing some good which he has, but only can someone have true peace of the heart when he has all that he desires and does not fear losing anything]”; *Super Gal* 6, lec. 5 (Marietti no. 376): “Pax, inquam, qua quietentur et perficiantur in bono. Pax enim est tranquillitas mentis [Peace, is said to be that by which humans are quieted and perfected in the good. For peace is tranquility of the mind]”; *Super Ioan* 14, lec. 7 (Turin, IT: Marietti, 1952), no. 1962: “Sciendum est, quod pax nihil aliud est quam tranquillitas ordinis: tunc enim aliqua dicuntur pacem habere quando eorum ordo inturbatus manet” [It should be known that peace is nothing other than tranquility of order. Those are said to have peace whose

Aquinas's most common definition by far is borrowed from Augustine: "tranquility of order."¹⁰ It is likewise under this definition that all the others can be subsumed.¹¹

While tranquility and order constitute peace together, the causally prior of these two elements is order. Tranquility is dependent on order, but not vice versa. What Aquinas means by "order" is a kind of relation and unity of parts based on a reference to a common good that organizes and unites them as principle of that order.¹² Put simply, there can be no peace without some kind of proper order, the proper relation of humans to each other, to God, and within themselves.¹³ The second central concept is tranquility or rest (*quietudine*). This denotes not only the lack of conflict caused by proper order (within oneself, between people, and with God) but also the rest of all psychological faculties in the good. In short, there can be no peace if the heart remains restless. In fact, the two aspects of peace, tranquility and order, are so interdependent that Aquinas often gives only one element of the standard Augustinian definition. One cannot have proper order without it producing tranquility, and tranquility is only truly and lastingly found in proper order.

On the basis of this *ratio*, ordered tranquility, one can see why Aquinas identifies two interdependent spheres of peace: interior and exterior. Exterior peace, or "concord," is the ordered willing of one object together with others. It implies a mutual concurrence in a good and, thereby, a lack of conflict between parties inasmuch as that good unites them; both parties will a good together, and it, in turn, serves as the principle of their relation, the source of their unity. Without unity, there can be no peace, and without a good around which two concur, there can be no unity.

order remains undisturbed]; *Super I Thess* 1, lec. 1 (Turin, IT: Marietti, 1953), no. 6: "Et pax quae est finis, quia tunc est pax, quando appetitus totaliter pacatur [And peace is the end because peace occurs when the appetites are totally subdued]."

¹⁰ *ST* II-II q. 29, a. 1, corp.: "pax est tranquillitas ordinis." For Aquinas's dependence on Augustine in this regard, see Erb, 266.

¹¹ Order includes harmony within oneself, with others, and with God, thereby precluding conflict and providing security in the good. Tranquility is the lack of conflict resulting from this order and includes the rest of all faculties in the good.

¹² *ST* I, q. 42, a. 3.

¹³ *Super Ioan* 14, lec. 7 (Marietti no. 1962): "In homine autem est triplex ordo: scilicet hominis ad seipsum, hominis ad Deum, et hominis ad proximum: et sic est triplex pax in homine. [In man, however, there is a triple order: to himself, to God, and to neighbor. Thus, there is a triple peace in man.]"

Yet for Aquinas, “ordered tranquility” goes beyond mere concord.¹⁴ It includes order within the individual as well: “man’s heart does not have peace, even if he has what he wants, since there still remains something for him to want which cannot be had at the same time.”¹⁵ To have interior peace, three things must obtain: one must have the highest good one desires, the highest good one desires must be able to bring complete rest, and all one’s faculties must be ordered toward it.¹⁶ In other words, one’s hierarchical relation of goods must be able both to bring rest and to preclude conflict between desires. This is possible only by becoming part of a larger order, by directing all desires to a single good that gives rise to the order.¹⁷ Only in this way can interior conflict be precluded. Hence, peace denotes the *appetituum unius appetentis unionem*,¹⁸ even the natural ones.¹⁹

The Analogicity of Peace

Given the pliability of the *ratio* of peace,²⁰ one can see that peace must be an analogous concept for Aquinas.²¹ The analogicity of the concept of peace, which mimics the analogicity of the term “happiness,”²² allows Aquinas to distinguish five types of peace: perfect supernatural, imperfect supernatural, natural, worldly/temporal, and false.

¹⁴ Full peace includes concord and goes beyond it. For full peace, one must have concord, since tranquility or rest includes a negative notion of being without hindrance, of attaining the good easily and quickly. Attainment can be hindered by external elements, and so the full notion of peace must also have concord, a mutual seeking of the good. But such disturbance, for Aquinas, seems to only apply to the lower appetites, and thus interior peace should not be thought absolutely to require concord. Indeed, he claims that the highest part of the mind could rest in the good in this life and remain undisturbed.

¹⁵ *ST* II-II, q. 29, a. 1, corp.

¹⁶ *Ibid.*

¹⁷ *In de divinis nominibus*, ch. 11, lec. 1: “Dicuntur autem aliqui homines habere pacem, quando voluntates eorum concordant in uno: sic enim unus alteri non adversatur. [However, men are said to have peace with another when their wills are in harmony about one thing. Thus, one is not against another.]”

¹⁸ *ST* II-II, q. 29, a. 1, corp.

¹⁹ *ST* II-II, q. 29, a. 2, ad 1.

²⁰ For the historical influences on Aquinas’s conception, see Erb.

²¹ For Aquinas’s thought on analogy, see John Wippel, *The Metaphysical Thought of Thomas Aquinas* (Washington DC: Catholic University of America Press, 2000), 75–85.

²² *Super Rom* 1, lec. 4 (Marietti no. 70): “Aliud autem, scilicet pax, est ultimum quod in beatitudine perficitur [Peace, however, is the last gift of God because it is perfected in beatitude]”; *Super II Cor* 1, lec. 1 (Marietti no. 8).

The full meaning of peace, like that of virtue,²³ obtains only supernaturally. Aquinas claims that a proper relationship with God is necessary for true peace because, interiorly, only God serves as the sufficient good for calming and ordering all desires: “For peace consists in two things, such that a man be in harmony with himself and with others. Neither can be had sufficiently without God. For without God a man does not have harmony within himself, much less with others, because a man’s affections are in harmony with themselves when what is desired for one suffices for all. Nothing but God can do this. . . . For anything else other than God is not sufficient [to quiet] for all [desires], but God is sufficient.”²⁴

Likewise, externally, since humans are united by a common good, the most common good, God, will bring the most unity: “Men are not united amongst themselves unless it is by something held in common, and this is especially God.”²⁵ On the basis of this, Aquinas claims that “from that profound [source] in which peace exists [God], it flows first and most perfectly into the beatified, in whom there is no disturbance of guilt or of punishment. Consequently, peace flows into saintly men, the holier he is the less he suffers disturbance of the mind. . . . Now because our hearts are not able to be without disturbances unless with God, it is necessary that [peace] comes from him.”²⁶

Indeed, Aquinas claims that God is peace, the God of peace, and “the giver of peace.”²⁷ “This peace consists in the love by which God

²³ Brian Shanley, “Aquinas on Pagan Virtue,” *The Thomist* 63 (1999): 553–77.

²⁴ *Super II Thess* 3, lec. 2 (Marietti no. 89): “Pax enim consistit in duobus, ut scilicet homo concordet ad seipsum, et ad alios. Et neutrum potest haberi sufficienter nisi in Deo: quia sibi non concordat sufficienter nisi in Deo et minus aliis quia tunc affectus hominis concordat in seipso quando quod appetitur secundum unum, sufficit quantum ad omnes, quod nihil potest esse praeter Deum. . . . Quaecumque enim alia, praeter Deum, non sufficiunt ad omnes, sed Deus sufficit.”

²⁵ *Super II Thess* 3, lec. 2 (Marietti no. 89): “Item homines non uniuntur inter se, nisi in eo quod est commune inter eos, et hoc est maxime Deus.”

²⁶ *Super Phil* 4, lec. 1 (Turin, IT: Marietti, 1953), no. 159: “Ab isto profundo in quo est pax, derivatur primo et perfectius in beatos, in quibus nulla est perturbatio, et nec culpae, nec poenae, et consequenter derivatur ad sanctos viros. Et quanto est magis sanctus, tanto minus patitur perturbationem mentis. . . . Quia vero cor nostrum ab omni perturbatione non potest esse alienum nisi per Deum, oportet quod per ipsum fiat.”

²⁷ *In de divinis nominibus*, ch. 11, lec. 1; lec. 2: “Dicit ergo primo quod hoc primo dicendum est quod Deus, ipsam pacem per se, consideratam in abstracto . . . non est enim aliqua pax creata per se subsistens [God is himself peace per se

loves us.”²⁸ Peace is obtained by submitting to and obeying God.²⁹ Yet, God cannot have this integrating function, the highest good sought,³⁰ which wards off all conflict, without habitual grace (and especially the virtue of charity caused by habitual grace).³¹ As Aquinas says, “without sanctifying grace one cannot have true peace, but only apparent [peace].”³² In this sense, peace is appropriated to the Holy Spirit, “since he is love, which is the cause of peace.”³³

True peace (supernatural peace), the *pax ecclesiae*,³⁴ can be divided in turn into imperfect and perfect. Perfect peace, the full proper order of things (including with God, with one another, and within oneself), the complete cessation of desire and freedom from all evils, can be had only in the beatific vision. Yet, an imperfect participation in this type of peace can be had in this life.³⁵ It is imperfect in full concord (external peace), since even though all love God as the highest good, those in the Church have differing opinions about God in small matters, *in aliquibus parvis*.³⁶ The peace of the Church on earth is imperfect in interior peace, since “even if the soul’s principal movement rests in God, still there remain certain obstacles, both within and without, that disturb this peace.”³⁷ Neither of these negate the true peace of the earthly Church, which belongs to the appetites and not the mind, but neither will be present in heaven. These imperfections are simply another way of saying that the peace that believers

and taken in the abstract . . . for created peace is not something which subsists per se]”; *Super I Cor* 14, lec. 6 (Marietti no. 877); *Super Rom* 15, lec. 3 (Marietti no. 1191): “dator pacis.”

²⁸ *ST* I-II, q. 113, a. 2, corp.: “Quae quidem pax consistit in dilectione qua Deus nos diligit.”

²⁹ *Super Rom* 5, lec. 1, (Marietti no. 382): “Let us have peace with God, that is by submitting ourselves and obeying him.”

³⁰ *In de divinis nominibus*, ch. 11, lec. 1: “Et quia divina pax causat unitatem in rebus, ideo concludit quod omnia suo modo desiderant divinam pacem, inquantum etiam est omnium unitiva.”

³¹ *Super Col* 3, lec. 3 (Turin, IT: Marietti, 1953), no. 163.

³² *ST* II-II, q. 29, a. 3, ad 1: “Et propter hoc sine gratia gratum faciente non potest esse vera pax, sed solum apparens.”

³³ *Super Ioan* 14, lec. 7 (Marietti no. 1961): “Spiritus vero sancto, cum sit amor, qui est causa pacis, pax appropriatur.” See also *Super Rom* 8, lec. 1 (Marietti no. 618).

³⁴ *Super I Cor* 12, lec. 3 (Marietti no. 750).

³⁵ *Super Ioan* 14, lec. 7 (Marietti no. 1962).

³⁶ *ST* II-II, q. 29, a. 3, ad 2.

³⁷ *ST* II-II, q. 29, a. 2, ad 4: “Quia etsi principalis animae motus quiescat in Deo, sunt tamen aliqua repugnantia et intus et extra quae perturbant hanc pacem.”

have on this side of heaven is imperfect in activity, although it is continuous (a foretaste) with heavenly peace.³⁸

Another type of peace in Aquinas is natural peace. Certainly, Aquinas does not use this term (as far as I am aware), but he does imply its existence. For natural peace to obtain, the common good sought must be authentically good, not merely apparently so.³⁹ Any true good sought (without the aid of grace) that brings people together, that causes unity, can cause a type of concord, a degree of external peace and internal rest.⁴⁰ Natural peace and its accompanying partial quieting of the appetites can be had by any and all; it does not require grace.⁴¹ This includes, but is not limited to, what Aquinas calls “the peace and quiet of enjoying temporal things.”⁴² The peace and quiet caused by temporal things, inasmuch as it falls under natural peace, requires a virtuous natural use of those things.

Another type of peace is what Aquinas calls “worldly peace,” *pax mundi*, or “temporal peace,” *pax temporalis*.⁴³ In one sense of this term, Aquinas simply means peace (natural or supernatural) had in this world.⁴⁴ This use of the term is not a separate type of peace, but reduces to either imperfect supernatural peace or imperfect natural peace. A second sense of worldly peace must be distinguished from all those types outlined above because Aquinas claims that both the good and evil share this peace.⁴⁵ Imperfect natural peace and imperfect supernatural peace require virtue; they cannot be had by those who are vicious inasmuch as they are vicious. Worldly peace (in the

³⁸ *ST* I-II, q. 3, a. 1, corp. This seems to be the necessary interpretation of *Super Ioan* 14, lec. 7 (Marietti no. 1964), where Aquinas claims that the peace Christ gives is perfect.

³⁹ *De malo* q. 11, a. 1 (Marietti edition, 1953); *ST* I-II, q. 18, a. 5.

⁴⁰ Another way of stating this is to say that both the natural law and the civil law produce a type of natural peace. See Erb, 265–66.

⁴¹ This could still obtain even in the most pessimistic interpretation of Aquinas on the power of fallen humans without grace. All must at least admit the following possibilities: not only “building houses and planting vineyards” but also “friendship” and “conservation of citizenship.” See *ST* I-II, q. 109, aa. 2 and 5, and *ST* II-II, q. 23, a. 7.

⁴² *Super Ioan* 14, lec. 7 (Marietti no. 1964): “Nam pax mundi ordinatur ad quietam et pacificam fruitionem temporalium.”

⁴³ The differences between these two terms should not be exaggerated. Aquinas seems to use both freely to describe any peace had in this world. See *Super Ioan* 14, lec. 7 (Marietti nos. 1963–64).

⁴⁴ *Super Ioan* 14, lec. 7 (Marietti no. 1963).

⁴⁵ *Super I Tim* 2, lec. 1 (Marietti no. 59).

second sense) can be enjoyed by those who are vicious. Hence, it seems that another sense of peace must be distinguished.

As Aquinas uses the term *pax mundi* (in the second sense), it seems to refer primarily to the lack of conflict *inter patrias et intra patriam*.⁴⁶ It is this sense of worldly peace that is distinguished from the peace of Christ in three ways and could even help people to sin.⁴⁷ This sense of peace requires no real concord, or only the thinnest shred of concord, and no real virtue on the part of the subject. As such, worldly peace in the second sense is also counterfeit peace, *pax simulata*;⁴⁸ it gives no true rest. Nevertheless, Aquinas holds that this type of peace exists to allow the good of contemplation and the possibility of evangelization.⁴⁹ In other words, it is still distinct from the final sense of peace.

The final sense of peace is a concord found because of a merely apparent good.⁵⁰ This type of peace is separate from natural peace, since natural peace involves a real common good. It is distinguished from the *pax mundi* in the second sense because the peace of this

⁴⁶ Gregory Reichberg, "Aquinas's Moral Typology of Peace and War," *Review of Metaphysics* 64.1: 467–87, at 472–79. It is certainly also true that *intra patriam* (and maybe also *inter patrias*) peace falls under natural peace, since there is a true political common good sought by all. For more on the primacy of the common good, see (among many others) Stephen Brock, "The Primacy of the Common Good and the Foundations of Natural Law in St. Thomas," in *Ressourcement Thomism: Sacred Doctrine, the Sacraments, and the Moral Life: Essays in Honor of Romanus Cessario, O.P.*, ed. R. Hütter and M. Levering (Washington DC: Catholic University of America Press, 2010): 234–55.

⁴⁷ *Super Ioan* 14, lec. 7 (Marietti no. 1964); *Super I Tim* 2, lec. 1 (Marietti, no. 59).

⁴⁸ *Super Ioan* 14, lec. 7 (Marietti no. 1964).

⁴⁹ *Super Psalmos* 14 (Parma no. 8): "Vacate et videte. Hic finis est pacis. Finis pacis temporalis, secundum philosophum, est contemplatio veritatis. Unde pax est utilis finis vitae activae, et pax ordinatur ad contemplationem. Et secundum Augustinum, Christus procuravit pacem Romani imperii, ut apostoli discurrerent per totum mundum. Et ideo dicit ex quo est tanta pax, vacate et videte. Unde patet quod Deus dat pacem ut non vacent malis operibus, sed contemplationi veritatis. [Empty yourself and see. Here the end is peace. According to the philosopher, the end of temporal peace is the contemplation of truth. Hence, peace is the practical end of the active life, and peace is ordained to contemplation. And according to Augustine, Christ procured the peace of the Roman empire so that the apostles could travel through the whole world. And for this reason he says empty yourself and see, namely by which is such a peace. Whence, it is clear that God gives peace not that we may be idle in evil acts, but that we may contemplate the truth.]" Aquinas seems to suggest a more independent end for temporal peace in *Super Ioan* 14, lec. 7 (Marietti no. 1964).

⁵⁰ Hoffman, "Eucharistia ut Sacramentum Pacis," 163.

world is not necessarily sinful and can be used for good. This final sense of (false) peace is necessarily sinful; it is the semblance of peace caused by unity in malice.⁵¹ Order based on a merely apparent good might seem to be peace; there is a kind of concord and a kind of internal order. Yet, given Aquinas's metaphysics, the concord and rest found in something evil cannot be true peace, for peace is a function of unity and unity can only be found in the good. Evil is parasitic on the good and thus parasitic on unity and peace. In addition, evil can never quiet the appetite. Hence, Aquinas says that "peace consists in the rest and union of one's appetites, and just as one can desire the good simply speaking or a merely apparent good, so too peace is able to be either true or apparent. Indeed, peace is not able to be without the true good since every evil, though it seems good from some angle and so quiets the appetite in part, has so many defects that the appetite remains restless and disturbed."⁵²

Charity and Peace

The second step in the argument and the vital middle term is the virtue of charity. Peace is the proper effect of charity. This takes very little establishing in Aquinas: "From charity immediately follows peace."⁵³ Aquinas even dedicates an article directly to the topic of "whether peace is the proper effect of charity" and answers "yes."⁵⁴

Supernatural peace is the proper effect of charity because charity is the direct efficient cause of the twofold union of peace: "The union of men in one object and the union of all appetites in one object."⁵⁵ In short, charity effects the union of appetites within a human and between humans. It is because of this that charity is said to be the bond of the whole spiritual edifice.⁵⁶

Charity and its principal act, to love,⁵⁷ are the efficient causes of the true concord between humans. Charity unites humans in true

⁵¹ *Super Rom* 12, lec. 3 (Marietti no. 1010).

⁵² *ST* II-II, q. 29, a. 3, corp.: "quia pax consistit in quietatione et unione appetitus; sicut autem appetitus potest esse vel boni simpliciter vel boni apparentis, ita etiam et pax potest esse et vera et apparens, vera quidem pax non potest esse nisi circa appetitum veri boni; quia omne malum, etsi secundum aliquid appareat bonum, unde ex aliqua parte appetitum quietet, habet tamen multos defectus, ex quibus appetitus remanet inquietus et perturbatus."

⁵³ *Super Col* 3, lec. 3 (Marietti no. 164): "Ex caritate mox oritur pax."

⁵⁴ *ST* II-II, q. 29, a. 3, corp.

⁵⁵ *Ibid.*

⁵⁶ *ST* II-II, q. 4, a. 7, a. 4.

⁵⁷ *ST* II-II, q. 27, a. 2, corp.

friendship, since it provides a bond based on love of God in which one wills the other's good as one's own. Truly, this is concord. It makes believers love their neighbor as themselves and "makes us want to do his will even as our own."⁵⁸ On this basis a true community of friendship, a true concord, is formed.

Charity is also the efficient cause of the true ordering of one's own desires. It brings them into an ordered unity by serving as the form of the other virtues; it makes goodness itself (God) the object of action.⁵⁹ Put simply, charity transforms all other good habits and desires by referring them to its end (thereby also playing a formal role). All the other virtues and goods thus find relation to each other by their relation to God under the guidance of charity, and this precludes conflict. In addition, only charity loves God directly and only God sufficiently quiets all desire. True rest, the cessation of all desire, can come only when there is no good beyond the one possessed. In Aquinas's metaphysics, no other object could serve this function of both ordering and quieting.

Given that charity effects the twofold formality of peace, peace is called one of the acts of charity.⁶⁰ In saying this, Aquinas does not mean that peace is one act among others such that sometimes charity enacts peace and at other times it is beneficent or fraternally correcting. As Cajetan notes, Aquinas's language should not be taken literally. Peace is the result of charity and charity's primary act, to love.⁶¹ As such, peace is a type of formality that qualifies all truly

⁵⁸ *ST* II-II, q. 29, a. 3, corp.: "Aliam vero, prout diligimus proximum sicut nosip-sos, ex quo contingit quod homo vult implere voluntatem proximi sicut et sui ipsius."

⁵⁹ *ST* II-II, q. 25, a. 1, corp.

⁶⁰ *ST* II-II, q. 29, a. 4, corp.: "Cum igitur pax causetur ex caritate secundum ipsam rationem dilectionis Dei et proximi, ut ostensum est, non est alia virtus cuius pax sit proprius actus nisi caritas, sicut et de gaudio dictum est. [There-fore, since peace is caused by charity, which is itself the very definition of love of God and neighbor (as was said above), peace is most properly the act of charity and not of another virtue, just as was said about joy.]"

⁶¹ *ST* II-II, q. 28, prol.: "Deinde considerandum est de effectibus consequentibus actum caritatis principalem, qui est dilectio. Et primo, de effectibus interiori-bus; secundo, de exterioribus. Circa primum tria considerata sunt, primo, de gaudio; secundo, de pace; tertio, de misericordia. [Next we will consider the effects following from the principal act of charity, which is love. First we will consider the interior effects and second the exterior. As for interior effects we will consider first joy, second peace, and third mercy.] See Reichberg, "Aqui-nas's Moral Typology," 473.

loving actions and not simply one set of them.⁶² Wherever there is charity, there are acts of love, and wherever there are acts of love, there is peace.

On the other hand, charity is not the only virtue relevant for the seeking of true peace, even if it is the direct cause. The virtue of justice is quite important as well, not as directly effecting peace but as a dispositive cause, as warding off the disturbances of peace. Justice does not bring about peace directly, but it helps prepare for it and preserve it. As Aquinas says, “peace is especially disturbed when one man does not give to the other that which is owed to him.”⁶³ This is even true for the peace of the Church.⁶⁴

Wisdom is another virtue important for peace. According to Aquinas, it belongs to charity and the appetites “to have peace” (*habere pacem*) but to wisdom “to make peace” (*facere pacem*).⁶⁵ Wisdom makes peace by putting things in proper order.⁶⁶ In this way wisdom should not be thought of as extrinsic to peace in the way that justice is. Wisdom is seated in the intellect and judges connaturally what belongs to proper order.⁶⁷ Without wisdom, peace would not only be disturbed, but would never exist at all.

The Eucharist and Charity

The next step in the argument is to connect charity, the proper cause of true peace, to the Eucharist.⁶⁸ Such a connection is easily established

⁶² See Cajetan’s commentary on Aquinas’s *Summa Theologiae* II-II, q. 29, a. 4, in *Opera omnia iussu impensaque Leonis XIII P.M. edita* [Leonine edition], vol. 4 (Rome: Ex Typographia Polyglotta S.C. de Propaganda Fidei, 1888), 239: “For it seems that peace signifies formally the consequent perfection of the act of charity by which God and neighbor are loved. Because of this perfection it is not an absolutely distinct thing from the act of charity, but is either the act itself (that is the union of appetites in one thing), or the relative quality following from it.”

⁶³ *Super Rom* 14, lec. 2, (Marietti no. 1128): “Per hoc enim pax maxime perturbatur, quod unus homo non exhibet alteri quod ei debet.”

⁶⁴ *Super II Cor* 12, lec. 3 (Marietti no. 750).

⁶⁵ *ST* II-II, q. 45, a. 6, ad 1.

⁶⁶ *ST* II-II, q. 45, a. 6, corp.

⁶⁷ *ST* II-II, q. 45, a. 2, corp.

⁶⁸ The citations in this footnote are taken from Emery, “The Ecclesial Fruit of the Eucharist in St. Thomas Aquinas,” 161n29. The English translation can be found in two places: in his *Trinity, Church, and the Human Person: Thomistic Essays* (Naples, FL: Ave Maria Press, 2007): 155–72, and in *Nova et Vetera* (English) 2 (2004): 43–60. *ST* III, q. 73, a. 3, ad 3; q. 74, a. 4, obj. 3; q. 78, a. 3, obj. 6 and ad 6; q. 79, a. 4, ad 3; q. 80, a. 5, ad 2; cf. q. 78, a. 3, ad 6 (“Hoc autem

in Aquinas: the Eucharist is nothing other than a re-presentation of the sacrifice of Christ. Now, the sacrifice of Christ is the instrumental efficient cause of charity. Hence, the Eucharist is also. The Eucharist effects charity by incorporating believers into Christ and likening them to Christ in its two-fold causality as sacrament and sacrifice:⁶⁹ “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.”⁷⁰ As sacrifice, the Eucharist causes charity by reconciling humans with God and by exemplarity. As sacrament, the Eucharist causes peace by uniting the recipient with Christ, from whom charity flows.⁷¹

By re-presenting the Passion, the Eucharist effects charity in a twofold manner. First, it is the very power by which the sacramental aspect (the reception) obtains its effect. The Passion is re-presented, and thus, the effects of the Passion obtain: Christ’s sacrifice is the efficient cause of our salvation,⁷² merits the salvation of all, is the proper cause of the forgiveness of sins, delivers believers from Satan’s power and reconciles with God, and gets rid of the debt of punishment. Hence, the Eucharist effects the same things (as one can see by the overlay of questions 48–49 and 79 of the *tertia pars* of the *Summa theologiae*). These effects include both charity itself and what is necessary to preserve it. Second, the Eucharist as sacrifice causes charity by re-presenting the efficient cause of our salvation. It is in

est sacramentum caritatis quasi figurativum et effectivum [However, this (the Eucharist) is the sacrament of charity as though both signifying and effecting it.]”); q. 79, a. 1, ad 1; q. 81, a. 1, ad 3; q. 79, a. 1; q. 81, a. 1, ad 3.

⁶⁹ ST III, q. 49, aa. 2–3. I divide the effects of the Eucharist this way following Ramirez (“La Eucaristia y la Paz Individual,” 179–80).

⁷⁰ ST III, q. 79, a. 5, corp.: “In order to do this, it is fitting to treat the Eucharist under its double aspect, sacrament and sacrifice. Again, as stated earlier, these should not be thought of as separate lines of causality producing diverse effects, but rather different ways to conceive that which the Eucharist contains versus what it signifies, in what the Eucharistic power terminates directly vs. what is there concomitantly. These diverse lines of causality should not be thought of as disparate; all are simply aspects of the one sacrament. Indeed, the sacramental power is not diverse from the passion, i.e. the sacrificial aspect.” As Aquinas notes, “this sacrament may be considered that from which it has its effect, namely Christ there presenting his passion there represented, and that through which it works its effect, namely the receiving of the sacrament and the sacramental elements” (ibid., a. 2, corp.). Both of these translations are taken from the *Summa Theologica*, trans. Fathers of the English Dominican Province (New York: Benziger Brothers, 1947).

⁷¹ *In de divinis nominibus*, ch. 11, lec. 3.

⁷² ST III, q. 48, a. 6.

the re-presentation of the sacrifice of the Cross that we see the exemplar of supernatural Charity: Christ's love poured out in sacrifice.⁷³ This serves the dual function of both exciting the virtue of charity by showing what great love God has for humans and informing believers of what exactly the proper content of supernatural charity is.⁷⁴

By containing Christ, the sacramental reception of the Eucharist effects charity in a threefold manner such that "perfected in union with the suffering Christ . . . the Eucharist is called the sacrament of charity, which is the bond of perfection."⁷⁵ First, the believer is conformed to Christ's charity: "Just as by coming visibly into the world he brought the life of grace into it . . . so by coming to men sacramentally he causes the life of grace."⁷⁶ By the sacramental reception of Christ himself, "grace is increased and the spiritual life perfected and made whole by union with God."⁷⁷ The increase of grace breaks forth in the soul as charity. Yet, this is not only conformity in a generic sense: the reception of grace in the Eucharist is the very reception of Christ's grace and, thus, of his charity.⁷⁸ In receiv-

⁷³ ST III, q. 48, a. 6, ad 4; q. 46, a. 3, corp.

⁷⁴ ST III, q. 46, a. 3, corp.; *Super Ioan* 6, lec. 6 (Marietti no. 963); Bruce Marshall, "The Whole Mystery of Our Salvation: Saint Thomas Aquinas on the Eucharist as Sacrifice," in *Rediscovering Aquinas and the Sacraments: Studies in Sacramental Theology*, ed. Matthew Levering and Michael Dauphinais (Chicago: Hillenbrand Books, 2009), 63–64: "The Eucharist has the very same effects as the Passion itself."

⁷⁵ ST III, q. 73, a. 3, ad 3: "Sed Eucharistia est sacramentum passionis Christi prout homo perficitur in unione ad Christum passum. . . . ita Eucharistia dicitur sacramentum caritatis, quae est vinculum perfectionis."

⁷⁶ ST III, q. 79, a. 1, corp.: "Qui sicut, in mundum visibiliter veniens, contulit mundo vitam gratiae, secundum illud Ioan. I, gratia et veritas per Iesum Christum facta est; ita, in hominem sacramentaliter veniens, vitam gratiae operatur, secundum illud Ioan. VI, qui manducat me, vivit propter me."

⁷⁷ ST III, q. 79, a. 1: "Per hoc autem sacramentum augetur gratia, et perficitur spiritualis vita, ad hoc quod homo in seipso perfectus existat per coniunctionem ad Deum."

⁷⁸ ST III, q. 8, a. 1, ad 1: *Super Ioan* 1, lec. 10 (Marietti no. 202): "Nota, quod haec propositio 'de' aliquando quidem denotat efficientiam, seu originalem causam, sicut cum dicitur, radius est vel procedit de sole; et hoc modo denotat in Christo efficientiam gratiae, seu auctoritatem, quia plenitudo gratiae, quae est in Christo, est causa omnium gratiarum quae sunt in omnibus intellectualibus creaturis. . . . quae scilicet de me procedunt, adimplemini, participatione sufficientis plenitudinis. [Note that the preposition 'from' signifies the efficient or origin cause, just as it is said that a ray of light proceeds from the sun. Being thus it signifies that in Christ is the origin or author of grace because the fullness of grace, which is in him, is the cause of all graces which are in every intellectual creature.]"

ing the Eucharist, believers can begin to love as Christ loves.

Second, under the manner of its giving food, the Eucharist in its sacramental aspect is also the proper cause of charity. The Eucharist sustains, augments, restores, and delights. It sustains charity by sustaining the supernatural life of the believer, removing the impediments to the activity of charity (venial sin), and protecting the life of charity by protecting against future sins. It augments the life of charity just as the assimilation of food augments the body as it is growing. It restores the fervor of charity by removing the impediments to charity's activity and thus renews it. Finally, it moves the believer to acts of charity—that is, love of God and neighbor. In short, “This [sacrament] does for the life of the spirit [and thus for charity] all that material food and drink does for the life of the body.”⁷⁹

Finally, the species under which Christ is given signifies, but does not contain, the ultimate effect of the sacrament, ecclesial unity. Indeed, ecclesial unity is the direct effect of the sacrament, the *res sacramenti*, yet it is brought about by charity, which Aquinas also calls the *res* of the sacrament.⁸⁰

For these reasons, Aquinas claims that “the Eucharist is said to be the sacrament of Christ's charity expressed, and ours made,”⁸¹ and “the proper effect of this sacrament is the transformation into Christ through love.”⁸² The Eucharist both symbolizes our charity and brings it about (in both habit and act) and is thus called the *sacramentum caritatis*.⁸³

The Eucharist and Peace

The final step of this argument is connecting the Eucharist to peace. The Eucharist is the instrumental efficient and exemplar cause of charity, and charity is the efficient cause of supernatural peace.⁸⁴ Hence, the Eucharist is the proper cause of supernatural peace. It causes the

⁷⁹ *ST* III, q. 79, a. 1, corp.: “Et ideo omnem effectum quem cibus et potus materialis facit quantum ad vitam corporalem, quod scilicet sustenat, auget, reparat, et delectat, hoc totum facit hoc sacramentum quantum ad vitam spiritualem.”

⁸⁰ For the best treatment of the Eucharist in relation to ecclesial unity, see Emery, “Le fruit ecclesial.”

⁸¹ *In IV sent.* d. 8, q. 2, a. 2, qc. 3, ad 5: “Eucharistia dicitur sacramentum caritatis Christi expressivum, et nostrae factivum.”

⁸² *Ibid.*

⁸³ *ST* III, q. 78, a. 3, ad 6; *ST* III, q. 79, a. 4, corp.

⁸⁴ Hoffman, “Eucharistia ut Sacramentum Pacis,” 164: “Eucharistia est causa efficiens illius duplicis unionis.”

twofold notion central to peace, unity with God and neighbor.⁸⁵ Such is Aquinas's conception.

As sacrifice, the Eucharist causes peace by re-presenting the very cause of peace, Christ's sacrifice on the Cross. This re-presentation causes peace by both efficient causality and exemplarity. The Eucharist as sacrifice causes peace by efficient causality, since the very purpose of Christ's Incarnation was the restoration of peace. Christ is he who "came to restore all things to a state of peace and calm."⁸⁶ He did so by his death: "The passion itself was the maker of peace."⁸⁷ It is this very Passion that is numerically identical with the sacrifice of the Eucharist, identical *quoad substantium* and different *quoad modum*. Put differently, the very cause of peace is represented in the Eucharist, for Christ is present as priest, victim, and peace offering.⁸⁸

Likewise, in the Passion re-presented, we see the ultimate example of love, the maker of peace: "If you seek an example of love: 'No one has greater love than this . . . [to lay down his life for his friends].' This is Christ on the cross."⁸⁹ As an exemplar of love, the sacrifice of the Cross is also an exemplar of peace, not in its full form without disturbances, but as it exists in this world and in its proper cause. In this way, as re-presenting the very cause of peace, the Eucharist effects unity both interior and exterior: "To cure [the disturbances of peace] Jesus offers them the peace of reconciliation with God . . . which he accomplished by his suffering."⁹⁰

As sacrament, the Eucharist also causes both exterior and interior peace. The Eucharist causes concord by ordering the diverse appetites of people to desire and seek one good: worship and love of God. The relevance for external peace and the Eucharist can be seen most clearly by separating the threefold signification of the sacrament: sign, sign and reality, and reality.

According to the "sign alone," one sees that the Eucharist signifies its ultimate effect of ecclesial unity: "Our Lord has proffered his body

⁸⁵ Ibid.

⁸⁶ *ST* III, q. 44, a. 4, ad 3.

⁸⁷ *Super Matt* 16, lec. 3, (Marietti edition, 1951), no. 1398: "Sed ipsa passio pacifica fuit."

⁸⁸ *ST* III, q. 22, a. 2, corp.

⁸⁹ *Collationes Super Credo in Deum*, trans. and ed. Nicholas Ayo with introduction (Eugene, OR: Wipf & Stock Publishers, 1988), 72 (this translation is from the Leonine edition: "Si enim exemplum queris caritatis, 'maiores caritatem nemo habet' etc.: hoc Christus in cruce").

⁹⁰ *Super Ioan* 20, lec. 4 (Marietti no. 2532).

and his blood in those things which, from a multitude, are reduced to unity, since the bread is one single reality made of many grains; while the wine is one single drink made of many grapes.”⁹¹ From a multitude, the Eucharist brings forth a single reality.⁹² Under the second aspect of the Eucharist, the “sign and reality” (*res et sacramentum*), one also finds the production of concord. The Eucharist makes the Church, since “by this sacrament the members of the Church are united to their head.”⁹³ It is by Eucharistic realism that one has ecclesial peace. In the third level of the sacrament, the “reality” (*res tantum*), one finds the reality of ecclesial peace and unity in full relief. Since one enters into true communion with Christ, believers are “mutually united by [him].”⁹⁴ The ultimate effect of the Eucharist is the mutual union of the members of Christ with one another. In short, the Eucharist is called the sacrament of unity and of peace.⁹⁵ The Eucharist brings about a union of wills around the highest good, the very notion of true concord.⁹⁶

Although it should not be thought of as a different effect from the communal (since both are caused and lived by charity), the Eucharist as sacrament also causes interior peace by communicating to the recipient a participation in the very peace of Christ and ultimately of God himself.⁹⁷ According to Aquinas, not only was Christ’s time the time of greatest peace, did he come to restore peace, and is peace found in his coming, but Christ is also the way of peace and a share

⁹¹ ST III, q. 79, a. 1.

⁹² ST III, q. 73, a. 3, corp.

⁹³ In IV sent. d. 8, q. 1, a. 3, qc. 1, sc 1.

⁹⁴ ST III q. 73, a. 4, corp.

⁹⁵ Garrigou-Lagrange concurs and claims that, according to Aquinas, the Eucharist causes peace by uniting all Christians in the profession of one faith. In other words, the Eucharist is like supernatural wisdom and teaches the proper *ordo* of life, an order necessary for true peace. Likewise, it unites the hearts of all the faithful by strengthening charity, which is the very bond of the Church. Furthermore, all the members of the Christian family are united in the Eucharist in common worship. The diverse classes are united as well as the diverse peoples. All this can only be accomplished by causing charity; see Reginald Garrigou-Lagrange, *De Eucharistia: Accedunt de Pœnitentia Quaestiones Dogmaticæ: Commentarius in Summam Theologicam S. Thomæ* (Turin, IT: R. Berruti, 1943).

⁹⁶ The citations in this footnote are taken from Emery, “The Ecclesial Fruit of the Eucharist,” 161n27. ST III q. 67, a. 2; q. 73, a. 2, s.c.; q. 73, a. 4; q. 80, a. 5, ad 2; q. 82, a. 2, arg. 3 and ad 3; q. 83, a. 4, corp. and ad 3.

⁹⁷ In de divinis nominibus, ch. 11, lec. 1.

of the very peace of Christ is communicated to believers in the Eucharist:⁹⁸ “Christ is called the God of peace because he is the giver of peace and one who loves. . . . He is also the author of peace. . . . He also dwells in peace.”⁹⁹ In short, God pours peace into the world through Jesus Christ.¹⁰⁰

Put simply, Eucharistic reception communicates the peace of Christ by uniting the believer to Christ. Union with Christ in the Eucharist not only brings humans together externally but also properly orders the subjective desires and faculties toward God the Trinity, the one supreme good. Now, as we saw earlier, union with God is the *sine qua non* of true interior peace. Hence, the Eucharist is the true cause of peace. Put another way, the Eucharist augments and moves toward peace because of what it contains.¹⁰¹

Eucharist not only causes peace directly by uniting humans to God and ordering their faculties and desires *ad unum*. It also wards off the impediments to peace, obstacles both within and without that disturb proper order and rest.¹⁰² The Eucharist forgives venial sin, which diminishes the fervor of charity and thus peace. It preserves from future sins, sins that would disorder the soul and diminish peace. It even indirectly counters the *fomes* of sin, the very inclination to sin, which is a cause of conflict. Likewise, it forgives punishment, which is contrary to the will achieving the good and, thus, contrary to peace. Finally, the Eucharist wards off the outward assaults of demons who hinder proper love of God and neighbor, the very foundations of peace. By strengthening charity, the love of God and neighbor and source of unity, the Eucharist both causes peace directly and wards off all the agents of conflict.¹⁰³ Put differently, the Eucharist sustains and restores peace.¹⁰⁴

⁹⁸ *Super Psalmos* 13 (Parma no. 5). For more on the ontological exemplarity of Christ see Thomas Ryan, *Thomas Aquinas as Reader of the Psalms* (Notre Dame, IN: University of Notre Dame Press, 2000), 81–105.

⁹⁹ *Super II Cor* 13, lec. 3 (Marietti no. 540): “sed ideo Christus dicitur Deus pacis, quia est dator pacis et amator. . . . Ipse etiam est auctor pacis. . . . Ipse in pace habitat.”

¹⁰⁰ *In de divinis nominibus*, ch. 11, lec. 3.

¹⁰¹ *ST* III, q. 79, a. 4; Hoffman, “Eucharistia ut Sacramentum Pacis,” 164.

¹⁰² Hoffman, “Eucharistia ut Sacramentum Pacis,” 166.

¹⁰³ At least inasmuch as these are contained in the Church and in the mind. See *Super Phil* 4, lec. 1 (Marietti no. 159); Emery, “The Ecclesial Fruit of the Eucharist,” 162–63; and *ST* II-II, q. 29, a. 3, ad 2.

¹⁰⁴ Hoffman, “Eucharistia ut Sacramentum Pacis,” 164.

Certainly, the peace attained by the Eucharist, both internal and external, is imperfect in this life; the perfect peace of Christ is only in the life to come. But here also one can see the deep resonances between the Eucharist and peace. Indeed, it is no coincidence that both show the tension of realized eschatology. The peace believers have now is the in-breaking of perfect peace and a participation in the very peace of Christ. As Aquinas says, “everlasting peace, spiritual peace, begins here and is completed there.”¹⁰⁵

The Eucharist likewise causes the other virtues necessary for peace. This obtains not only efficiently by its augmenting of habitual grace, which breaks forth in the soul as the infused virtues, but also by exemplarity. For example, the liturgy teaches wisdom. Inasmuch as the Gospel is proclaimed at the liturgy, it informs the believer of true order, for “truly, the purpose of the Gospel is peace in Christ.”¹⁰⁶ Aquinas claims that “the advantage [his] teaching gives is peace.”¹⁰⁷ The Eucharist also concerns justice but goes beyond it by charity. It teaches the participant not only to give the other his due but also to desire the other’s due as if it were one’s own.

Given these resonances between the Eucharist and peace, it does not seem to be a stretch to say that the very purpose of the Eucharist is peace. This was shown above but could also be argued in multiple ways. For example, the purpose of Christ’s coming was to bring peace, which was accomplished by the sacrifice of the Cross. Now, that same sacrifice is numerically identical with the Eucharist, and hence, the Eucharist too has the same purpose: to bring peace. Another way of arguing this would be to follow Aquinas’s claim that the purpose of this sacrament is its use by the faithful, their sanctification.¹⁰⁸ Now, sanctification is simply another word in Aquinas for living proper order, since the saint is “one who has peace amid this life, even in spite of troubles.”¹⁰⁹ Hence, the purpose of the Eucharist is to bring peace between all without distinction and to give the heart rest without end. Moreover, since all the other sacraments are ordered to the Eucharist as an end, all the sacraments are ordered toward peace.¹¹⁰ Hence, I do not think it is a stretch, even though Aquinas

¹⁰⁵ *Super II Thess* 3, lec. 2 (Marietti no. 89).

¹⁰⁶ Ibid.

¹⁰⁷ *Super Ioan* 16, lec. 8 (Marietti no. 2174): “utilitas doctrinae est pax.”

¹⁰⁸ *ST* III, q. 60, a. 5; q. 63, a. 6.

¹⁰⁹ *Super Ioan* 16, lec. 8 (Marietti no. 2174).

¹¹⁰ *ST* III, q. 65, a. 3, corp.; *In IV sent.* d. 8, q. 1, a. 2, qc. 2, ad 4: The Eucharist

never calls the Eucharist the sacrament of peace, to say it is implicit in his thought. The Eucharist is truly the food of peace.¹¹¹ **N-V**

“has all grace and all the effects of the others sacraments singularly.”

¹¹¹ One might also say that the Eucharist is relevant for natural and worldly peace in the following way. One who desires an effect desires its necessary cause. Now, since Christ is the sole cause of perfect peace, and since all desire peace by desiring anything whatsoever, all implicitly desire Christ in the Eucharist by desiring anything whatsoever. Of course, this would be an elicited desire.