

## Whether the invisible mission is to all who participate grace?

Ad sextum sic proceditur. Videtur quod missio invisibilis non fiat ad omnes qui sunt participes gratiae. Patres enim veteris testamenti gratiae participes fuerunt. Sed ad illos non videtur fuisse facta missio invisibilis, dicitur enim Ioan. VII, nondum erat spiritus datus, quia nondum erat Iesus glorificatus. Ergo missio invisibilis non fit ad omnes qui sunt participes gratiae.

Praeterea, profectus in virtute non est nisi per gratiam. Sed missio invisibilis non videtur attendi secundum profectum virtutis, quia profectus virtutis videtur esse continuus, cum caritas semper aut proficiat aut deficiat; et sic missio esset continua. Ergo missio invisibilis non fit ad omnes participes gratiae.

Praeterea, Christus et beati plenissime habent gratiam. Sed ad eos non videtur fieri missio, quia missio fit ad aliquid distans; Christus autem, secundum quod homo, et omnes beati perfecte sunt uniti Deo. Non ergo ad omnes participes gratiae fit missio invisibilis.

Praeterea, sacramenta novae legis continent gratiam. Nec tamen ad ea dicitur fieri missio invisibilis. Non ergo ad omnia quae habent gratiam, fit missio invisibilis.

Sed contra est quod, secundum Augustinum, missio invisibilis fit ad sanctificandam creaturam. Omnis autem creatura habens gratiam sanctificatur. Ergo ad omnem creaturam huiusmodi fit missio invisibilis.

Respondeo dicendum quod, sicut supra dictum est, missio de sui ratione importat quod ille qui mittitur vel incipiat esse ubi prius non fuit, sicut accidit in rebus creatis; vel incipiat esse ubi prius fuit, sed quodam modo novo, secundum quod missio attribuitur divinis personis. Sic ergo in eo ad quem fit missio, oportet duo considerare, scilicet inhabitationem gratiae, et innovationem quandam per gratiam. Ad omnes ergo fit missio invisibilis, in quibus haec duo inveniuntur.

**Objection 1:** It would seem that the invisible mission is not to all who participate grace. For the Fathers of the Old Testament had their share of grace. Yet to them was made no invisible mission; for it is said ([Jn. 7:39](#)): "The Spirit was not yet given, because Jesus was not yet glorified." Therefore the invisible mission is not to all partakers in grace.

**Objection 2:** Further, progress in virtue is only by grace. But the invisible mission is not according to progress in virtue; because progress in virtue is continuous, since charity ever increases or decreases; and thus the mission would be continuous. Therefore the invisible mission is not to all who share in grace.

**Objection 3:** Further, Christ and the blessed have fullness of grace. But mission is not to them, for mission implies distance, whereas Christ, as man, and all the blessed are perfectly united to God. Therefore the invisible mission is not to all sharers in grace.

**Objection 4:** Further, the Sacraments of the New Law contain grace, and it is not said that the invisible mission is sent to them. Therefore the invisible mission is not to all that have grace.

**On the contrary,** According to Augustine (*De Trin.* iii, 4; xv, 27), the invisible mission is for the creature's sanctification. Now every creature that has grace is sanctified. Therefore the invisible mission is to every such creature.

**I answer that,** As above stated ([Articles \[3\],4,5](#)), mission in its very meaning implies that he who is sent either begins to exist where he was not before, as occurs to creatures; or begins to exist where he was before, but in a new way, in which sense mission is ascribed to the divine persons. Thus, mission as regards the one to whom it is sent implies two things, the indwelling of grace, and a certain renewal by grace. Thus the invisible mission is sent to all in whom are to be found these two conditions.

Ad primum ergo dicendum quod missio invisibilis est facta ad patres veteris testamenti. Unde dicit Augustinus, IV de Trin., quod secundum quod filius mittitur invisibiliter, fit in hominibus aut cum hominibus; hoc autem antea factum est in patribus et prophetis. Quod ergo dicitur, nondum erat datus spiritus, intelligitur de illa datione cum signo visibili, quae facta est in die Pentecostes.

Ad secundum dicendum quod etiam secundum profectum virtutis, aut augmentum gratiae, fit missio invisibilis. Unde Augustinus dicit, IV de Trin., quod tunc cuiquam mittitur filius, cum a quoquam cognoscitur atque percipitur, quantum cognosci et percipi potest pro captu vel proficientis in Deum, vel perfectae in Deo animae rationalis. Sed tamen secundum illud augmentum gratiae praecipue missio invisibilis attenditur, quando aliquis proficit in aliquem novum actum, vel novum statum gratiae, ut puta cum aliquis proficit in gratiam miraculorum aut prophetiae, vel in hoc quod ex fervore caritatis exponit se martyrio, aut abrenuntiat his quae possidet, aut quodcumque opus arduum aggreditur.

Ad tertium dicendum quod ad beatos est facta missio invisibilis in ipso principio beatitudinis. Postmodum autem ad eos fit missio invisibilis, non secundum intensionem gratiae, sed secundum quod aliqua mysteria eis revelantur de novo, quod est usque ad diem iudicii. Quod quidem augmentum attenditur secundum extensionem gratiae ad plura se extendentis. Ad Christum autem fuit facta invisibilis missio in principio suae conceptionis, non autem postea, cum a principio suae conceptionis fuerit plenus omni sapientia et gratia.

Ad quartum dicendum quod gratia est in sacramentis novae legis instrumentaliter, sicut forma artificiatum est in instrumentis artis, secundum quendam decursum ab agente in patiens. Missio autem non dicitur fieri nisi respectu termini. Unde missio divinae personae non fit ad sacramenta, sed ad eos qui per sacramenta gratiam suscipiunt.

**Reply to Objection 1:** The invisible mission was directed to the Old Testament Fathers, as appears from what Augustine says (De Trin. iv, 20), that the invisible mission of the Son "is in man and with men. This was done in former times with the Fathers and the Prophets." Thus the words, "the Spirit was not yet given," are to be applied to that giving accompanied with a visible sign which took place on the day of Pentecost.

**Reply to Objection 2:** The invisible mission takes place also as regards progress in virtue or increase of grace. Hence Augustine says (De Trin. iv, 20), that "the Son is sent to each one when He is known and perceived by anyone, so far as He can be known and perceived according to the capacity of the soul, whether journeying towards God, or united perfectly to Him." Such invisible mission, however, chiefly occurs as regards anyone's proficiency in the performance of a new act, or in the acquisition of a new state of grace; as, for example, the proficiency in reference to the gift of miracles or of prophecy, or in the fervor of charity leading a man to expose himself to the danger of martyrdom, or to renounce his possessions, or to undertake any arduous work.

**Reply to Objection 3:** The invisible mission is directed to the blessed at the very beginning of their beatitude. The invisible mission is made to them subsequently, not by "intensity" of grace, but by the further revelation of mysteries; which goes on till the day of judgment. Such an increase is by the "extension" of grace, because it extends to a greater number of objects. To Christ the invisible mission was sent at the first moment of His conception; but not afterwards, since from the beginning of His conception He was filled with all wisdom and grace.

**Reply to Objection 4:** Grace resides instrumentally in the sacraments of the New Law, as the form of a thing designed resides in the instruments of the art designing, according to a process flowing from the agent to the passive object. But mission is only spoken of as directed to its term. Hence the mission of the divine person is not sent to the sacraments, but to those who receive grace through the sacraments.