

南山大学
社会人入学審査

問題集

2026年度

NANZAN
UNIVERSITY

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2026年度南山大学社会人入学審査 問題「小論文」

時間 90分 配点 100点 (2025年10月18日実施)

<人文学部 キリスト教学科>

問1。

以下の文章から、トマス・アクィナスの秘跡 (sacrament) のしるし性、機能、因果性、効力の要旨を日本語で書いてください (700字程度) (60点)。

[Thomas Aquinas] assigns sacraments to the general category of signs (S. Th. q. 60, a.1c); “sacrament’ is properly applied . . . to that which is a sign of a sacred reality inasmuch as it has the property of sanctifying men” (q. 60, a. 2a). With regard to the function a sacrament has in sanctification Aquinas argues that it is the “actual cause” of sanctification because it is an experience of Christ’s passion, it is the “form” of sanctification because it endows the participant with grace and virtues, and it is the “ultimate end” which sanctification is to achieve, that is, eternal life. Aquinas shows his reliance on the liturgy of sacraments when he states that “as a sign a sacrament has a threefold function. It is at once commemorative of that which has gone before, namely the passion of Christ, demonstrative of that which is brought about in us through the passion of Christ, namely grace, and prognostic, i.e. a foretelling of future glory” (q. 60, a, 3c).

When Aquinas describes how sacraments as signs cause grace he distinguishes between two kinds of efficient causes, principal and instrumental. Since only God can produce the effect of sanctification . . . , he alone can be called a principal cause. Thus sacraments are instrumental causes; they work only in virtue of the impetus given them by the principal agent, God (q. 62, a. 1c). Through the use of material things (e.g. water) sacraments produce effects on that which it touches (washing) and in the soul of the person washed (grace). Sacraments do this by the power from Christ’s passion (q. 62, a. 6c).

問2。

以下の文章から、秘跡を執り行う者の不徳は秘跡の効力を左右することがないというトマス・アクィナスの議論の神学を日本語で述べてください (500字程度) (40点)。

[According to Aquinas, sacraments] produce two effects: they are remedies for

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sin and “bring the soul to its fullness in things pertaining to the worship of God in terms of the Christian life as a ritual expression of this” (q. 63. a. 1c). This deputation to worship derived from initiation and orders is evidenced by a “spiritual character” (q. 63, a. 1c). For Aquinas sacramental character “consists in a certain participation in Christ’s priesthood present in his faithful . . . Just as Christ has the full power of a spiritual priesthood so his faithful are brought into configuration to him in that they share in a certain spiritual power relating to the sacraments and the things pertaining to divine worship” (q. 63, a. 5c). For Aquinas this character is spiritual, is granted in baptism, confirmation and orders and “remains indelibly in the soul.” This understanding of character leads him to consider the minister as instrument in sacraments through which God works as principal agent (q. 64. a. 1c). This distinction enables Aquinas to follow Augustine’s position that even evil ministers can confer sacraments; they can do so because they act in virtue of the power of God. Thus he is faithful to the prevailing doctrine of *opus operatum* (the value of the sacrament comes from the fact that the sacramental rite is “done” independent of the dispositions of the minister (q. 64, a. 5c).

出典 : Kevin W. Irwin, “Sacrament” in *The New Dictionary of Theology*, eds. Joseph A. Komonchak, Mary Collins, and Dermot A. Lane (Wilmington, Delaware: Michael Glazier, Inc., 1987), 915-917.

省略の説明 :

「S. Th.」は *Summa Theologica* であり、日本語では『神学大全』です。

「q.」は question であり、日本語では「問」です。

「a.」は article であり、日本語で「条」です。

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