

The Westminster *Larger Catechism* refers to both administrators and recipients:

"Q. 161. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.

Q. 171. How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?

A. They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer."

Quenstedt is quoted by Schmid as saying:

The Sacraments do not belong to the man who dispenses them, but to God, in whose name they are dispensed, and therefore the gracious efficacy and operation of the Sacrament depend on God alone, I Cor. 3:5, and not on the character or quality of the minister. The dispute about the intention of the minister is more intricate. Propriety requires that he who administers the Sacraments should bring to the altar a good intention of performing what God has commanded and instituted; a mind not wandering but collected and fixed. It is absolutely necessary that the intention of Christ be observed in the external act. I say in the external act, for the intention of the minister to perform the internal act is not necessary; that is performed by the Church."

-- Heinrich Schmid, p. 531.

c. The official standing of the administrator

The *Westminster Confession of Faith* takes the following position:

Chapter 28, section 2 -- "The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto."

Chapter 29, section 3 -- "The Lord Jesus hath, in his ordinance, appointed His ministers to declare His word of institution to the