

course ; all his dealings and proceedings such towards true converts, as have even filled the grave writings of holy men with these and the like most sweet sentences : " Repentance " (if I may so speak¹) stoppeth God in his way, when being " provoked by crimes past he cometh to revenge them with " most just punishments ; yea, it tieth as it were the hands " of the avenger, and doth not suffer him to have his will." Again, " ²The merciful eye of God towards men hath no " power to withstand penitency, at what time soever it comes " in presence." And again, " God doth not take it so in evil " part, though we wound that which he hath required us to " keep whole, as that after we have taken hurt there should " be in us no desire to receive his help." Finally, lest I be carried too far in so large a sea, " There was never any man " condemned of God but for neglect, nor justified except he " had care, of repentance."

[4.] From these considerations, setting before our eyes our inexcusable both unthankfulness in disobeying so merciful, and foolishness in provoking so powerful a God, there ariseth necessarily a pensive and corrosive desire that we had done otherwise ; a desire which suffereth us to foreslow no time, to feel no quietness within ourselves, to take neither sleep nor food with contentment, never to give over supplications, confessions, and other penitent duties, till the light of God's reconciled favour shine in our darkened soul.

Fulgentius asking the question, why David's confession should be held for effectual penitence, and not Saul's ; answereth³, that the one hated sin, the other feared only punish-

ment in this world : Saul's acknowledgment of sin was fear, David's both fear and also love. This was the fountain of Peter's tears, this the life and spirit of David's eloquence, in those most admirable hymns entitled Penitential, where the words of sorrow for sin do melt the very bowels of God^k remitting it, and the comforts of grace in remitting sin carry him which sorrowed rapt as it were into heaven with ecstasies of joy and gladness. The first motive of the Ninivites unto repentance was their belief in a sermon of fear, but the next and most immediate, an axiom of love¹ ; " Who can tell " whether God will turn away his fierce wrath, that we perish " not ? " No conclusion such as theirs, " Let every man turn " from his evil way," but out of premises such as theirs were, fear and love. Wherefore the well-spring of repentance is faith, first breeding fear, and then love ; which love causeth hope, hope resolution of attempt² ; " I will go to my Father, " and say, I have sinned against heaven and against thee ; " that is to say, I will do what the duty of a convert requireth.

[5.]¹ Now in a penitent's or convert's duty, there are included, first, the aversion of the will from sin³ ; secondly, the submission of ourselves to God by supplication and prayer ; thirdly, the purpose of a new life, testified with present works of amendment : which three things do very well seem to be comprised in one definition, by them which handle repentance, as a virtue that hateth, bewaileth, and sheweth a purpose to amend sin. We offend God in thought, word, and deed. To the first of which three, they make contrition ; to the second, confession ; and to the last, our works of satisfaction, answerable.

^mContrition doth not here import those sudden pangs and convulsions of the mind which cause sometimes the most forsaken of God to retract their own doings ; it is no natural passion or anguish, which riseth in us against our wills, but a deliberate aversion of the will of man from sin ; which being always accompanied with grief, and grief oftentimes partly with tears, partly with other external signs, it hath been thought, that in these things contrition doth chiefly consist :

^k God's D.¹ vi. D.^m vii. D.¹ Jon. c. iii. 9.² [Luke xv. 18.]³ Senten. lib. 4. d. 14.

¹ Cassian. Col. 20. c. 4. [Bibl. Patr. Colon. t. v. p. 2. 206. " Ita ut " Deo, præteritis facinoribus offenso, " jamque justissimam pœnam pro " tantis criminibus inferenti, (si dici " fas est) quodammodo obsistat, et " quasi inviti (ut ita dixerim) dex- " tram suspendat ultoris."]
² Basil. Episc. Seleuc. (circ. 451,) p. 106, [ed. Commelin. 1596.] Φιλάν-
 θρωπον βλέμμα προσιοῦσαν αἰδεῖται
 μέτανοιαν. Chry. in 1 Cor. Hom. 8.
 [§ 4. t. x. p. 71 C. ed. Bened.] Οὐ
 τὸ τρωθῆναι οὕτω δεινόν, ὥς τὸ τρωθέντα
 μὴ βούλεσθαι θεραπεύεσθαι. Marc.
 Erem. († circ. 410) [de Pœnit. ap.

Biblioth. Patr. Par. 1624, t. i. p.
 915 D.] Οὐδεὶς κατεκρίθη, εἰ μὴ μετα-
 νοίας κατεφρόνησε, καὶ οὐδεὶς ἐδικαιώθη,
 εἰ μὴ ταύτης ἐπεμελήσατο.

³ Fulg. (Bp. of Ruspe, 467-533,) de Remis. Peccat. lib. ii. cap. 15.
 [" Ecce Saul dixit, Peccavi ; David
 " quoque dixit, Peccavi. Cum ergo
 " in confessione peccati utriusque
 " una vox fuerit, cur non una est
 " utriusque concessa remissio ? nisi
 " quia in similitudine confessionis
 " videbat Deus dissimilitudinem vo-
 " luntatis." in Bibl. Patr. Colon. vi.
 119.]

whereas the chiefest thing in contrition is that alteration whereby the will, which was before delighted with sin, doth now abhor and shun nothing more. But forasmuch as we cannot hate sin in ourselves without heaviness and grief, that there should be in us a thing of such hateful quality, the will averted from sin must needs make the affection suitable; yea, great reason why it should so do: for sith the will by conceiving sin hath deprived the soul of life; and of life there is no recovery without repentance, the death of sin; repentance not able to kill sin, but by withdrawing the will from it; the will impossible to be withdrawn, unless it concur with a contrary affection to that which accompanied it before in evil: is it not clear that as an inordinate delight did first begin sin, so repentance must begin with a just sorrow, a sorrow of heart, and such a sorrow as renteth the heart; neither a feigned nor a slight^a sorrow; not feigned, lest it increase sin; nor slight, lest the pleasures of sin overmatch it.

[6.] Wherefore of Grace, the highest cause from which man's penitency doth proceed; of faith, fear, love, hope, what force and efficiency they have in repentance; of parts and duties thereunto belonging, comprehended in the schoolmen's definitions; finally, of the first among those duties, contrition, which disliketh and bewaileth iniquity, let this suffice.

° And because God will have offences by repentance not only abhorred within ourselves, but also with humble supplication displayed before him, and a testimony of amendment to be given, even by present works, worthy repentance, in that they are contrary to those we renounce and disclaim: although the virtue of repentance do require that her other two parts, confession and satisfaction, should here follow; yet seeing they belong as well to the discipline as to the virtue of repentance, and only differ for that in the one they are performed to man, in the other to God alone; I had rather distinguish them in joint handling, than handle them apart, because in quality and manner of practice they are distinct^p.

IV.^q Our Lord and Saviour in the sixteenth of St. Matthew's Gospel giveth his Apostles regiment in general over God's Church¹. For they that have the keys of the kingdom of

^a nor slight E. ° viii. D. ^p A space of half a page is left here in D. ^q i. D.

¹ Matt. xvi. 19.

heaven are thereby signified to be stewards of the house of God, under whom they guide, command, judge, and correct his family. The souls of men are God's treasure, committed to the trust and fidelity of such as must render a strict account for the very least which is under their custody. God hath not invested them with power to make a revenue thereof, but to use it for the good of them whom Jesus Christ hath most dearly bought.

And because their office herein^r consisteth of sundry functions, some belonging to doctrine, some to discipline, all contained in the name of the Keys; they have for matters of discipline, as well litigious as criminal, their courts and consistories erected by the heavenly authority of his most sacred voice, who hath said, *Dic Ecclesiæ*, Tell the Church¹: against rebellious and contumacious persons which refuse to obey their sentence, armed they are with power to eject such out of the Church, to deprive them of the honours, rights, and privileges of Christian men, to make them as heathen and publicans, with whom society was hateful.

Furthermore, lest their acts should be slenderly accounted of, or had in contempt, whether they admit to the fellowship of saints or seclude from it, whether they bind offenders or set them again at liberty, whether they remit or retain sins, whatsoever is done by way of orderly and lawful proceeding, the Lord himself hath promised to ratify. This is that grand original warrant, by force whereof the guides and prelates in God's Church, first his Apostles², and afterwards others following them successively³, did both use and uphold that discipline, the end whereof is to heal men's consciences, to cure their sins, to reclaim offenders from iniquity, and to make them by repentance just.

Neither hath it of ancient time for any other respect been accustomed to bind by ecclesiastical censures, to retain so bound till tokens of manifest repentance appeared, and upon apparent repentance to release, saving only because this was received as a most expedient method for the cure of sin.

[2.]^s The course of discipline in former ages reformed open

^r therein E.

^s ii. D.

¹ Matt. xviii. 17.

² Matt. xviii. 18; John xx. 23;

¹ Cor. v. 3; ² Cor. ii. 6.

³ 1 Tim. i. 20.

stituted by Christ, practised by the Fathers, converted by the Schoolmen into a Sacrament: and of Confession; that which belongeth to the virtue of repentance, that which was used among the Jews, that which the Papacy imagineth a Sacrament, and that which ancient discipline practised.

transgressors by putting them unto offices of open penitence ; especially confession, whereby they declared their own crimes in the hearing of the whole Church, and were not from the time of their first convention capable of the holy mysteries of Christ, till they had solemnly discharged this^t duty.

Offenders in secret, knowing themselves altogether as unworthy to be admitted to the Lord's table, as the others^u which were withheld, being also persuaded, that if the Church did direct them in the offices of their penitency, and assist them with public prayer, they should more easily obtain that they sought, than by trusting wholly to their own endeavours ; finally, having no impediment to stay them from it but bashfulness, which countervailed not the former inducements, and besides was greatly eased by the good construction which the charity of those times gave to such actions, wherein men's piety and voluntary care to be reconciled to God, did purchase them much more love, than their faults (the testimonies of common frailty) were able to procure disgrace ; they made it not nice to use some one of the ministers of God, by whom the rest might take notice of their faults, prescribe them convenient remedies, and in the end after public confession, all join in prayer unto God for them.

[3.] The first beginners of this custom had the more followers, by means of that special favour which always was with good consideration shewed towards voluntary penitents above the rest. But as professors of Christian belief grew more in number, so they waxed worse, when kings and princes had submitted their dominions unto the sceptre of Jesus Christ, by means whereof persecution ceasing, the Church immediately became subject to those evils which peace and security bringeth forth ; there was not now that love which before kept all things in tune, but every where schisms, discords, dissensions amongst men, conventicles of heretics, bent more vehemently against the sounder and better sort than very infidels and heathens themselves ; faults not corrected in charity, but noted with delight, and kept for malice to use when deadliest opportunities should be offered. Whereupon, forasmuch as public confessions became dangerous and prejudicial to the safety of well-minded men, and in divers

^t their.^u other E.

respects advantageous to the enemies of God's Church, it seemed first unto some, and afterwards generally, requisite, that voluntary penitents should surcease from open confession.

* Instead whereof, when once private and secret confession had taken place with the Latins, it continued as a profitable ordinance, till the Lateran council¹ had decreed, that all men once in a year at the least should confess themselves to the priest. So that being thus made a thing^v both general and also necessary, the next degree of estimation whereunto it grew, was to be honoured and lifted up to the nature of a sacrament ; that as Christ did institute Baptism to give life, and the Eucharist to nourish life, so Penitency^z might be thought a sacrament ordained to recover life, and Confession a part of the sacrament.

They define therefore their private penitency^z to be "a sacrament of remitting sins after baptism:" the virtue of repentance, "a detestation of wickedness³, with full purpose "to amend the same, and with hope to obtain pardon at "God's hands." Wheresoever the Prophets cry *Repent*, and in the Gospel Saint Peter maketh the same exhortation to the Jews as yet unbaptized, they will have the virtue of repentance only to be understood ; the sacrament, where he adviseth Simon Magus to repent, because the sin of Simon Magus was after baptism.

Now although they have only external repentance for a sacrament, internal for a virtue, yet make they sacramental repentance nevertheless to be composed of three parts, contrition, confession, and satisfaction : which is absurd ; because

^x iii. D.^v a thing thus made E.^z Penitence E.

¹ [Concil. Later. iv. A. D. 1215, under Innocent III. can. 21. "Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata confiteatur fideliter, saltem semel in anno, proprio sacerdoti et in-junctam sibi poenitentiam studeat pro viribus adimplere, suscipiens reverenter ad minus in Pascha Eucharistiæ sacramentum." t. xi. p. 172, 3.]

² Soto [Spanish Dominican, 1494-1560,] in iv. Sent. d. 14. q. 1. art. 1. ["Est enim poenitentia, sacramentum remissionis peccatorum quæ post baptismum committuntur." p. 344. ed. Douay, 1613.]

³ Idem, ead. dist. q. 2. art. 1. [p. 359. "Est detestatio, et odium, et abominatio commissi peccati, cum firmo proposito emendandi vitam, spe veniæ divinitus obtinendæ. Hæc namque pro poenitentiae virtutis definitione habenda est."]

contrition, being an inward thing, belongeth to the virtue and not to the sacrament of repentance, which must consist of external parts, if the nature thereof be external. Besides, which is more absurd, they leave out absolution; whereas some of their school-divines¹, handling penance in the nature of a sacrament, and being not able to espy the least resemblance of a sacrament save only in absolution (for a sacrament by their doctrine must both signify and also confer or bestow some special divine grace), resolved themselves, that the duties of the penitent could be but mere preparations to the sacrament, and that the sacrament itself was wholly in absolution. And albeit Thomas with his followers have thought it safer, to maintain as well the services of the penitent, as the words of the minister, necessary unto the essence of their sacrament; the services of the penitent, as a cause material; the words of absolution, as a formal²; for that by them all things else are perfected to the taking away of sin; which opinion now reigneth in all their schools, sithence the time that the council of Trent³ gave it solemn approbation; seeing they all make absolution, if not the whole essence, yet the very form whereunto they ascribe chiefly the whole force and operation of their sacrament; surely to admit the matter as a part, and not to admit the form, hath small congruity with reason.

Again, forasmuch as a sacrament is complete, having the matter and form which it ought, what should lead them to set down any other part^a of sacramental repentance, than confession and absolution, as Durandus⁴ hath done? For

^a parts E.

¹ Scot. [John Duns, Franciscan Schoolman, † 1308.] Sent. iv. d. 14. q. 4. ["Pono hanc rationem nominis: poenitentia est absolutio hominis poenitentis, facta certis verbis, cum debita intentione prolati a sacerdote, jurisdictionem habente ex institutione divina, efficaciter significantibus absolutionem animæ a peccato." t. ix. p. 81. ed. Wading. This reference is by Ussher.]

² [Tho. Aquin. Summ. Theol. p. iii. de Sacram. q. xxv. al. 84. art. iii. "Oportet quod ea quæ sunt ex parte poenitentis, sive sint verba

"sive facta, sint quædam materia hujus sacramenti, ea vero, quæ sunt ex parte sacerdotis, se habent per modum formæ." p. 291. Venet. 1596.]

³ Sess. xiv. c. 3. "Docet sancta Synodus sacramenti poenitentiae formam, in qua præcipue ipsius vis sita est, in illis ministri verbis positam esse, *Ego te absolvo*. Sunt autem quasi materia hujus sacramenti ipsius poenitentis actus, nempe contritio, confessio, et satisfactio."

⁴ [In iv. sent. d. xvi. q. 1. § 4. "Præter materiam et formam in sa-

touching satisfaction, the end thereof, as they understand it, is a further matter, which resteth after the sacrament administered, and therefore can be no part of the sacrament. Will they draw in contrition with satisfaction, which are no parts, and exclude absolution, a principal part, yea, the very complement, form, and perfection of the rest, as themselves account it?

[4.] But for their breach of precepts in art, it skilleth not, if their doctrine otherwise concerning penitency, and in penitency^b, touching confession, might be found true. "We say, let no man look for pardon, which doth smother and conceal sin, where in duty it should be revealed. The cause why God requireth confession to be made to him is, that thereby testifying a deep hatred of our own iniquities^d, the only cause of his hatred and wrath towards us, we might, because we are humble, be so much the more capable of that compassion and tender mercy, which knoweth not how to condemn sinners that condemn themselves. If it be our Saviour's own principle, that the conceit we have of our debt forgiven, proportioneth our thankfulness and love to him at whose hands we receive pardon¹, doth not God foresee, that they which with ill-advised modesty seek to hide their sin like Adam², that they which rake it up under ashes, and confess it not, are very unlikely to requite with offices of love afterwards the grace which they shew themselves unwilling to prize at the very time when they sue for it; inasmuch as their not confessing what crimes they have committed, is a plain signification, how loth they are that the benefit of God's most gracious pardon should seem great? Nothing more true than that of Tertullian³, "Confession doth as much abate the "weight of men's offences, as concealment doth make them

^b inpenitency D.

^c iv. D.

^d iniquity E.

"cramentis non est dare alias partes proprie dictas; sed contritio et satisfactio non sunt materia neque forma sacramenti poenitentiae: forma enim consistit in verbis absolutionis; materia vero siqua sit in verbis confessionis, quibus poenitens suam conscientiam aperit sacerdoti: ergo contritio et satisfactio non sunt partes sacramenti

"poenitentiae, proprie loquendo."]

¹ Luc. vii. 47.

² Job xxxi. 33.

³ "Tantum relevat confessio delictorum, quantum dissimulatio exaggrat. Confessio autem [enim] satisfactionis consilium est, dissimulatio contumaciae." Tertull. de Poenit. [c. 8. fin.]

"heavier. For he which confesseth hath a purpose to appease God; he, a determination to persist and continue obstinate, which keepeth them secret to himself." St. Chrysostom almost in the same words¹, "Wickedness is by being acknowledged lessened, and doth^e grow by being hid. If men having done amiss let it slip, as though they knew no such matter, what is there to stay them from falling often^f into one and the same evil? To call ourselves sinners avail^geth nothing, except we lay our faults in the balance, and take the weight of them one by one. Confess thy crimes to God, disclose thy transgressions before the^h Judge, by way of humble supplication and suit, if not with tongue, at the least with heart, and in this sort seek mercy. A general persuasion that thou art a sinner will neither so humble nor^h bridle thy soul, as if the catalogue of thy sins examined severally be continually kept in mind. This shall make thee lowly in thine own eyes, this shall preserve thy feet from falling, and sharpen thy desire towards all good things. The mind I know doth hardly admit such unpleasant remembrances, but we must force it, we must constrain it thereunto. It is safer now to be bitten with the memory, than hereafter with the torment of sin."

The Jews, with whom no repentance for sin is heldⁱ available without confession, either conceived in mind or uttered; which latter kind they call usually *יִיְיָ*, confession delivered by word of mouth²; had first that general confession which

^e doth but grow E. ^f often om. E. ^g thy E. ^h or D. ⁱ held om. E.

¹ Chry. hom. 30. in Epist. ad Hebr. [Opp. tom. iv. 589. 20. ed. Savil. ἀμαρτία γὰρ ὁμολογουμένη ἐλάττων γίνεται· μὴ ὁμολογουμένη δὲ, χεῖρων· ἂν γὰρ προσλάβῃ τὴν ἀναίσχυντίαν καὶ τὴν ἀγνωμοσύνην, οὐδέποτε στήσεται· πῶς δαὶ ὅλος ὁ τοιοῦτος δυνήσεται φυλάξασθαι πάλιν μὴ τοῖς αὐτοῖς περιπεσεῖν, ὁ τὸ πρότερον οὐκ εἰδὼς ὅτι ἡμαρτε; . . . μὴ ἀμαρτωλοὺς καλῶμεν ἑαυτοὺς μόνον, ἀλλὰ καὶ τὰ ἀμαρτήματα ἀναλογίζωμεθα, κατ' εἶδος ἕκαστον ἀναλέγοντες. οὐ λέγω σοι, ἐκπόμευσον σαυτὸν, οὐδὲ παρὰ τοῖς ἄλλοις κατηγορήσον· . . ἐπὶ τοῦ Θεοῦ ταῦτα ὁμολόγησον, ἐπὶ τοῦ δικαστοῦ ὁμολόγει τὰ ἀμαρτήματα, εὐχόμενος, εἰ καὶ μὴ τῇ γλώττῃ ἀλλὰ τῇ μνήμῃ, καὶ οὕτως ἀξίου ἐλεηθῆναι. . . . οὐ τοῦτο δὲ λέγω, εἴαν ἡς πεπεσμένος σαυτὸν ἀμαρτωλὸν εἶναι· οὐχ οὕτω τοῦτο δύναται ταπεινώσαι ψυχὴν, ὥς αὐτὰ ἐφ' ἑαυτὸν τὰ ἀμαρτήματα, καὶ κατ' εἶδος ἐξεταζόμενα· . . . οὐ φρονήσεις μέγα, οὐ περιπεσῇ πάλιν τοῖς αὐτοῖς, σφοδρότερος ἐσθὶ πρὸς τὰ ἀγαθὰ. . . . Οἶδα ὅτι οὐκ ἀνέχεται ἡ ψυχὴ τῆς μνήμης τῆς οὕτω πικρᾶς. ἀλλὰ ἀναγκάζωμεν αὐτὴν, καὶ βιάζομεθα· βέλτιον δύνεσθαι αὐτὴν τῇ μνήμῃ νῦν, ἢ κατ' ἐκείνον τὸν καιρὸν τῇ τιμωρίᾳ.]

² Levit. xvi. 21.

once every year was made, both severally by each of the people for himself upon the day of expiation, and by the priest for them all¹, acknowledging unto God² the manifold transgressions of the whole nation, his own personal offences likewise, together with the sins, as well of his family, as of the rest of his rank and order.

They had again their voluntary confessions, at all³ times and seasons, when men, bethinking themselves of their wicked conversation past, were resolved to change their course, the beginning of which alteration was still confession of sins.

Thirdly, over and besides these, the law imposed upon them also that special confession which they in their books call¹ *יְיָ עָלַי עֲוֹן מִיּוֹדָד*, confession of that particular fault for which we namely seek pardon at God's hands. The words of the law³ concerning confession in this kind are as followeth: "When a man or woman shall commit any sin that men commit, and transgress against the Lord, their sin which they have done" (that is to say, the very deed itself in particular) "they shall acknowledge." In Leviticus, after certain transgressions there mentioned, we read the like⁴: "When a man hath sinned in any one of these things, he shall then confess, how in that thing he hath offended." For such kind of special sins they had also special sacrifices, wherein the manner was, that the offender should lay his hands on the head of the sacrifice which he brought, and should there make confession to God, saying⁵, "Now, O Lord, that I have offended, committed sin and done wickedly in thy sight, this or this being my fault; behold I repent me, and am utterly ashamed of my doings; my posture is, never to return more to the same crime."

⁶ Finally, there was no man amongst them at any time,

³ at the times E.

¹ book call E.

¹ "All Israel is bound on the day of expiation to repent and confess." R. Mos. in lib. Mitsuothe haggadol. par. 2. præ. 16. [Comp. Tract. Teshuboth, c. ii. § 9. p. 52. ed. Clavering.]

² "On the day of expiation the high-priest maketh three express confessions." Idem, eodem loco. [E. gives this note as part of the

text. See Clavering's notes, p. 137. and Talmud, Cod. Joma, as cited by him.]

³ Num. v. 6.

⁴ Lev. v. 5.

⁵ Misne Tora, Tractatu Teshuba, cap. 1. [t. i. fol. 7. Venet. 1550.] et R. M. in lib. Misnoth, par. 2. cap. 16.

⁶ Mos. in Misnoth. par. 2. præ. 16. [This note in E. is part of the