

his own particulars whatsoever, and adjoining thereunto that affection which a contrite spirit worketh, embrace to as full effect the words of divine Grace, as if the same were severally and particularly uttered with addition of prayers, imposition of hands, or all the ceremonies and solemnities that might be used for the strengthening of men's affiance in God's peculiar mercy towards them? Such complements are helps to support our weakness, and not causes that serve to procure or produce his gifts. If with us there be "truth in the inward parts," as David speaketh, the difference of general and particular forms in confession and absolution is not so material, that any man's safety or ghostly good should depend upon it.

And for private confession and absolution it standeth thus with us :

The minister's power to absolve is publicly taught and professed, the Church not denied to have authority either of abridging or enlarging the use and exercise of that power, upon the people no such necessity imposed of opening their transgressions unto men, as if remission of sins otherwise were impossible¹; neither any such opinion had of the thing itself, as though it were either unlawful or unprofitable, saving^r only for these inconveniences, which the world hath by experience observed in it heretofore. And in regard thereof, the Church of England hitherto hath thought it the safer way to refer men's hidden crimes unto God and themselves only; howbeit, not without special caution for the admonition of such as come to the holy Sacrament, and for the comfort of such as are ready to depart the world.

First, because there are but few that consider how much that part of divine service which consisteth in partaking the holy Eucharist doth import their souls; what they lose by neglect thereof, and what by devout practice they might attain unto: therefore, lest carelessness of general confession

^r save E.

¹ As for private confession, "and especially the priest being abuses and errors set apart, we condemn it not, but leave it at liberty. Jewel, Defens. p. 156. [158. ed. 1611. "Abuses and errors removed, "public."]

should, as commonly it doth, extinguish all remorse of men's particular enormous crimes; our custom (whensoever men present themselves at the Lord's Table) is, solemnly to give them very fearful admonition^{*} what woes are perpendicularly hanging over the heads of such as dare adventure to put forth their unworthy hands to those admirable mysteries of life, which have by rare examples been proved conduits of irremediable death to impenitent receivers; whom therefore as we repel being known, so being not known we can but terrify. Yet with us, the ministers of God's most holy word and sacraments, being all put in trust with the custody and dispensation of those mysteries, wherein our communion is and hath been ever accounted the highest grace that men on earth are admitted unto, have therefore all equally the same power to withhold that sacred mystical food from notorious evil livers, from such as have any way wronged their neighbours, and from parties between whom there doth open hatred and malice appear, till the first sort have reformed their wicked life, the second recompensed them unto whom they were injurious, and the last condescended unto some course of Christian reconciliation, whereupon their mutual accord may ensue. In which cases, for the first branch of wicked life, and the^t last which is open enmity, there can arise no great difficulty about the exercise of his power: in the second, concerning wrongs, there may, if men shall presume to define or measure injuries according to their own conceits, depraved oftentimes as well by error as partiality, and that no less in the minister himself, than in any other of the people under him. The knowledge therefore which he taketh of wrongs must rise as it doth in the other two, not from his own opinion or conscience, but from the evidence of the fact which is committed; yea, from such evidence as neither doth admit denial nor defence. For if the offender having either colour of law to uphold, or any other pretence to excuse his own uncharitable and wrongful dealings, shall wilfully stand in defence thereof, it serveth as a bar to the power of the minister in this kind. ¹Because (as it is observed by men

^{*} themselves fearful E.

^t the om. D.

¹ "Nos a communione quen- "quamvis hæc prohibitio nondum
"quam prohibere non possumus, "sit mortalis, sed medicinalis, nisi

of very good judgment in these affairs) "although in this
"sort our separating of them be not to strike them with the
"mortal wound of excommunication, but to stay them rather
"from running desperately headlong into their own harm ;
"yet in us it is not^u to sever from the holy communion
"but such as are either found culpable by their own con-
"fession, or have been convicted in some public secular, or^x
"ecclesiastical court. For who is he that dare take upon
"him to be any man's both accuser and judge? ¹ Evil
"persons are not rashly, and as we list, to be thrust from
"communion with the Church ; insomuch that, if we cannot
"proceed against them by any orderly course of judgment,
"they are rather to be suffered for the time than molested.
"Many there are reclaimed, as Peter ; many, as Judas, known
"well enough, and yet tolerated ; many, which must remain
"undescried till the day of His appearance, by whom the
"secret corners of darkness shall be brought into open
"light."

Leaving therefore unto his judgment them whom we cannot stay from casting their own souls into so great hazard, we have in the other part of penitential jurisdiction, in our power and authority to release sin, joy on all sides, without trouble or molestation unto any. And if to give be a thing more blessed than to receive, are we not infinitely happier in being authorized to bestow the treasure of God, than when necessity doth constrain to withdraw the same ?

They which, during life and health, are never destitute of ways to delude^y repentance, do notwithstanding oftentimes, when their last hour draweth on, both feel that sting which before lay dead in them, and also thirst after such helps as

^u it is not in us E.^x or om. E.^y fors. elude. Fulm.

"aut sponte confessum, aut aliquo
"sive seculari sive ecclesiastico ju-
"dicio accusatum atque convictum.
"Quis enim sibi utrumque audet
"assumere, ut cuiquam ipse sit et
"accusator et iudex?" [Rhenan.
Admon. de Dogm. Tertull. [Basel.
1521. Paris 1566.] inter Opp. Tertull.
p. 903, ed. Par. 1635.]

¹ "Non enim temere et quodam-
"modo libet, [quomodolibet?] sed
"per iudicium, ab Ecclesiæ com-

"munione separandi sunt mali, ut
"si per iudicium auferri non pos-
"sint, tolerantur potius, velut pa-
"leæ cum tritico." [et paullo supra.]
"Multi corriguntur, ut Petrus ;
"multi tolerantur, ut Judas ; multi
"nesciuntur, donec veniat Domi-
"nus, et illuminabit abscondita te-
"nebrarum." Rhenan. [Beatus Rhe-
nanus 1485-1547] admonit. de
dogmat. Tertull. [Ibid.]

have been always till then unsavoury. St. Ambrose's words touching late repentance are somewhat hard¹, "If a man be
"penitent and receive absolution (which cannot in that case
"be denied him) even at the very point of death, and so
"depart, I dare not affirm he goeth out of the world well ; I
"will counsel no man to trust to this, because I am loth to
"deceive any man, seeing I know not what to think of it.
"Shall I judge such a one a castaway? Neither will I
"avouch him safe. All I am able to say, is, Let his estate
"be left to the will and pleasure of Almighty God. Wilt
"thou be therefore clearly^z delivered of all doubt? Repent
"while yet thou art healthy and strong. If thou defer it till
"time give no longer possibility of sinning, thou canst not be
"thought to have left sin, but rather sin to have forsaken
"thee." Such admonitions may in their time and place be
"necessary, but in no wise prejudicial to the generality of God's
"own high and heavenly promise, "Whosoever a sinner doth
"repent from the bottom of his heart, I will put out all his
"iniquity." And of this, although it hath pleased God not to
"leave to the world any multitude of examples, lest the care-
"less should too far presume ; yet one he hath given, and that
"most memorable, to withhold from despair in the mercies of
"God, at what instant soever man's unfeigned conversion be
"wrought. Yea, because to countervail the fault of delay,
"there are in the latest repentance oftentimes the surest tokens
"of sincere dealing ; therefore upon special confession made to
"the minister of God, he presently absolveth in this case the
"sick party from all his sins by that authority which Jesus
"Christ hath committed unto him, knowing that God respecteth

^z clearly om. E.

¹ Lib. iii. de Pœnit. [called in the
old editions of St. Ambrose, "Ex-
hortatio ad Pœnitentiam :"] but
omitted by the Benedictine editors
on the ground of its being found
word for word in St. Augustin's
Works, t. v. 1506-8, Hom. cccxciii :
ascribed by some to Cæsarius of
Arles. "Qui positus in ultima ne-
cessitate ægritudinis suæ acceperit
"pœnitentiam, et mox reconciliatus
"fuerit, et vadit, i.e. exit de corpore ;
"fateor vobis, non illi negamus
"quod petit, sed non præsumo di-

"cere quia bene hinc exit. Non
"præsumo, non polliceor, non dico,
"non vos fallo, non vos decipio,
"non vobis promitto . . . Nunquid
"dico, damnabitur? non dico : sed
"nec liberabitur dico. . . Prorsus
"nescio de Dei voluntate. Vis te
"frater a dubio liberari? vis quod
"incertum est evadere? Age pœni-
"tentiam dum sanus es. . . Si autem
"tunc agere vis ipsam pœnitentiam
"quando peccare jam non potes,
"peccata te dimiserunt, non tu
"illa."]

not so much what time is spent, as what truth is shewed in repentance.

[16.]^a In sum, when the offence doth stand only between God and man's conscience, the counsel is good which St. Chrysostom giveth¹: "I wish thee not to bewray thyself "publicly, nor to accuse thyself before others. I wish thee "to obey the Prophet, who saith, Disclose thy way unto the "Lord, confess thy sin before him, tell thy sins to him that "he may blot them out. If thou be abasht to tell unto any "other wherein thou hast offended, rehearse them every day "between thee and thy soul. I wish thee not to confess "them to thy fellow-servant, who may upbraid thee with "them; tell them to God, who will cure them; there is no "need for thee in the presence of witnesses to acknowledge "them; let God alone see thee at thy confession. I pray "and beseech you, that you would more often than you do "confess to God eternal, and reckoning^b your trespasses "desire his pardon². I carry you not into a theatre or "open court of many your fellow-servants, I seek not to "detect your crimes before men; disclose your conscience "before God, unfold yourselves to him, lay forth your "wounds before him, the best physician that is, and desire "of him salve for them." If hereupon it follow, as it did with David, "I thought, I will confess against myself my "wickedness unto thee, O Lord, and thou forgavest me the "plague of my sin," we have then^c our desire, and there

^a xvi. D.
bishop Ussher.

^b reckoning up D.

^c then om. E. inserted in D. by Arch-

¹ "Non dico tibi, ut te prodas "in publicum, neque ut te apud "alios accuses, sed obedire te volo "Prophetæ dicenti, (Ps. xxxii. 5.) "revela Domino viam tuam." Ante "Deum confitere peccata tua." Chrysost. Hom. 31. ad Hebr. [t. iv. p. 198. ed. Froben. Basil.] "Peccata "tua dicito, ut ea deleat; si con- "funderis alicui dicere quæ peccasti, "dicito ea quotidie in anima. Non "dico ut confitearis conservo qui "exprobet; Deo dicito qui ea cu- "rat." [Idem in Ps. l. t. i. p. 708, 10. ed. Savile.] "Non necesse est "præsentibus testibus confiteri;

"solus te Deus confitentem videat." Id. Hom. de Pœnit. et Confess. [t. v. 512.] "Rogo et oro ut cre- "brius Deo immortalis confiteamini, "et enumeratis vestris delictis ve- "niam petatis. Non te in theatrum "conservorum duco, non homini- "bus peccata tua conor detegere. "[detegere cogo.] Repete coram "Deo conscientiam tuam, te ex- "plica, ostende medico præstantis- "simo vulnera tua, et pete ab eo "medicamentum." Hom. 5. de in- "compreh. Dei Natura, itemque Ho- "mil. de Lazaro. [t. ii. 402; i. 77.]
² Psalm xxxii. 5.

remaineth only thankfulness, accompanied with perpetuity of care to avoid that, which being not avoided we know we cannot remedy without new perplexity and grief. Contrari- wise, if peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted, and not delivered from anguish, mistrusting whether that we do be sufficient; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the pastor must bind up those parts, which being bruised are not able to be recured of themselves.

V.^d There resteth now Satisfaction only to be considered; a point which the Fathers do often touch, albeit they never aspire to such mysteries, as the papacy hath found enwrapped within the folds and plaits thereof. And it is happy for the Church of God, that we have the writings of the Fathers, to shew what their meaning was. The name of Satisfaction, as the ancient Fathers meant it, containeth whatsoever a peni- tent should do in the humbling himself unto God, and tes- tifying by deeds of contrition the same which confession in words pretendeth. "He which by repentance for sins" (saith Tertullian¹, speaking of fickle-minded men) "had a purpose "to satisfy the Lord, will now by repenting his repentance "make Satan satisfaction; and be so much more hateful to "God, as he is unto God's enemy more acceptable." Is it not plain, that satisfaction doth here include the whole work of penitency, and that God is satisfied when men are restored through^e sin into favour by repentance? "How canst thou," saith Chrysostom², "move God to pity thee, when thou wilt "not seem as much as to know that thou hast offended?" By appeasing, pacifying, and moving God to pity, St. Chry- sostom meaneth the very same with the Latin Fathers, when they speak of satisfying God. "We feel," saith St.^f Cyprian³,

^d i. D. with a considerable blank after the last line.
^e St. om. E.

fors. from Fulm.

¹ Tertull. de Pœnit. [cap. 5. "Qui per delictorum pœnitentiam "instituerat Domino *satisfacere*, "diabolo per aliam pœnitentiæ pœ- "nitentiam *satisfaciet*: eritque tan- "to magis perosus Deo, quanto "æmulo ejus acceptus."]
² Chrysost. in 1 Cor. Hom. 8
Τὸν Θεὸν ἐξιλεώσασθαι. [πῶς οὖν δυ-

νήση τὸν Θεὸν ἐξιλεώσασθαι, ὅταν μὴδὲ οὐ ἡμαρτες εἰδῆς; t. x. 71 E. ed. Bened.]
³ Cypr. Ép. 8. [al. 11. c. 2. "Vir- "gas et flagella sentimus, qui Deo "nec bonis factis placemus, nec pro "peccatis *satisfacimus*." ii. 23, 24. ed. Fell.]

" the bitter smart of his^g rod and scourge, because there is in us neither care to please him with our good deeds, nor to satisfy him for our evil." Again¹, " Let the eyes which have looked on idols, sponge out their unlawful acts with those sorrowful tears, which have power to satisfy God." The Master of Sentences allegeth out of St. Augustine that which is plain enough to this purpose²: " Three things there are in perfect penitency, compunction, confession, and satisfaction ; that as we three ways offend God, namely in heart, word, and deed, so by three duties we may satisfy God."

Satisfaction, as a part, comprehendeth only that which the Baptist meant by *works^h worthy of repentance* ; and if we speak of the whole work of repentance itself, we may in the phrase of antiquity term it very well satisfaction.

[2.]ⁱ Satisfaction is a work which justice requireth to be done for contentment of persons injured : neither is it in the eye of justice a sufficient satisfaction, unless it fully equal the injury for which we satisfy. Seeing then that sin against God eternal and infinite must needs be an infinite wrong ; justice in regard thereof doth necessarily exact an infinite recompense, or else inflict upon the offender infinite punishment. Now because God was thus to be satisfied, and man not able to make satisfaction in such sort, his unspeakable love and inclination to save mankind from eternal death ordained in our behalf a Mediator, to do that which had been for any other impossible. Wherefore all sin is remitted in

^g this E.^h works *om.* E.ⁱ ii. D.

¹ Cyp. Ep. 26. [al. 31. c. 5. " Illi ipsi oculi, qui male simulacra conspexerunt, quæ illicita commiserant, *satisfacientibus Deo* fletibus dealeant." p. 64.]

² Sent. lib. iv. dis. 16. [cap. 1. " In perfectione penitentiae tria observanda sunt ; s. compunctio cordis, confessio oris, satisfactio operis, . . . ut sicut tribus modis Deum offendimus, sc. corde, ore, et opere, ita tribus modis satisfaciamus. Sunt enim ' tres peccati differentiae ' (ut ait Augustinus : " [De Serm. Dom. in Monte, 12. t. iii. pars ii. p. 180.] " in

" corde, et in facto, et in consuetudine vel verbo ; tanquam tres mortes. Una quasi in domo, cum in corde consentitur libidini : altera quasi prolata jam extra potam, cum in factum procedit libidini assensio ; tertia cum malæ consuetudinis tanquam mole premitur animus, vel noxiæ defensionis clypeo armatur, ' quasi in sepulchro jam foetens. Hæc sunt tria genera mortuorum, quæ Deus legitur suscitasse.' Huic ergo triplici morti triplici remedio occurratur." fol. 174. ed. Colon. 1513.]

the only faith of Christ's passion, and no man without belief thereof justified¹. Faith alone maketh Christ's satisfaction ours ; howbeit that faith alone which after sin maketh us by conversion his. ^kFor inasmuch as God will have the benefit of Christ's satisfaction both thankfully acknowledged and duly esteemed of all such as enjoy the same, he therefore imparteth so high a treasure unto no man, whose faith hath not made him willing by repentance to do even that, which of itself how unavailable soever, yet being required and accepted with God, we are in Christ made thereby¹ capable and fit vessels to receive the fruit^m of his satisfaction : yea, we so far please and content God, that because when we have offended he looketh but for repentance at our hands, our repentance and the works thereof are therefore termed satisfactory, not for that so much is thereby done as the justice of God can exact, but because such actions of grief and humility in man after sin are *illices divinæ misericordiæ* (as Tertullian² speaketh of them), they draw that pity of God towards us, wherein he is for Christ's sake contented upon our submission to pardon our rebellion against him ; and when that little which his law appointeth is faithfully executed, it pleaseth him in tender compassion and mercy to require no more.

[3.]ⁿ Repentance is a name which noteth the habit and operation of a certain grace or virtue in us : Satisfaction, the effect which it hath, either with God or man. And it is not in this respect said amiss, that satisfaction importeth acceptance, reconciliation, and amity ; because that through satisfaction, on the one part made, and allowed on the other, they which before did reject are now content to receive, they to be won again which were lost, and they to love unto whom just cause of hatred was given. We satisfy therefore in doing

^k iii. D.¹ thereby made E.^m fruits E.ⁿ iv. D.

¹ Bonavent. [S. Bonaventura, great Franciscan Schoolman, 1221–1274.] in Sent. lib. iv. dist. xv. q. 9. [q. i. t. iii. pars ii. p. 199. " Etsi divina misericordia relinquitur offensam homini dando gratiam, non tamen ita omnino relinquit, quin etiam exigat de offensâ satisfactionem per justitiam Et quia homo non potuit

" pro tanta offensa satisfacere, ideo Deus dedit ei mediatorem qui satisfaceret pro offensa. Unde in sola fide passionis Christi remittitur omnis culpa, et sine fide ejus nullus justificatur. Et secundum hoc dicunt, quod omnis satisfactio nostra virtutem habet a satisfactione Christi." Ed. Rom. 1596.] ² [De Pœnit. c. 9.]

that which is sufficient to this effect; and they towards whom we do it are satisfied, if they accept it as sufficient, and require no more: otherwise we satisfy not, although we do satisfy: for so between man and man it oftentimes falleth out, but between man and God, never. It is therefore true, that our Lord Jesus Christ by one most precious and propitiatory sacrifice, which was his body, a gift of infinite worth, offered for the sins of the whole world, hath thereby once reconciled us to God, purchased his general free pardon, and turned away divine indignation from mankind. But we are not for that cause to think any office of penitence either needless or fruitless on our own behalf: for then would not God require any such duties at our hands. Christ doth remain everlastingly a gracious intercessor, even for every particular penitent. Let this assure us, that God, how highly soever displeased and incensed with our sins, is notwithstanding for his sake by our tears pacified, taking that for satisfaction which is due [done?] by us, because Christ hath by his satisfaction made it acceptable. For, as he is the High-priest of our salvation, so he hath made us priests likewise under him¹, to the end we might offer unto God praise and thankfulness, while we continue in the way of life, and when we sin, the satisfactory or propitiatory sacrifice of a broken and contrite heart². There is not any thing that we do that could pacify God, and clear us in his sight from sin, if the goodness and mercy of our Lord Jesus Christ were not; whereas now beholding the poor offer of our religious endeavour meekly to submit ourselves as often as we have offended, he regardeth with infinite mercy those services which are as nothing, and with words of comfort reviveth our afflicted minds, saying, "It is I, even I, that take away "thine iniquities for mine own sake." Thus doth repentance satisfy God, changing his wrath and indignation unto mercy.

¹ Apoc. i. 6.

² Cassian. col. 20. c. 8. [Bibl. Patr. Colon. t. v. p. ii. 207. "Etiam si hæc omnia fecerimus, non erunt idonea ad expiationem scelerum nostrorum, nisi ea bonitas Domini clementiaque deleverit. Qui cum religiosi conatus obsequia supplici

"mente a nobis oblata perspexerit, exiguos parvosque conatus imensa libertate prosequitur, dicens, Ego sum, ego sum, qui deleo iniquitates tuas propter me, et peccatorum tuorum jam non recordabor."]

[4.]^o Anger and mercy are in us passions; but in him not so. "God," saith St. Basil¹, "is no ways passionate, but "because the punishments which his judgments do inflict "are, like effects of indignation, severe and grievous to such "as suffer them, therefore we term the revenge which he "taketh upon sinners, anger; and the withdrawing of his "plagues, mercy." "His wrath," saith St. Augustine², "is not as ours, the trouble of a mind disturbed and dis- "quieted with things amiss, but a calm, unpassionate, and "just assignation of dreadful punishment to be their portion "which have disobeyed; his mercy a free determination of "all felicity and happiness unto men, except their sins remain "as a bar between it and them." So that when God doth cease to be angry with sinful men, when he receiveth them into favour, when he pardoneth their offences, and remembereth their iniquities no more (for all these signify but one thing), it must needs follow, that all punishments before due in revenge of sin, whether they be temporal or eternal, are remitted. For how should God's indignation import only man's punishment, and yet some punishment remain unto them, towards whom there is now in God no indignation remaining? "God," saith Tertullian³, "taketh^p penitency "at men's hands, and men at his in lieu thereof receive "impunity;" which notwithstanding doth not prejudice the chastisements that^a God after pardon hath laid upon some offenders⁴, as on the people of Israel, on Moses, on Miriam, on David, either for their own⁵ more sound amendment, or

^o v. D.^p takes E.^a which E.

¹ Basil. Hom. in Psalm. xxxvii. Παντός γὰρ πάθους ἀλλότριον τὸ Θεῖον. [Πολλάκις δὲ εἴρηται, ὡς ὀργὴ καὶ θυμὸς τοῦ Θεοῦ λεγόμενα ἐν ταῖς θεοπνευστοῖς γραφαῖς οὐ πάθῃ σημαίνει (παντός γὰρ πάθους ἀλλότριον τὸ Θεῖον) κατὰ μεταφορὰν δὲ τὰ τοιαῦτα εἰώθεν ὀνομάζειν ὁ τῆς γραφῆς λόγος, ὡς καὶ ὀφθαλμοὺς Θεοῦ, κ.τ.λ. . . οὕτως οὖν καὶ τὰς ἐπαγομένας πονηρίας τοῖς ἀμαρτάνουσιν κατὰ Θεοῦ κρίσιν, σκυθρωπὰς οὖσας καὶ ἀλγεῖνὰς τοῖς πάσχουσιν, ὥσανεὶ ἐξ ὀργῆς καὶ θυμοῦ ἐπαγομένας ὑποτυπῶνται. App. ad t. i. p. 363. b. c. The Homily is considered spurious.]

² "Cum Deus irasci dicitur, [i-rascitur E.] non ejus significatur perturbatio qualis est in animo "irascantis hominis, sed ex humanis "motibus translato vocabulo, vin-dicta ejus, quæ non nisi justa est, "iræ nomen accipit." Aug. t. 3. Ench. c. 33. [t. vi. 209.]

³ "Pœnitentiæ compensatione re-dimendam proponit impunitatem "Deus." Tertull. de Pœniten. [c. 6.]

⁴ Numb. xiv. [22]; xx. 12; xii. 14; 2 Sam. xii. 14.

⁵ "Cui Deus vere propitius est, "non solum condonat [donat] pec-cata ne noceant ad futurum secu-