

it with this addition, that the very sensible parts of the Sacraments do instrumentally effect and produce, not grace (for the schoolmen<sup>1</sup> both of these times and long after did for the most part maintain it untrue, and some of them impossible, that sanctifying grace should efficiently proceed but from God alone<sup>2</sup>, and that by immediate creation<sup>3</sup> as the substance of the soul doth;) but the phantasy which Thomas<sup>4</sup> had was, that sensible things through Christ and the priest's benediction receive a certain supernatural transitory force, which leaveth behind it a kind of preparative quality or beauty within the soul, whereupon immediately from God doth ensue the grace that justifieth.

Now they which pretend to follow Thomas, differ from him in two points. For first, they make grace an immediate effect of the outward sign, which he for the dignity and excellency thereof was afraid to do. Secondly, whereas he to produce but a preparative quality in the soul, did imagine God to create in the instrument a supernatural gift or ability<sup>b</sup>; they confess, that nothing is created, infused, or any way inherent, either in the word or in the elements; nothing that giveth them instrumental efficacy, but God's mere motion or application. Are they able to explain unto us, or themselves

<sup>b</sup> habilitie D; hability E.

<sup>1</sup> Alexand. pars iv. q. 8. memb. 3. art. v. sec. 1, et 2. [p. 94. ed. Col. Agrip. 1622.] Th. de Verit. q. 27. art. iii. [4?] "Si sic se habeant sacramenta novæ legis ad gratiam, sequitur quod sint solum signa gratiæ, et ita nihil habebunt præ sacramentis veteris legis." t. viii. 474.] Alliac. in iv. Sent. qu. 1. Capreolus in 4. d. 1. q. 1. ["In Sacramentis novæ legis est aliqua virtus gratiæ causativa." p. 2. Venet. 1588.] Palud. [i.e. Petrus de Palude,] ibidem. Ferrar. [Ferrarius in Tho. Aquin.?] lib. iv. cont. Gent. c. 57. [Op. Aquin. t. ix. 493.]\*

<sup>2</sup> Eph. ii. [8.]

<sup>3</sup> [Tho. Aquin. de Verit. 27. art. 3.]

<sup>4</sup> "Necesse est ponere aliquam virtutem supernaturalem in Sacramentis." [Aquin. in] Sent. iv. d. 1. q. 1. art. iv. [fol. 4. g.] "Sacramen-

tum consequitur spiritualem virtutem cum benedictione Christi, et applicatione ministri ad usum Sacramenti." [Id. Summ. Th.] pars iii. q. 62. art. iv. Concil. [t. xii. 193 G.] "Virtus sacramentalis habet esse transiens ex uno in aliud et incompletum." Ibidem. "Ex Sacramentis duo consequuntur in anima, unum est character, sive aliquis ornatu; aliud est gratia. Respectu primi, Sacramenta sunt causæ aliquo modo efficientes; respectu secundi, sunt disponentes. Sacramenta causant dispositionem ad formam ultimam, sed ultimam perfectionem non inducunt." [Ibidem in] Sent. iv. d. 1. q. 1. art. iv. [p. 4 A.] "Solutus Deus efficit gratiam, adeo quod nec angelis, qui sunt nobiliores sensibilibus creaturis, hoc communicetur." Ibid. [pag. 3. i.]

\* [Alexander of Hales, † 1245. Peter d'Ailly, 1354-1425. John Capreolus, Dominican of Toulouse, † 1444. Peter de la Palu, Dominican of Paris, † 1342.]

to conceive, what they mean when they thus speak? For example, let them teach us, in the sacrament of Baptism, what it is for water to be moved till it bring forth grace. The application thereof by the minister is plain to sense; the force which it hath in the mind, as a moral instrument of information or instruction, we know by reason; and by faith we understand how God doth assist it with his Spirit: whereupon ensueth the grace which Saint Cyprian did in himself observe, saying<sup>1</sup>, "After the bath of regeneration having scoured out the stained foulness of former life, supernatural light had entrance into the breast which was purified and cleansed for it: after that a second nativity had made me<sup>e</sup> another man, by inward receipt of the Spirit from heaven; things doubtful began in marvellous manner to appear certain, that to be open which lay hid, darkness to shine like the clear light, former hardness to be made facility, impossibility easiness: insomuch as it might be discerned how that was earthly, which before had been carnally bred, and lived, given over unto sins; that now God's own, which the Holy Ghost did quicken."

[11.]<sup>d</sup> Our opinion is therefore plain unto every man's understanding. We take it for a very good speech which Bonaventure hath uttered in saying<sup>2</sup>, "Heed must be taken, that while we ascribe too much to the bodily signs in way of their commendation, we withdraw not the honour which is due to the cause which worketh in them, and the soul which receiveth them:" whereunto we conformably teach, that the outward sign applied hath of itself no natural efficacy towards grace, neither doth God put into it any supernatural

<sup>e</sup> me om. E.

<sup>d</sup> xi. D.

<sup>1</sup> Ad Donat. c. 3.\* ["Postquam undæ genitalis auxilio superioris ævi labe deteresa, in expiatum pectus serenum ac purum desuper se lumen infudit; postquam cœlitus Spiritu hausto in novum me hominem nativitas secunda reparavit; mirum in modum protinus confirmare se dubia, patere clausa, lucere tenebrosa, facultatem dare quod prius difficile videbatur, geri posse quod impossibile putabatur,

"ut esset agnoscere terrenum fuisse quod prius carnaliter natum de lictis obnoxium viveret, Dei esse cœpisse quod jam Spiritus Sanctus animaret." p. 2. ed. Baluzii.]

<sup>2</sup> [In 4 Sent. d. 1. pars 1. art. i. qu. 4. p. 12.] "Cavendum est ne dum nimis damus corporalibus signis ad laudem, subtrahamus honorem causæ curanti et animæ suscipienti."

BOOK VI. inherent virtue. And, as I think, we thus far avouch no more  
Ch. vi. 11. than they themselves confess to be very true.

If any thing displease them, it is because we add to these premisses another assertion; that with the outward sign God joineth his Holy Spirit, and so the whole instrument of God bringeth that to pass, whereunto the baser and meaner part could not extend. As for operations through the motions of signs, they are dark, intricate, and obscure; perhaps possible; howbeit, not proved either true or likely, by alleging<sup>1</sup> that the touch of our Saviour's garment restored health, clay sight, when he applied it. Although ten thousand such examples should be brought, they overthrow not this one principle; that, where the instrument is without inherent virtue<sup>2</sup>, the effect must necessarily proceed from the only agent's adherent power.

It passeth a man's conceit how water should be carried into the soul with any force of divine motion, or grace proceed but merely from the influence of God's Spirit. Notwithstanding if God did himself teach his Church in this case to believe that which he hath not given us capacity to comprehend, how incredible soever it may seem, yet our wits should submit themselves, and reason give place unto faith therein. But they<sup>2</sup> yield it to be no question of faith, how grace doth proceed from sacraments; if in general they be acknowledged true instrumental causes, by the ministry whereof men receive divine grace; and that they which impute grace to the only operation of God himself, concurring with the external sign, do no less acknowledge the true efficacy of the sacrament, than they that ascribe<sup>3</sup> the same to the quality of the sign

<sup>2</sup> virtue *om.* E.

<sup>1</sup> Luke xviii. [viii.]; John ix.

<sup>2</sup> Bellarm. de Sac. in genere, lib. ii. c. 1. [Having quoted Luther for the words, "Omnes in hoc concedunt, sacramenta esse efficacia signa gratiæ," he goes on, "Hoc sufficit ad fidem, et ad legitimum usum Sacramentorum; quomodo in miraculis Christi non requirebatur, ut homines qui curandi essent scirent in quo genere causæ fimbria Christi sanaret; . . . neque opus erat ut ipsi Apostoli, qui manus imponendo curabant, scient quomodo id fieret: ita quoque

"non est necesse ut vel ministri vel qui suscipiunt sacramenta sciant quomodo Sacramenta sint causæ justificationis."]

<sup>3</sup> "Dicimus gratiam non creari a Deo, . . . sed produci . . . ex aptitudine et potentia naturali animæ, sicut cætera omnia quæ producuntur in subjectis talibus, quæ sunt apta nata ad suscipiendum accidentia." Allen. [of Oriel College, Oxford, 1532-1594. Cardinal, 1587. Archbp. Mechlin, 1589.] de Sac. in Gen. c. 37. [p. 132. Antwerp. 1576.]

applied, or to the motion of God applying, and so far carrying it, till grace be thereby<sup>f</sup> not created, but extracted out of the natural possibility of the soul. Nevertheless this last philosophical imagination (if I may call it philosophical,) which useth the terms, but overthroweth the rules of philosophy, and hath no article of faith to support it, but whatsoever it be, they follow it in a manner all; they cast off the first opinion, wherein is most perspicuity and strongest evidence of certain truth.

The Council of Florence<sup>1</sup> and Trent<sup>2</sup>, defining that sacraments contain and confer grace, the sense whereof (if it liked them) might so easily conform itself with the same opinion, which<sup>3</sup> they drew without any just cause quite and clean the other way, making grace the issue of bare words in such sacraments as they have framed destitute of any visible element, and holding it the offspring as well of elements as of words in those sacraments where both are, but in no sacrament acknowledging grace to be the fruit of the Holy Ghost working with the outward sign and not by it; in such sort as Thomas himself teacheth<sup>4</sup>; that the Apostle's imposition of hands caused not the coming of the Holy Ghost, which notwithstanding was bestowed together with the exercise of that ceremony; yea, by it, (saith the Evangelist,) to wit, as by a mean which came between the true agent and the effect, but not otherwise.

<sup>f</sup> thereby *om.* E.

<sup>1</sup> [Decr. Eugen. ap. Concil. t. xiii. p. 534. "Hæc nostra [sacramenta] et continent gratiam, et eam digne suscipientibus conferunt."]

<sup>2</sup> [Sess. vii. de Sacram. can. 6. "Si quis dixerit, sacramenta novæ legis non continere gratiam quam significant, aut gratiam ipsam non ponentibus obicem non conferre; quasi signa tantum externa sint acceptæ per fidem gratiæ vel justitiæ, et notæ quædam Christianæ professionis quibus apud homines discernuntur fideles ab infidelibus, anathema esto." xiv. 777.]

<sup>3</sup> [The obvious corruption of the text here may perhaps be rightly

removed by leaving out the word "which."]

<sup>4</sup> Tho. de Verit. q. 27. art. iii. resp. ad 16. ["Manus impositio non causat Sp. Sancti adventum; sed simul cum manus impositione Sp. Sanctus advenit. Unde non dicitur in textu quod Apostoli imponentes manus darent Sp. Sanctum, sed quod imponebant manus, et illi accipiebant Sp. Sanctum. Si tamen impositio manuum dicatur aliquo modo causa acceptionis Sp. Sancti per modum quo Sacramenta sunt causa gratiæ . . . hoc non habebit manus impositio in quantum est ab homine, sed ex institutione divina." t. viii. 472. i.] Acts viii. 18.

Many of the ancient Fathers, presupposing that the faithful before Christ had not till the time of his coming that perfect life and salvation which they looked for and we possess, thought likewise their sacraments to be but prefigurations of that which ours in present do exhibit. For which cause the Florentine council comparing the one with the other, saith<sup>1</sup>, "That the old did only shadow grace, which was afterward "to be given through the passion of Jesus Christ." But the after-wit of later days hath found out another more exquisite distinction, that evangelical sacraments are causes to effect grace, through motion of signs legal, according to the same signification and sense wherein evangelical sacraments are held by us to be God's instruments for that purpose. For howsoever Bellarmine hath shrunk up the Lutherans' sinews, and cut off our doctrine by the skirts; <sup>2</sup>Allen, although he term us heretics, according to the usual bitter venom of his proud style, doth yet ingenuously confess, that the old schoolmen's<sup>3</sup> doctrine and ours is one concerning sacramental efficacy, derived from God himself assisting by promise those outward signs of elements and words, out of which their schoolmen of the newer mint<sup>4</sup> are so desirous to hatch grace. Where God doth work and use these outward means, wherein he neither findeth nor planteth force and aptness towards his intended purpose, such means are but signs to bring men to

<sup>1</sup> [t. xiii. 534. "Illa non causabant gratiam, sed eam solum per passionem Christi dandam esse figurabant."]

<sup>2</sup> "Quod ad circumcisionem sequebatur remissio, fiebat, [per accidens ratione signi,] ratione rei adjunctæ et ratione pacti divini, eodem plane modo quo non solum Hæretici, sed etiam aliquot vetustiores Scholastici voluerunt nova Sacramenta conferre gratiam." Allen. de Sacr. in Gen. c. 39.

<sup>3</sup> "Bonaventura, Scotus, Durandus, Richardus, Occamus, Marsilius, Gabriel, — volunt solum Deum producere gratiam ad præsentiam Sacramentorum." Bellarm. de Sacr. in Gen. lib. ii. c. 11.

<sup>4</sup> "Puto longe probabiliorem et tutiorem sententiam quæ dat sacra-

"mentis veram efficientiam. Primo quia Patres passim docent, sacramenta non agere nisi prius a Deo virtutem seu benedictionem seu sanctificationem accipiant, et referunt effectum sacramenti ad omnipotentiam Dei, et conferunt cum veris causis efficientibus. Secundo, quia non esset differentia inter modum agendi sacramentorum, et signorum magicorum. Tertio, quia tunc non esset homo Dei minister in ipsa actione sacramentali, sed homo præberet signum actione sua, et Deus alia actione viso eo signo infunderet gratiam, ut cum unus ostendit syngropham mercatori, et ille dat pecunias. At Scripturæ docent, quod Deus baptizat per hominem." Bellarm. lib. ii. cap. 11.

the consideration of his own<sup>g</sup> omnipotent power, which without the use of things sensible would not be marked. At the time therefore when he giveth his heavenly grace, he applieth by the hands of his ministers that which betokeneth the same; nor only betokeneth, but, being also accompanied for ever with such power as doth truly work, is in that respect termed God's instrument, a true efficient cause of grace; a cause not in itself, but only by connexion of that which is in itself a cause, namely God's own strength and power. Sacraments, that is to say, the outward signs in sacraments, work nothing till they be blessed and sanctified of God. But what is God's heavenly benediction and sanctification, saving only the association of his Spirit? Shall we say that sacraments are like magical signs, if thus they have their effect? Is it magic for God to manifest by things sensible what he doth, and to do by his own most glorious Spirit really what he manifesteth in his sacraments? the delivery and administration whereof remaineth in the hands of mortal men, by whom, as by personal instruments, God doth apply signs, and with signs inseparably join his Spirit, and through the power of his Spirit work grace. The first is by way of concomitance and consequence to deliver the rest also that either accompany or ensue.

It is not here, as in cases of mutual commerce, where diverse persons have divers acts to be performed in their own behalf; a creditor to shew his bill, and a debtor to pay his money. But God and man do here meet in one action upon a third, in whom, as it is the work of God to create grace, so it is his work by the hand of the minister to apply a sign which should betoken, and his work to annex, that Spirit, which shall effect it. The action therefore is but one, God the author thereof, and man a cooperator<sup>h</sup> by him assigned to work for, with, and under him. God the giver of grace by the outward ministry of man, so far forth as he authorizeth man to apply the sacraments of grace in the soul, which he alone worketh, without either instrument or co-agent.

[12.]<sup>i</sup> Whereas therefore with us the remission of sin is ascribed unto God, as a thing which proceedeth from him only, and presently followeth upon the virtue of true repentance appearing in man; that which we attribute to the virtue,

<sup>g</sup> own *own*. E.

<sup>h</sup> copartner E.

<sup>i</sup> xii. D.

they do not only impute to the sacrament of repentance, but having made repentance a sacrament, and thinking of sacraments as they do, they are enforced to make the ministry of his priests and their absolution a cause of that which the sole omnipotency of God worketh.

And yet, for mine<sup>k</sup> own part, I am not able well to conceive how their doctrine, that human absolution is really a cause out of which our deliverance from sin doth ensue, can cleave with the council of Trent, defining<sup>1</sup>, "That contrition perfected with charity doth at all times itself reconcile offenders to God, before they come to receive actually the sacrament of penance:" how it can stand with those discourses of the learnedest rabbins<sup>2</sup>, which grant<sup>3</sup>, "That whosoever turneth unto God with his whole heart, hath immediately his sins taken away; that if a man<sup>m</sup> be truly converted, his pardon can neither be denied nor delayed:" it doth not stay for the priest's absolution, but presently followeth. Surely, if every contrite sinner, in whom there is charity and a sincere conversion of heart, have remission of sins given him before he seek it at the priest's hands; if reconciliation to God be a present and immediate sequel upon every such conversion or change: it must of necessity follow, seeing no man can be a true penitent or contrite which doth not both love God and sincerely abhor sin, that therefore they all before absolution attain forgiveness; whereunto notwithstanding absolution is pretended a cause so necessary, that sin without it, except in some rare extraordinary case, cannot possibly be remitted. Shall absolution be a cause producing and working that effect which is always brought forth without it, and had before absolution be sought<sup>n</sup>? But when they which are thus beforehand pardoned of God shall come to be also assailed by the

<sup>k</sup> my E.<sup>1</sup> Rabbies E.<sup>m</sup> if man D.<sup>n</sup> thought E.

<sup>1</sup> Conc. Trid. Sess. xiv. c. 4. "[Docet . . . etsi contritionem hanc aliquando caritate perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiatur; ipsam nihilominus reconciliationem ipsi contritioni sine sacramenti voto, quod in illa includitur, non esse ascribendam." t. xiv. 817.]

<sup>2</sup> Bellarm. de Pœnit. lib. ii. c. 13. "[Scriptura passim docet, eos qui toto corde ad Dominum convertuntur sine mora veniam peccatorum accipere." "Veram conversionem nullas pati veniæ moras, proinde continuo remitti contritis peccata, etiam antequam absolutio sacerdotalis accedat."]

priest, I would know what force his absolution hath in this case? Are they able to say here that the priest doth remit any thing? Yet when any of ours ascribeth the work of remission to God, and interpreteth the priest's sentence to be but a solemn declaration of that which God himself hath already performed, they scorn at it; they urge against it, that if this were true, our Saviour Christ should rather have said, "What is loosed in heaven, ye shall loose on earth," than as he doth, "Whatsoever ye loose on earth, shall in heaven be loosed." As if he were to learn of us how to place his words, and not we to crave rather of him a sound and right understanding, lest to his dishonour and our own hurt we misexpound them. It sufficeth, I think, both against their constructions to have proved that they ground an untruth on his speech, and in behalf of our own, that his words without any such transposition do very well admit the sense we give them; which is, that he taketh to himself the lawful proceedings of authority in his name, and that the act of spiritual authority in this case, is by sentence to acquit or pronounce them free from sin whom they judge to be sincerely and truly penitent; which interpretation they themselves do acknowledge, though not sufficient, yet very true. Absolution<sup>1</sup>, they say, declareth indeed, but this is not all, for it likewise maketh innocent; which addition being an untruth proved, our truth granted hath we<sup>o</sup> hope sufficiency without it, and consequently our opinion therein neither to be challenged as untrue, nor as insufficient.

[13.]<sup>p</sup> To rid themselves out of these briers, and to make remission of sins an effect of absolution, notwithstanding that which hitherto hath been said, they have two shifts. As first, that in many penitents there is but attrition<sup>2</sup> of heart, which attrition they define to be grief proceeding from fear without love; and to these they say absolution doth give that contri-

<sup>o</sup> I D.<sup>p</sup> xliii. D.

<sup>1</sup> "Hæc expositio, Ego te absolvo, id est, Absolutum ostendo, partim quidem vera est, non tamen perfecta. Sacramenta quippe novæ legis non solum significant, sed efficiunt quod significant." Soto, Sent. lib. iv. dist. 14. q. 1. art. iii. [p. 350. Douay, 1613. from Aquin.

<sup>3</sup> Summ. qu. 84. art. 3. resp. ad 5.] <sup>2</sup> "Attritio solum dicit dolorem propter pœnas inferni; . . . dum quis accedit attritus, per gratiam Sacramentalem fit contritus." Soto, Sent. lib. iv. dist. 14. q. 1. art. i. [p. 347.]

tion whereby men are really purged from sin. Secondly, that even where contrition or inward repentance doth cleanse without absolution, the reason why it cometh so to pass is<sup>1</sup>, because such contrites intend and desire absolution, though they have it not. Which two things granted; the one, that absolution given maketh them contrite that are not, the other, that even in them which are contrite, the cause why God remitteth sin is the purpose or desire they have to receive absolution<sup>2</sup>; we are not to stand against a sequel so clear and manifest as this, that always remission of sin proceedeth from absolution either had or desired.

But should a reasonable man give credit to their bare conceit, and because their positions have driven them to imagine absolving of unsufficiently-disposed penitents to be a real creating of further virtue in them, must all other men think it true<sup>3</sup>? Let them cancel henceforward and blot out of all their books those old cautions touching necessity of wisdom<sup>4</sup>, lest priests should inconsiderately absolve any man in whom there were not apparent tokens of true repentance<sup>5</sup>; which to do was, in Cyprian's<sup>6</sup> judgment<sup>7</sup>, "pestilent deceit" and flattery, not only not available, but hurtful to them that "had transgressed; a frivolous, frustrate and false peace, such as "caused the unrighteous to trust to a lie, and destroyed them "unto whom it promised safety." What needeth observation whether penitents have worthiness and bring contrition, if the words of absolution do infuse contrition? Have they borne us all this while in hand that contrition is a part of the

<sup>1</sup> due E.<sup>2</sup> St. Cyprian's E.

<sup>3</sup> "Dum accedit vere contritus propter Deum, illa etiam contritio non est contritio, nisi quatenus prius natura informetur gratia per Sacramentum in voto." Soto, Sent. iv. dist. 14. q. 1. art. i.

<sup>4</sup> "Legitima contritio votum Sacramenti pro suo tempore debet inducere, atque adeo in virtute futuri Sacramenti peccata remittit." Idem, art. iii. [p. 350.]

<sup>5</sup> "Tunc sententia sacerdotis iudicio Dei et totius cœlestis curiæ approbatur, et confirmatur, cum ita ex discretionem procedit, ut reorum merita non contradicant."

Sent. l. iv. d. 18. ["Quosunque ergo solvunt vel ligant adhibentes clavem discretionis reorum meritis, solvunt vel ligant in cœlis: i.e. apud Deum." c. 4. fol. 178.]

<sup>6</sup> "Non est periculosum sacerdoti dicere, Ego te absolvo, illis in quibus signa contritionis videt, quæ sunt dolor, de præteritis, et propositum de cætero non peccandi; alias absolvere non debet." Tho. Opusc. 22. [c. 3. t. xvii. p. 195.]

<sup>7</sup> Cypr. de Lapsis. [See above, p. 69, note 2.]

matter of their sacrament<sup>a</sup>, a condition or preparation of the mind towards grace to be received by absolution in the form of their sacrament? and must we now believe that the form doth give the matter? that absolution bestoweth contrition, and that the words do make presently of Saul, David; of Judas, Peter? For what was the penitency of Saul and Judas, but plain attrition; horror of sin through fear of punishment, without any loving sense, or taste of God's mercy?

<sup>t</sup>Their other fiction, imputing remission of sin to desire of absolution from the priest, even in them which are truly contrite, is an evasion somewhat more witty, but no whit more possible for them to prove. Belief of the world and judgment to come, faith in the promises and sufferings of Christ for mankind, fear of his majesty, love of his mercy, grief for sin, hope for pardon, suit for grace; these we know to be the elements of true contrition: suppose that besides all this, God did also command that every penitent should seek his absolution at the priest's hands; where so many causes are concurring unto one effect, have they any reason to impute the whole effect unto one? any reason in the choice of that one, to pass by faith, fear, love, humility, hope, prayer, whatsoever else, and to enthrone above them all a desire of absolution from the priest, as if, in the whole work of man's repentance, God did regard and accept nothing, but for and in consideration of this? Why doth the Tridentine council impute it to charity<sup>1</sup>, "that contrites are reconciled in God's sight before they receive the sacrament of penance," if desired absolution be the true cause?

But let this pass how it will; seeing the question is not, what virtues<sup>a</sup> God may accept in penitent sinners, but what grace absolution actually given doth really bestow upon them. If it were, as they will have it, that God, regarding the humiliation of a contrite spirit, because there is joined therewith a lowly desire of the sacrament of priestly absolution, pardoneth immediately and forgiveth all offences; doth this any thing help to prove that absolution received afterward<sup>x</sup>

<sup>a</sup> sacraments D.<sup>t</sup> xiv. D.<sup>a</sup> virtue E.<sup>x</sup> afterwards D.<sup>1</sup> [Sess. xiv. c. 4: vid. supr. p. 96, note 1.]