more, as well because the subject seems to demand a more lengthened treatment than is compatible with our purpose, as because the clergy have at hand an almost endless variety of treatises and commentaries, written on this subject by pious and very learned men. Suffice it then to have hitherto explained, with the divine assistance, the principal heads of those things that regard the Eucharist, both as a sacrament and sacrifice.

CHAPTER V.

ON THE SACRAMENT OF Penance.

QUESTION I.

The Doctrine of Penance is to be carefully and frequently inculcated upon the Ears of Christians.

As the frailty and weakness of human nature are known to all easily, and felt by each for himself, no one can be ignorant how great is the necessity of the sacrament of penance. If, then, the attention to be given to each subject by pastors is to be measured by the magnitude and weight of the matter that is treated of, we must fully confess that, in explaining this subject, they can never be sufficiently assiduous. The exposition, moreover, of this sacrament demands greater accuracy than that of baptism, inasmuch as baptism is administered but once, and cannot be repeated, whereas penance may be administered, and becomes necessary as often as it may happen that we sin after baptism, for it has been defined by the Council of Trent that, To those who have fallen after baptism, the sacrament of penance is as necessary for salvation as is baptism to those who have not been already regenerated; and on this subject the well-known saying of St. Jerome, that penance is a second plank, are highly commended by all subsequent writers on sacred subjects. For as after shipwreck, only one hope of saving one's life remains, to seize perchance on some plank from the wreck, so, after


\[e\] Hieron. Ep. ad Demetr.
the loss of baptismal innocence, unless a man cling to the plank of penance, without doubt all hope of his salvation must be abandoned. These instructions, however, are addressed to excite the attention not only of the pastor, but also of the rest of the faithful, lest perhaps their carelessness be justly reprehended in a matter of the utmost necessity; for, in the first place, mindful of the common frailty, their most earnest study should be to walk, with the divine help, in the way of God without falling. But should they occasionally stumble, then, looking to the infinite goodness of God, who, as a good shepherd, binds up the wounds of and heals his sheep, they will be impressed with the conviction that this most salutary medicine of penance is never to be deferred to another time.

QUESTION II.

Of the Various Significations of the word "Penance."

But to enter upon the subject itself, the various significations of the name of this sacrament are first to be explained, lest any one should be led into error by the ambiguity of the word. By penance, then, some understand satisfaction; others, who are removed far from the doctrine of the Catholic faith, supposing penance to have no reference to the past, define it to be nothing more than a new life. It must therefore be taught that this word (poenitentia) has a variety of meanings. In the first place, penitence is used to express a change of mind, as when, without taking into account the nature of the object, whether it be good or bad, what before was pleasing is now become displeasing. In this sense all are penitent, whose sorrow is according to the world, not according to God; and this worketh not salvation, but death. Another kind of penitence is used to express sorrow for a past delinquency, which before pleased; sorrow, however, conceived not for the sake of God, but for one's own sake. A third is, when we not only experience sorrow from the inmost feelings of our heart, or also give some exterior indication of that sorrow for sin committed, but feel that grief for the sake of God alone. To each of these kinds of sorrow the word (poenitentia) applies literally; but when the sacred
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Scriptures say that God repented, the expression is evidently figurative. For the Scriptures, when they declare that God ordained to change anything, make use of language accommodated to human ideas; for God seems not to act differently from men who, should they repent of anything, use every exertion to alter it. Thus we read that it repented him that he had made man; and in another place, that it repented him to have appointed Saul king.

**Question III.**

What is the Difference between the Meanings of Penance.

But an important distinction must be made between these different significations of the word (penitentia); for to repent, in the first meaning, argues imperfection; in the second, a certain affection of an agitated and disturbed mind; in the third, we say that penance is a virtue and a sacrament, which is its meaning in this place. We must first treat of penance as a part of virtue, not only because it is the duty of pastors to instruct the faithful people unto every virtue, but also because the acts, which proceed from penance as a virtue, constitute the matter, as it were, of penance as a sacrament; and unless penance, considered as a virtue, be first properly understood, it is impossible not to be ignorant also of its force as a sacrament.

**Question IV.**

What is Inward Penance.

The faithful, therefore, are first to be admonished and exhorted, that they labour strenuously to attain this inward penance of the heart which we call a virtue, and without which exterior penance can avail them very little. Inward penance consists in turning ourselves unto God from the heart, and in detesting and holding in hatred our past transgressions; with a deliberate and firm resolution of correcting our evil course of life and corrupt morals, not without the hope of obtaining pardon through the mercy of God. It is

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\[g\] Gen. vi. 6.

\[h\] 1 Sam. xv. 11.

accompanied with grief and sorrow, which latter is a perturbation and affection, and is called by many a passion, and is joined, as it were; as a companion to detestation of sins. Hence, therefore, with many of the Fathers the definition of penance is comprised in this anguish of mind.\(^1\)

**QUESTION V.**

*Faith is not a Part of Penance.*

But in him who repents, faith must precede penance, for no one who lacks faith can turn himself unto God; and hence faith cannot at all be said with propriety to be a part of penance.

**QUESTION VI.**

*Inward Penance of the Mind is to be accounted a Virtue.*

That this inward penance, as we have said, appertains unto virtue, the many precepts delivered concerning it show, for a law enforces those actions only, the undertaking of which implies virtue. Besides, no one can deny that to grieve at a proper time, in a proper manner, and to a proper extent, is an exercise of virtue. This the virtue of penance enables us duly to accomplish, for it sometimes happens that men conceive for their crimes a sorrow not proportioned to their grievousness. Nay, *there are some,* writes Solomon, *who are glad when they have done evil,\(^2\)* whilst others, on the contrary, yield themselves to such affliction of mind and such melancholy, as even utterly to abandon all hope of salvation. Such perhaps was Cain when he said: *My iniquity is greater than that I may deserve pardon.*\(^3\) Such certainly was Judas,\(^1\) who, repenting, hanged himself in despair, and thus sacrificed his life and salvation. By penance, therefore, considered as a virtue, we are assisted to observe a due mean in our sorrow.

**QUESTION VII.**

*How a Man ought to be affected who truly repents.*

The same inference may also be drawn from the ends which the truly penitent proposes to himself. The first purpose is to destroy sin, and wipe away every fault and stain

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\(^1\) Prov. ii. 14.  
\(^2\) Gen. iv. 13, marginal reading.  
\(^3\) Matt. xxvii. 3, 5.  
\(^s\) 2
of the soul; the second, to satisfy God for the sins committed, and this evidently is an act referable to justice. Between God and man, it is true, no strict relation of justice can exist, so great is the distance between them; yet there is evidently a sort of justice, such as exists between father and children, between master and servants. The third end is for man to reinstate himself in the favour of God, whom he has offended, and whose hatred he has incurred by the defilement of sin. That penance appertains unto virtue, these matters sufficiently prove.

QUESTION VIII.

By what Steps, as it were, Man may ascend to that Divine Virtue of Penance.

We must also teach by what steps we may ascend to this divine virtue. First, then, the mercy of God prevents us, and turns our hearts unto him: this was the object of the prophet's prayer: *Turn thou us, O Lord! unto thee, and we shall be turned.* Illumined by this celestial light, we next tend to God by faith: *He that cometh to God*, says the apostle, *must believe that he is, and that he is a rewarder of them that seek him.* A sense of fear follows, and the soul, contemplating the severe chastisements that await sin, is recalled therefrom; and to this the words of Isaias seem to refer: *Like as a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs, so are we become.* To this is also added a hope of obtaining mercy from God, and, uplifted by this hope, we resolve to amend our life and morals. Lastly, our hearts are inflamed by charity; and hence arises that filial fear which exists among dutiful and ingenuous children. Thus, dreading only to offend in anything the Majesty of God, we entirely abandon the habit of sin. By these steps, then, as it were, we arrive at this most exalted virtue of penance.

m *I. c.* precedes, goes before us.

o *Heb. xi. 6.*

n *Jerem. Lam. v. 21.*

p *Isa. xxvi. 17.*
QUESTION IX.

What is the Chief Fruit of the Virtue of Penance.

And this virtue is to be deemed altogether heavenly and divine, to which the sacred Scriptures promise the inheritance of heaven, as we read in St. Matthew: *Do penance, for the kingdom of heaven is at hand,* a and in Ezekiel: *If the wicked do penance for all his sins which he hath committed, and keep all my statutes, and do judgment and justice, he shall live the life;* b and in another place: *I desire not the death of the wicked, but that the wicked turn from his way and live;* c words which are evidently to be understood of an eternal and happy life.

QUESTION X.

What is to be held concerning Outward Penance, and why Christ willed to place it among the Number of the Sacraments.

With regard to outward penance, [the pastor] must teach that therein consists the nature of the sacrament, and that it has certain sensible things, significant of that which passes inwardly in the soul; but why Christ the Lord was pleased to give it a place among the sacraments, is first to be explained to the faithful. Of this the great object was to give us less reason to doubt concerning the pardon of sin, promised by our Lord when he said: *If the wicked do penance,* &c. For the mind should be in the greatest suspense as to the sincerity of inward penance, because, in pronouncing on what he himself does, every man has reason to have doubts respecting his own judgment. To calm this our solicitude, the Lord therefore instituted the sacrament of penance, in which we cherish a well-founded confidence, that, through the absolution of the priest, our sins are forgiven us; and our consciences, on account of the faith which is justly to be reposed in the virtue of the sacraments, are rendered more tranquil; for the voice of the priest, legitimately pardoning our sins, is to be heard even as that of Christ the Lord, who said to the paralytic: *Son, be of good cheer; thy sins are forgiven thee.*

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a Matt. iv. 17, with the usual mistranslation of μετανοήσατε. See my note on the "Decrees and Canons," p. 33.

b Ezek. xviii. 21, very loosely rendered.

c Ezek. xxxiii. 11.

Moreover, whereas no one can attain salvation but through Christ, and by virtue of his passion, it was agreeable to reason, and of very great advantage to us, that a sacrament should be instituted, by the force and efficacy of which the blood of Christ flowing to us might wash away the sins committed after baptism, and that we might thus acknowledge that to our Saviour alone are we indebted for the blessing of reconciliation [with God].

QUESTION XI.

In what manner Penance is a Sacrament of the New Law.

But that penance is a sacrament pastors will easily teach; for as baptism is a sacrament because it effaces all sins, particularly those contracted by origin; in like manner, penance, which takes away all sins committed after baptism, in thought, word, or deed, is really and properly to be called a sacrament. Again,—and this is the chief point—who can deny that penance is endued with the true and proper nature of a sacrament? for a sacrament is the sign of a sacred thing; but what is outwardly done by the sinner and the priest is a sign of what takes place internally in the soul; for the sinner unequivocally expresses, by words and actions, that he has withdrawn his mind from the defilement of sin, whilst in the words and actions of the priest we easily recognize the mercy of God remitting the sins themselves. This, however, is also clearly evinced by these words of the Saviour: I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven; and for the absolution, pronounced in the words of the priest, signifies the remission of sins, which it accomplishes in the soul.

QUESTION XII.

The Sacrament of Penance may be repeated.

But the faithful are not only to be taught that penance is to be numbered amongst the sacraments, but that it is also amongst those sacraments that may be repeated. For unto Peter asking if sin were to be forgiven seven times, the Lord answered: I say not to thee until seven times, but until seventy

\[\text{Matt. xvi. 19.}\]
times seven. Whenever, therefore, we have to do with those men who seem to lack confidence in the supreme goodness and clemency of God, we must seek to inspire their minds with confidence, and to uplift them to the hope of divine grace. This they will easily accomplish, by expounding the preceding passage; by adducing other texts of the same import, which occur in great numbers throughout the sacred Writings; and also by adopting those reasons and arguments, which are supplied by St. Chrysostom in his book on the fallen, and by St. Ambrose in his books on penance.

QUESTION XIII.

What, and of what kind, is the Matter of Penance.

And as nothing should be better known to the faithful people than the matter of this sacrament, they must be taught that penance differs from the other sacraments principally in this, that the matter of the others is some production of nature or art, but the matter as it were of the sacrament of penance consists, as has been defined by the Council of Trent, of the acts of the penitent, that is, of contrition, confession, and satisfaction. They are called parts of penance, in as much as they are required in the penitent by the institution of God, for the integrity of the sacrament, and the full and perfect remission of his sins. Nor are these acts called by the holy synod, the matter as it were, because they have not the nature of the true matter, but because they are not, like water in baptism, and chrism in confirmation, matter that may be applied externally. With regard to the opinion of some, that the sins themselves constitute the matter of this sacrament, if we attend well, it will not be found to differ at all from what has been just laid down; for as we say that wood which is consumed by the violence of fire, is the matter of fire; so sins which are destroyed by penance may also be properly called the matter of penance.

Matt. xviii. 22.
Chrys. i. 5, lib. de laps. repar. et habetur de poenit. dist. 3, c. talis. Ambr. de poenit. lib. i. c. 1 et 2.
See Decrees and Canons, Sess. xiv. c. 3, p. 88, sq.
QUESTION XIV.

What is the Form of the Sacrament of Penance.

The form also, because the knowledge thereof is well calculated to excite the minds of the faithful to receive with the most earnest devotion the grace of this sacrament, pastors must not omit to explain. The form is: *I absolve thee,* as not only may be inferred from these words: *Whatsoever ye shall bind upon earth, shall be bound also in heaven;* but as we have also learned from the same doctrine of Christ our Lord, handed down to us by apostolic tradition; and as the sacraments signify what they accomplish, and the words, *I absolve thee,* show that the remission of sins is accomplished through the administration of this sacrament, it follows evidently that they constitute the perfect form of penance. For sins are as it were the chains by which souls are held fettered, and from which they are *loosed* by the sacrament of penance. This form the priest pronounces with no less truth of that man also, who, by virtue of a most ardent contrition, accompanied however with a desire of confession, has already obtained from God the pardon of his sins.

QUESTION XV.

To what purpose other Prayers are added to the Form of this Sacrament.

Several prayers are moreover added, not indeed as necessary to the form, but in order that those things may be removed, which, through the fault of the recipient, may impede the force and efficacy of the sacrament.

QUESTION XVI.

How different is the Power of the Priests of Christ in judging of the Leprosy of Sin from the Power possessed by the Priests of the Old Law.

Wherefore, let the sinner give great thanks to God, who has bestowed such ample power on priests of the Church. Unlike the authority given to the priests of the Old Law, merely to declare the leper cleansed from his leprosy, the power with which the priests in the Church are invested, is not simply to declare a person to be absolved from his sins;

\[1\] Matt. xviii. 18.  
\[2\] Levit. xiii. 9.
but, as the ministers of God, they really absolve; and this God himself, the Author and Father of grace and justification, effects.

QUESTION XVII.

By what Manner and by what Rites Penitents ought to recommend their Act.

The rites also, which are used in the administration of this sacrament, are to be diligently observed by the faithful. For so it will come to pass, that they will thus retain a deeper impression of the blessings, which they have acquired by means of this sacrament, namely, that as servants they have been reconciled to their most clement Lord, or rather, as children, to the best of Fathers. They will, at the same time, more easily understand the duty incumbent on those, who desire (and all should desire) to evince their grateful remembrance of so great a benefit. For he that repents him of his sins, casts himself down with a lowly and humbled spirit at the feet of the priests, that in this his so humble demeanour he may easily recognize the necessity of extirpating pride, from which all those enormities which he deplores derive their birth and origin. In the priest, who sits as his legitimate judge, he should venerate the person and power of Christ the Lord; for in the administration of the sacrament of penance, as in that of the others, the priest discharges the function of Christ. The penitent next proceeds to the enumeration of his sins, acknowledging himself deserving of the severest and bitterest chastisements, and suppliant, implores pardon for his offences. To the antiquity of all these rites St. Dionysius bears the most authentic testimony.¹

QUESTION XVIII.

What Advantages Men chiefly derive from the Sacrament of Penance.

To the faithful, however, nothing will prove more advantageous, and nothing will give them greater alacrity to receive the sacrament of penance, than if the pastors frequently explain the great advantages which we may derive therefrom. They will then understand, that of

¹ Cf. Ep. viii. § 1, and Tertull. de peñit. i. 9.
penance it may truly be said, that its root is bitter, but its fruits very sweet. In this then consists all the efficacy of penance, that it restores us to the favour of God, and unites us to him in the closest friendship. After this reconciliation with God, pious men, who approach this sacrament holily and devoutly, sometimes experience the greatest peace and tranquillity of conscience, accompanied with the highest spiritual delight. For there is no crime, however grievous, however revolting, which the sacrament of penance does not remit, not once only, but often and repeatedly: If, says the Almighty, by the mouth of the prophet, the wicked do penance for all his sins, which he hath committed, and keep all my commandments, and do judgment and justice, he shall live the life, and shall not die; and I will not remember all his iniquities which he hath done. If, says St. John, we confess our sins, he is faithful and just to forgive us our sins; and a little after: If any man sin (and he excepts no sort of sin), we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins; and not for ours only, but also for those of the whole world.

QUESTION XIX.

It what manner it is said that certain Sins cannot be remitted.

If, therefore, we read in the Scriptures of some who most earnestly implored the mercy of God, but obtained it not, we may understand that it is because they did not repent truly and from the heart. Whenever, therefore, in the sacred Scriptures, or in the holy Fathers, passages occur which seem to say, that some sins cannot be remitted, we must interpret such passages to mean, that it is extremely difficult to obtain the pardon of them; for as a disease is said to be incurable, when the patient is so affected, that he loathes the medicine that would accomplish his cure; so is there a certain kind of sin that is not remitted or pardoned, because it repels the grace of God, the proper remedy of salvation. To this effect, it has been said by St. Augustine: When, after having arrived at a knowledge of God, through the grace of Christ, any one opposes fraternity, and burns with the torches of envy, in opposition to grace itself, so deep is the stain of sin,

b Ezek. xviii. 21, 22. c 1 John i. 9. d Ibid. ii. 1, 2.
that, although his bad conscience is forced to acknowledge and declare its guilt, he cannot submit to the humiliation of imploring pardon.\textsuperscript{e}

**QUESTION XX.**

No one can obtain Pardon of his Sins without Penance.

But to return to penance, to it in so special a manner belongs the efficacy of blotting out sins, that without penance we cannot by any means obtain, or even hope for, remission of sins; for it is written: *Except ye do penance, ye shall all likewise perish.*\textsuperscript{f} These words of our Lord are to be understood of grievous and mortal sins, although the lighter sins, which are called venial, also require some kind of penance: *If,* says St. Augustine, *without penance, venial sins could be remitted, the daily penance performed for them by the Church would be of no avail.*\textsuperscript{g}

**QUESTION XXI.**

The Three Integral Parts of Penance.

But whereas on those matters which, in any degree affect practice, it is not enough to speak in general terms, pastors will take care to expound severally all those particulars, from which the faithful may derive a knowledge of true and salutary penance. To this sacrament, then, it is peculiar that, besides matter and form, which are common to all the sacraments, it has also, as we before said, what constitute integral parts of penance, which are contrition, confession, and satisfaction, of which St. Chrysostom speaks thus: *Penance compels the sinner cheerfully to undergo all things; in his heart is contrition; on his lips, confession; and in his deeds all humility, or a fruitful satisfaction.*\textsuperscript{h} These parts [of penance] are such as we say are necessary to constitute a whole. The human form, for example, is composed of many members, of hands, feet, eyes, and other such parts, of which if any be wanting, the body is justly deemed imperfect, and

\textsuperscript{e} Lib. i. de sermon. Domini in monte, c. 42 et 44, et retract. lib. c. 8, 19. Aug. serm. i. de verbis Domini, et 50, ad Bonif.

\textsuperscript{f} Luke xiii. 3. "Do penance," however, here, as in Q. IX. p. 261, means what has been spoken of as the virtue of penance.

\textsuperscript{g} Aug. lib. 50, hom. 50, item epist. 168, ad Ench. c. 71.

\textsuperscript{h} Hom. 11, de pœnit. Vid. conc. Trid. 14, de pœnit. c. 3, et can. 4. Item. conc. Flor. in doctrin. de Sacram.
if not wanting, perfect. In like manner, also, penance consists of the said three parts; and although, as far as concerns its nature, contrition and confession are sufficient for the justification of man, yet, if unaccompanied by the third part, which is satisfaction, something is still wanting to its absolute perfection. Hence, so connected are these parts one with the other, that contrition includes in itself the design and purpose of confession and satisfaction, and contrition and a desire of satisfaction precede confession, and the other two precede satisfaction.

QUESTION XXII.

In what manner the Existence of these Three Parts of Penance is inferred.

Why there are these three parts of penance may be explained on the principle, that we offend God by thought, word, and actual deed; and it was proper that we, submitting ourselves to the keys of the Church, should endeavour to appease his wrath, and obtain from him the pardon of our sins, by the very same things, by which we offended the most holy Majesty of God. In further confirmation we may add, that penance is, as it were, a certain compensation for offences committed, proceeding from the will of the person who offends, and appointed by the will of God, to whom the offence has been offered. A willingness to compensate is therefore required; and in this willingness contrition chiefly consists. The penitent must also submit himself to the judgment of the priest, who is the vicegerent of God, to enable him to award a punishment proportioned to his guilt; and hence are clearly perceived the nature and necessity of confession and satisfaction.

QUESTION XXIII.

What is properly meant by Contrition in this matter.

But as the faithful require instruction on the force and nature of these parts of penance, we must first begin with contrition, which is to be carefully explained; for as often as past transgressions recur to the mind, or we offend anew, so often should the heart feel contrition. By the Fathers of the Council of Trent, it is thus defined: Contrition is a sorrow of mind, and a detestation for the sin committed, with the
purpose of sinning no more. Speaking of the manner of contrition, the Council a little after adds: In this case only it prepares for the remission of sins, if it be united with confidence in the divine mercy, and with the desire of performing the other things, which are required for rightly receiving this sacrament. From this definition, therefore, the faithful will understand, that the force of contrition does not consist simply in ceasing to sin, purposing to enter, or actually entering, on a new life; but that first of all the sinner must conceive a hatred of, and endeavour to expiate his past ill-spent life. This, those cries of the holy fathers, which the Scriptures inform us were poured out by them, most strongly confirm: I am weary with my groaning, says David, every night I will wash my bed; and: The Lord hath heard the voice of my weeping; and again in another place: I will recount to thee all my years, says the prophet Isaiah, in the bitterness of my soul. These, and many other exclamations of the same import, are the expressions of a vehement hatred of past life, and detestation of past transgressions.

QUESTION XXIV.

Why Contrition has been defined to be Sorrow by the Fathers of the Council.

But, although contrition is defined a sorrow, the faithful are to be admonished not to conclude thence, that this sorrow consists in sensible feeling; for contrition is an operation of the will, and, as St. Augustine beareth witness, sorrow is not penance, but an accompaniment of penance. But under the name of sorrow the Fathers [of Trent] understood a hatred and detestation of sin; because, in this sense, the sacred Scriptures make use of the words: How long, says David, shall I take counsel in my soul, sorrow in my heart all the day? and, also, because from contrition itself arises sorrow in the inferior part of the soul, which is the seat of concupiscence; so that with propriety has contrition been defined a sorrow, because it produces sorrow, to express which penitents used also to change their garments, a cir-

1 Decrees and Canons, Sess. xiv. c. 4, p. 89 of my translation.
2 Ps. vi. 7, sq.
3 Isa. xxxviii. 15. "I shall go softly all my years."
4 Homil. 50.
5 Ps. xii. 2.
Cumstance to which our Lord alludes when he says: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which had been done in you, had been done in Tyre and Sidon, they would long ago have done penance, in sackcloth and ashes.\textsuperscript{n}

\textbf{QUESTION XXV.}

\textit{Why Contrition is called by Theologians a Detestation of Sin.}

To signify the force of this sorrow, the \textit{detestation of sin}, of which we speak, is designated by the word \textit{contrition}, a word which, literally understood, means the breaking of anything into small parts, by means of a stone or of some other harder substance, and which is here used metaphorically, to signify that our hearts, hardened by pride, are beaten down and reduced by penance. Hence no other sorrow, not even that which is felt for the death of parents or children, or for any other calamity, is called contrition; but the word is exclusively employed to express that sorrow, with which we are overwhelmed by the loss of the grace of God and of innocence.

\textbf{QUESTION XXVI.}

\textit{By what other Names the same Detestation of Sin is sometimes called.}

The same thing is, however, often designated by other names also: for it is sometimes called \textit{contrition of heart}, because the word \textit{heart} is frequently used in the sacred Scriptures to express the will. For as the heart is the principle, by which the motions of the human system are originated, so the will is the faculty, that regulates and governs all the other powers of the soul. By the holy Fathers it is also called \textit{compunction of heart}; and hence, the works written by them on contrition they preferred inscribing, \textit{Treatises on compunction of heart},\textsuperscript{o} for as imposthumes are cut with an instrument, to enable the shut-up virus to escape, so is the heart cut with the knife, as it were, of contrition, to enable it to eject the deadly poison of sin. Hence, contrition is called by the prophet Joel, a rending of the heart: \textit{Turn ye to me}, says he, \textit{with all your heart with fasting, and with weeping, and with mourning, and rend your hearts.}\textsuperscript{p}

\textsuperscript{n} Matt. xi. 21.
\textsuperscript{o} See the treatise of St. Chrysostom, for example.
\textsuperscript{p} Joel ii. 12.
QUESTION XXVII.

Why the Sorrow for Sins, comprised under the name of Contrition, ought to be most great and most vehement.

That for transgressions before committed the sinner should experience the deepest and greatest sorrow, a sorrow not to be exceeded even in imagination, will easily be proved from the following considerations. Perfect contrition is an operation of charity, proceeding from what is called filial fear, and hence the measure of contrition and of charity should manifestly be the same; but the charity, which we cherish towards God, is the most perfect love; therefore, the sorrow that accompanies contrition should also be the most vehement. For as God is to be loved above all things, whatever things alienate us from God, are to be detested above all things. It is also to be observed, that to charity and contrition the language of Scripture assigns the same extent: of charity it is said: Thou shalt love the Lord thy God with thy whole heart;\(^q\) of contrition the Lord cries out by his prophet: Be converted with all your heart.\(^r\)

Besides, if, as of all things that deserve our love God is the supreme good, so also among all things that deserve our hatred sin is the supreme evil, it follows that on the same principle that we confess that God is supremely deserving of love, we should also hold sin in supreme detestation. That the love of God is to be preferred to all things, so that, even to save our life, it is not lawful to sin, these words of the Redeemer clearly teach us: He that loveth father or mother more than me, is not worthy of me;\(^s\) and: Whosoever will save his life shall lose it.\(^t\) It is also to be remarked, that as St. Bernard beareth witness, charity recognizes no prescribed limit nor measure, or, to use his own words, as the measure of loving God is to love him without measure;\(^u\) so the hatred of sin is to be defined by no limits. Besides, let our contrition be not only very great, but also very vehement, and thus perfect; and let it exclude all apathy and indifference, for it is written in Deuteronomy: When thou shalt seek the Lord thy God, thou shalt find him; even if thou

\(^q\) Deut. vi. 5.
\(^r\) Loc. cit.
\(^s\) Matt. x. 37.
\(^t\) Matt. xvi. 25.
\(^u\) Lib. de diligendo Deo, c. 1.
seek him with all thy heart, and all the tribulation of thy soul;" and in Jeremiah: Ye shall seek me and find me, when ye shall search for me with all your heart; and I will be found of you, saith the Lord."

QUESTION XXVIII.

Contrition ceases not to be true even if Sensible Sorrow for Sins be not absolute.

If, however, we may not succeed in rendering it thus perfect, our contrition, nevertheless, may be true and efficacious. For it often happens that things which fall under the senses affect us more than spiritual things; and hence some persons experience a greater sense of grief for the loss of their children than for the baseness of their sins. The same judgment is also to be formed, should the bitterness of our grief be unaccompanied with tears, which, however, are very much to be desired and commended in penance; and on this matter St. Augustine has admirably observed: The bowels of Christian charity are not within thee, if thou bewailest the body, from which the soul has departed, but bewailest not the soul, from which God has departed." To this the words of the Redeemer above cited have reference: Woe to thee, Chorazin! woe to thee, Bethsaida! for if the mighty works that have been done in you, had been done in Tyre and Sidon, they would long ago have done penance, in sackcloth and ashes."

Of this, however, we ought to find sufficient proof in the well-known examples of the Ninevites, of David, of the woman who was a sinner, and of the prince of the apostles, all of whom obtained the pardon of their sins, imploring the mercy of God with abundance of tears.

QUESTION XXIX.

Capital Sins should be individually detested in Contrition.

But the faithful are most particularly to be exhorted and admonished, that they study to direct the true grief of contrition specially to each mortal sin, for this is the de-

\[ \text{Deut. iv. 29, sq.} \]
\[ \text{Ser. 41 de sanctis.} \]
\[ \text{Jonah iii. 3.} \]
\[ \text{See the Psalms in our service for Ash-Wednesday.} \]
\[ \text{Luke vii. 37, 48, 51.} \]
\[ \text{Jer. xxix. 13, sq.} \]
\[ \text{Matt. xi. 21.} \]
\[ \text{b Luke xxii. 62.} \]
scription that Ezekiel (Isaiah) gives of contrition, when he says: *I will recount to thee all my years in the bitterness of my soul;* for to recount all our years is to count over and examine our sins individually, in order that we may be heartily sorry for them. In Ezekiel we also read: *If the wicked do penance for all his sins, he shall live;* and to this effect, St. Augustine says: *Let the sinner consider the quality of his crime, as affected by time, place, variety, person.*

**QUESTION XXX.**

*It is sufficient sometimes that all Offences be collectively detested.*

Let not the faithful, however, despair of the infinite goodness and mercy of God in this matter, who, most desirous, as he is, of our salvation, interposes no delay to bestow our pardon, but embraces with paternal love the sinner, the moment he enters into himself and turns himself unto the Lord, having detested his sins generally, which he intends afterwards, if possible, to recall severally to his mind, and to abhor. For the Almighty himself; by the mouth of his prophet, commands us thus to hope, when he says: *The wickedness of the wicked shall not hurt him, in the day that he shall turn away from his wickedness.*

**QUESTION XXXI.**

*What things are especially requisite for True Contrition.*

From what has been said, therefore, may be understood those things, which are most necessary to true contrition, on which the faithful must be accurately instructed; to the end that each may know how he is to attain it, and may have a rule whereby to determine, how far he may be removed from the perfection of this virtue. We must, then, in the first place, detest and bewail all our sins, lest, if our sorrow extend only to some, our repentance be fictitious and pretended, not salutary; for, as the apostle St. James has said: *Whosoever shall keep the whole law, and yet offend in one point, is become guilty of all.* In the next place, our contrition itself must be accompanied with a desire of confession and satisfaction, of which we shall afterwards treat in their

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*c Is. xxxviii. 15.
d Ezek. xviii. 21, "will turn from all," in our version.
e Lib. de vera et falsa relig. c. 14.
f Ezek. xxxiii. 12.
g James ii. 10.
proper place. Thirdly, the penitent must form a fixed and firm purpose of amendment of life, according to these express words of the prophet: *If the wicked do penance for all his sins that he hath committed, and keep all my statutes, and do judgment and justice, he shall live the life, and shall not die: I will not remember all his iniquities which he hath done*;\(^h\) and a little after: *When the wicked man turneth away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul alive*;\(^i\) and after a little: *Be converted, says he, and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make yourselves a new heart and a new spirit.*\(^j\) To the woman who had been caught in adultery Christ the Lord imparts the same lesson of instruction: *Go, says he, and now sin no more*;\(^k\) and also the paralytic, whom he cured at the pool of Bethesda: *Behold, says he, thou art made whole; sin no more.*\(^l\)

**QUESTION XXXII.**

*It is shown that Sorrow for Past Sin, and bewaring of it hereafter, is necessary for Contrition.*

But that sorrow for past sin, and a firm purpose cautiously to avoid such sin for the future, are indispensable to contrition, is clearly shown by nature and reason. For he who would be reconciled to a friend whom he had injured, must both regret to have injured or offended him, and must diligently take care that his future conduct be such, as to prevent the appearance of offending, in anything, against friendship. These two dispositions must necessarily be accompanied by obedience, for the law to which man is subject, be it natural and divine, or human, he is bound to obey. If, therefore, the penitent has taken anything from his neighbour by force or fraud, he is obliged to make restitution; and if, by word or deed, he has injured his honour or livelihood, he is also under obligation to repair the injury by some suitable compensation of profit or service, according to the well-known maxim of St. Augustine: *The sin is not forgiven, unless what was taken away, be restored.*\(^\text{m}\)

\(^h\) Ezek. xviii. 21, sq.  
\(^i\) Id. xviii. 27.  
\(^j\) Id. vs. 30, sq.  
\(^k\) John viii. 11.  
\(^l\) Id. v. 14.  
\(^\text{m}\) Epist. v. 4 (153, c. 6).
OF THE COUNCIL OF TRENT.

QUESTION XXXIII.

We must show Indulgence towards others, if we wish it to be shown towards us.

Moreover, a quality which, amongst the other things most necessary unto contrition, demands no less attention, and is of no less necessity, viz. that it must be accompanied with an entire forgiveness of whatever injuries we may have sustained from others. For our Lord and Saviour admonishes and denounces thus: If ye forgive men their trespasses, your heavenly Father will also forgive you your trespasses; but if ye forgive not men, neither will your Father forgive you your trespasses. These are the things to be observed by the faithful, with regard to contrition. The other things, which pastors will easily be able to collect on the subject, will, indeed, serve to render contrition more perfect and complete in its kind, but are not to be deemed of such necessity, as that without them true and salutary penance cannot exist.

QUESTION XXXIV.

What is the Proper Force and Utility of Contrition.

But, as it should not be enough for pastors to teach what appears necessary to salvation, unless they also labour with all care and industry to induce the faithful to direct their lives and actions according to the rule prescribed for them, it will be of the utmost advantage, to place before them frequently the force and utility of contrition. For, although other pious practices, such as beneficence to the poor, fastings, prayers, and the like, in themselves holy and beseeming works, are sometimes rejected by God, through the fault of those from whom they proceed; contrition itself can certainly never be otherwise than grateful and acceptable to him, according to these words of the prophet: A contrite and humbled heart, O God! thou wilt not despise. Nay more, that no sooner do we conceive this contrition in our hearts, than our sins are forgiven us by God, the same prophet elsewhere declares in these words: I said, I will confess against myself my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Of this we observe a

figure in the ten lepers, who, when sent by our Lord to the priests, were cured of their leprosy, before they reached them; giving us to understand, that such is the efficacy of true contrition, of which we have above spoken, that by virtue thereof we obtain from the Lord the immediate pardon of all our sins.

**QUESTION XXXV.**

*In what manner we arrive at the Perfection of Contrition.*

It will also have much influence in exciting the minds of the faithful, if pastors will lay down some rule, according to which each person may exercise himself in a manner conducive to contrition. All should be admonished to see, by frequent examination of conscience, if they have observed those things which are commanded by God, or by the ordinances of the Church; and should any one find himself guilty of any crime, let him at once accuse himself, suppliantly ask pardon from God, and implore that time both for confession and satisfaction be granted him. Above all, let him ask the aid of divine grace not to fall in future into those same sins, which he is heartily sorry for having committed. Pastors will also take care to excite the greatest hatred on the part of the faithful against sin, as well because its foulness and turpitude are very great, as because it brings upon us the heaviest losses and calamities; for it alienates from us the friendship of God, from whom we have received the greatest blessings, and might have expected and obtained far greater, and consigns us to eternal death, ever to be afflicted with the most excruciating torments.

Having said thus much on contrition, let us now come to confession, which is the second part of penance.

**QUESTION XXXVI.**

*Of the Excellence of Confession, and the Importance of its Institution for the Salvation of Christians.*

The great care and assiduity which the pastor should devote to its exposition will be easily understood, if we but reflect that, according to the general opinion of the pious, to

The confession is, in a great measure, to be ascribed whatever of holiness, piety, and religion has been preserved in the Church in our times, through the immense beneficence of God. It cannot, therefore, be matter of surprise, that the enemy of the human race, in his efforts to overthrow to its foundation the Catholic faith, should, through the agency of the ministers and satellites of his impiety, have endeavoured to assail with all his might this citadel, as it were, of Christian virtue.

The pastor, therefore, will first teach that the institution of confession has been to us supremely useful, and even necessary. For, granting that by contrition sins are blotted out, who is ignorant, that [to effect this] it must be so vehement, so intense, so ardent, as that the bitterness of our sorrow may be compared with, and bear a proportion to, the magnitude of our crimes? But as this is a degree of contrition to which very few could reach, the consequence also was, that very few could have hoped thereby to obtain the pardon of their sins.

**QUESTION XXXVII.**

*Confession perfects Contrition.*

It therefore became necessary that the Lord, in his infinite mercy, should provide by some easier means for the common salvation of men: and this he did, in his admirable wisdom, when he gave to his Church the keys of the kingdom of heaven. For, according to the doctrine of the Catholic faith, it is to be believed and firmly professed by all, that if any one be affected with sorrow for his sins, and with a firm resolution to avoid sin for the future, although he be not impressed with such contrition as may be sufficient of itself to obtain pardon, all his crimes, if they be duly confessed to the priest, are yet remitted and pardoned by the power of the keys; so that justly was it proclaimed by those most holy men, our Fathers, that by the keys of the Church is thrown open the gate of heaven. This is a truth of which no one is at liberty to doubt, the Council of Florence having defined, that the effect of penance is absolution from sins. But the great utility derived from confession may also be

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1. Ambr. serm. i. de quadrag. citatur de poenit. dist. i. c. ecce nunc. August. lib. 2, de adul. conjug. 59. Chrysost. de sacerdot. lib. 2.
2. Flor. Conc. in decreto Eugenii IV. de poenit. dist. 6, c. sacerdos.
estimated from the fact, that we know from experience, that to those who have led an immoral life nothing is so useful towards reformation of morals, as sometimes to disclose their secret thoughts, their whole words and deeds, to a prudent and faithful friend, who may be capable of assisting them by his advice and co-operation. On the same principle, therefore, should it be deemed most salutary to those whose minds are agitated by the consciousness of guilt, to lay open the diseases and wounds of their souls to the priest, as the vice-gerent of Christ the Lord, who is bound by the severest law to eternal secrecy; for they will find immediate remedies at hand, that possess a certain heavenly efficacy not only in curing their present malady, but in preparing the soul so as not easily to relapse into the same kind of disease and infirmity. Nor should we pass over another advantage of confession, which appertains greatly unto social life and intercourse. Take away sacramental confession from Christian discipline, and it is evident that all things will be replete with secret and unutterable crimes,—crimes, too, with others still more grievous, that men, depraved by vicious habits, will not afterwards dread to commit in broad daylight; for the shame that attends confessionbridles inordinate and licentious desires, and restrains crime. Having now explained the advantages of confession, the pastor will next unfold its nature and efficacy.

QUESTION XXXVIII.
Nature and Efficacy of Confession.

Confession, then, is defined to be a sacramental accusation of one's self, made with a view of obtaining pardon by virtue of the keys. It is properly called an accusation, because sins are not to be told as if the sinner would boast of his crimes, as they do who rejoice when they have done evil; nor are they at all to be told as a history of passing occurrences to amuse idle hearers; but they are to be confessed as matters of self-accusation, with a desire even to avenge them on ourselves. But we confess our sins with a view to obtain the pardon of them; and, in this respect, the tribunal [of penance] differs from other tribunals, which take cognizance of capital

1 See Prov. ii. 14.
offences, and before which a confession of guilt is not followed by acquittal or pardon, but by sentence and punishment. The definition of confession by the holy Fathers, although different in words, is to the same effect: Confession, says St. Augustine, is the disclosure of a secret disease, with the hope of obtaining pardon; and St. Gregory: Confession is a detestation of sins; both of which, because contained in it, may be easily referred to the preceding definition.

QUESTION XXXIX.

For what reason and why Confession was instituted by Christ.

The pastor will next teach,—and it is a matter to which the highest importance must be attached, and which he will deliver to the faithful without any hesitation—that, through his supreme bounty and mercy, this sacrament was instituted by Christ the Lord, who did all things well, and solely with a view to our salvation. After his resurrection, he breathed on the assembled apostles, saying: Receive ye the Holy Ghost, whose sins ye shall remit, they are remitted unto them; and whose ye shall retain, they are retained.

QUESTION XL.

From what other Passages of Scripture we may infer that Confession was instituted by Christ.

Whereas, therefore, the Lord gave unto his disciples the power of retaining and remitting sins, it is plain that they were also constituted judges touching this matter. And the Lord appears to have signified the same thing when, having raised Lazarus from the dead, he commanded his apostles to loose him from the bands in which he was bound. This is the interpretation of St. Augustine: Priests themselves, says he, can now be more serviceable, more indulgent towards those who confess, for to those to whom they remit crime the Lord remits it, that is, through his apostles. Lazarus, whom he had already recalled from the tomb, he presented to his disciples to be loosed, thus intimating that to priests was given the power of loosing. To this also refers the command given to the

u Chrysost. xx, in Genes.  
w Greg. hom. xl, in Evangel.  
x John xi. 44.  
y Aug. serm. iv.  
z John xx. 22, 23.  
z De vera et falsa pœnit. c. 16.
lepers cured on the way, to show themselves to the priests, and subject themselves to their judgment.\(^a\)

**QUESTION XLI.**

*In what manner we may infer, from the Words of our Lord, that Confession should be made to the Priest, and that the successors of the Apostles are Judges.*

Since, therefore, our Lord gave to his priests the power to remit and retain sins, they were evidently constituted judges of this matter, on which they are to pronounce; and as, according to the wise admonition of the Council of Trent,\(^b\) we cannot form an accurate judgment on any matter, or award to crime a just limit and proportion of punishment, without having previously examined and fully understood the cause; hence arises a necessity of the penitent's making known to the priest, through the medium of confession, each and every sin. This doctrine pastors will teach—a doctrine defined by the holy Synod of Trent, and the uniform tradition of the Catholic Church. For if we attentively study the holy Fathers, we shall meet throughout their works the clearest testimonies, confirming the fact that this sacrament was instituted by Christ our Lord, and that the law of sacramental confession, which from the Greek they call *exomologesis* and *exagoreusis*, is to be received as evangelical. If, besides, we examine the figures of the Old Testament, to the confession of sins beyond all doubt appear to have reference the various sorts of sacrifices which were offered by the priests for the expiation of different sorts of sins.

**QUESTION XLII.**

*With what purport the Church added certain Ceremonies to the Sacramental Confession.*

But not only are the faithful to be taught that confession was instituted by our Lord and Saviour, but they must also be reminded, that by authority of the Church have been added certain rites and solemn ceremonies, which, although they be not essential to the sacrament, serve to place its dignity more clearly before the eyes of those confessing, and

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\(^b\) See Decrees and Canons, Sess. xiv. c. 5, p. 91.
to prepare their souls, now inflamed with piety, the more easily to obtain the grace of God. For when, with uncovered head, prostrate at the feet of the priest, with face fixed on the earth, and hands raised in supplication to heaven, and with other such indications of Christian humility, not however essential to the sacrament, we confess our sins at the feet of the priest, we are thus impressed with a clear conviction of the heavenly virtue of the sacrament, and of the necessity of earnestly entreating and imploring the divine mercy.

QUESTION XLIII.

They who are guilty of Capital Offences, cannot recover Salvation without Confession.

Nor let any one suppose that confession was indeed instituted by our Lord, but yet in suchwise as not to impose a necessity for its use. For the faithful are to hold, that he who is weighed down by mortal guilt, must be recalled to spiritual life by the sacrament of confession; and this the Lord clearly signifies by a most beautiful metaphor, when he calls the power of administering this sacrament the key of the kingdom of heaven; for as no one can gain admittance into a place without the aid of him to whom the keys have been committed, so we understand that no one can gain admission into heaven unless its gates be opened by the priests, to whose fidelity the Lord has confided its keys, otherwise this power of the keys would be unavailing in the Church; and if heaven can be entered by any other way, in vain shall he to whom the power of the keys has been intrusted prohibit any one from entrance within. St. Augustine had admirably reflected upon this doctrine, when he said: Let no man say within himself, "I repent in secret with God; God, who has to pardon me, knows the feelings of my heart." Was there no reason, then, for saying: "Whatsoever ye shall loose upon earth, shall be loosed also in heaven," no reason why the keys were given to the Church of God? To the same effect writes St. Ambrose, in his book on penance, when the heresy of the Novatians, who asserted, that to God alone was reserved the power of remitting sins: Who, says he, yields greater reverence to God, he who obeys or he who resists

\[c\text{ Matt. xvi. 19.} \quad d\text{ Lib. i. hom. 49.} \quad e\text{ Matt. xviii. 18.}\]
his commands? God commanded us to obey his ministers; and by obeying them, we honour God alone.\(^f\)

**QUESTION XLIV.**

*At what time of Life, and at what Season of the Year, Confession should be made.*

As there can be no doubt that the law of confession was enacted and established by our Lord himself, it is naturally our duty to ascertain, by whom, at what age, and at what season of the year, it ought to be observed. In the first place, then, from the canon of the Council of Lateran, which begins: *Omnis utriusque sexus*, it is clear, that no person is bound by the law of confession, until the age when he has arrived at the use of reason, a time, however, that has not been defined by any fixed number of years;\(^g\) but it may be laid down as a general principle, that a child is bound to go to confession, as soon as he is able to discern between good and evil, and as soon as his mind is capable of malice. For when any one has arrived at an age to consider the work of salvation, he is then bound to confess his sins to the priest, without which act no one, who is weighed down with the consciousness of guilt, can hope for salvation. In the same canon the Church has defined the period, within which we are most particularly bound to confess; for she commands all the faithful to confess their sins at least once a year.\(^h\)

**QUESTION XLV.**

*How often Christians ought to avail themselves of this Blessing.*

If, however, we consider what our eternal salvation demands, we certainly ought not neglect confession, as often as we are threatened either by danger of death, or undertake to perform any act incompatible with the state of a man defiled with sin, such as to administer or receive the sacraments. The same rule should be strictly followed, when we are apprehensive of forgetfulness of some sin, into which we may have fallen, for we cannot confess our sins, except we recollect them; nor do we obtain from the Lord the remission of them, unless they be effaced through confession by the sacrament of penance.

\(^f\) *De pen. i. 2.* \(^g\) *Conc. Lat. c. 22.* \(^h\) *Conc. Lat. c. 21.*
QUESTION XLVI.

All Sins should individually be detailed in Confession.

But, as in confession many things are to be observed, some of which appertain to the nature of the sacrament, some are less necessary, [the faithful] must be accurately instructed on these matters; and books and treatises are by no means wanting, from which we may easily draw all such instructions. Above all, pastors must not omit to inform the faithful, that they are to take care that their confession possess integrity and completeness: all mortal sins must be revealed to the priest; but venial sins, which do not sunder us from the grace of God, and into which we fall more frequently, although, as the experience of the pious proves, proper and profitable to be confessed, may, nevertheless, be omitted without sin, and expiated by a variety of other means. But mortal sins, as we have already said, although buried in the darkest secrecy, even such only as are forbidden by the ninth and tenth commandments,¹ are all and each of them to be enumerated in confession. For it often happens that such secret sins inflict deeper wounds on the soul, than those that men commit openly and publicly. This is a matter defined by the holy Council of Trent,² and, as we know from the testimonies of the holy Fathers, the constant tradition of the Catholic Church: Without the confession of his sin, says St. Ambrose, no man can be justified from his sin.³ The same doctrine is confirmed by St. Jerome on Ecclesiastes, for he says: If the serpent, the devil, has secretly and without the knowledge of a third person, bitten any one, and has infected him with the poison of sin; if the person is silent and will not do penance, and is unwilling to disclose his wound to his brother or master, his master, who has a tongue to cure him, can avail him nought. The same doctrine is most explicitly taught by St. Cyprian, in his sermon on the lapsed: Although free from the guilt, says he, of sacrificing to idols, or of having purchased

¹ I. e. sins of desire, or covetousness. The Roman Catholics divide the last commandment into two, to which division reference is here made. See the late Dr. Lingard's "Remarks on a Charge delivered to the Clergy of the Diocese of Durham," 12mo. Dublin, 1822, p. 21.
² Sess. xiv. c. 5, and can. 7.
³ Lib. de Paradiso, c. 14.
certificates\textsuperscript{1} to that effect; yet, as they entertained the thought of doing so, they sorrowfully confess that same to the priest of God, they make the disclosure of their conscience, expose the burden of their soul, seek a salutary medicine for their wounds, although small and slight.\textsuperscript{m} Such, in fine, is the unanimous voice and sentiment of all the doctors of the Church.\textsuperscript{n}

**QUESTION XLVII.**

*The Circumstances of Sins are to be mentioned in Confession.*

But in confession we should employ all that special care and diligence, which we usually bestow upon concerns of the greatest moment; and all our study should be directed to effect the cure of our spiritual wounds, and eradicate sin from the soul. With the bare enumeration of our grievous sins, we should not be satisfied; but [we should also enumerate] such circumstances as are connected with each sin, and which considerably aggravate or extenuate their base-ness. For some circumstances are such, as of themselves to constitute mortal sin, and are therefore by all means to be confessed. Has any one imbrued his hands in the blood of his fellow man? He must state whether his victim was a layman or an ecclesiastic. Has he had illicit intercourse with a woman? He must state whether the female was free from marriage restriction, married, or a relative, or a person consecrated to God by vow. These are circumstances which alter the species of the sins; so that the first is called by theologians, simple fornication; the second, adultery; the third, incest; and the fourth, sacrilege. Again, theft is numbered in the catalogue of sins; but if a person has stolen a guinea, his sin is far less grievous than if he

\textsuperscript{1} So Donovan. The original is, "nullo sacrificii aut libelli facinore constricto." The French translation of 1673 has, "et quoique ces personnes n'ayent pas commis en effet le crime de sacrifier aux idoles, ou d'avoir reçu des certificats des magistrats."

\textsuperscript{m} Circa finem.

\textsuperscript{n} The editors give the following note:—"Singula peccata mortalia confiteri oportere docent August. lib. de vera et falsa peñit. c. 10; Gregor. homil. x. super Ezechiel; Ambr. lib. de parad. c. 14; Hieron. in Ecclesiast. c. 10; Cypr. de lapsis circa finem; Vid. et de poenit. dist. iii. cap. sunt plures, etc. pluit. et ibid. dist. i. c. quem poen. et ibid. pass."
had stolen one or two hundred guineas, or an immense sum of money; and if the stolen money were sacred, the sin would be still more aggravated. To time and place the same observation equally applies; but the instances, in which these circumstances alter the complexion of an act, are so familiar from the statements of many writers, as to supersede the necessity of lengthened detail on our part. Circumstances, such as these, are therefore to be mentioned; but those, that do not considerably aggravate, may without crime be omitted.

QUESTION XLVIII.

Confession to be repeated when any serious Offence has been omitted.

So necessary, as we have already said, is integrity and completeness to confession, that if any one intentionally omit some sins, which should have been detailed, and confess some only, so far from deriving benefit from that confession, he involves himself in fresh guilt. Such an enumeration of sins cannot be called sacramental confession; on the contrary, the penitent must necessarily repeat his confession, and accuse himself of having, under the semblance of confession, violated the sanctity of the sacrament.

QUESTION XLIX.

Omission of a Sin through Forgetfulness does not render it necessary to repeat Confession.

But should the confession seem otherwise defective, either because the penitent forgot some sins, or because, although intent upon [confessing fully,] he did not explore the recesses of his conscience with sufficient minuteness, he is not bound to repeat his confession; but it will be sufficient, when he recollects the sins which he had forgotten, to confess them to a priest at a future season. In this, however, we must see whether perhaps we may not have examined our consciences too negligently and remissly, and may not have evinced so much carelessness in endeavouring to call our sins to mind, as to seem in reality not to have even wished to remember them; for in this case it will be absolutely necessary to repeat the confession.
QUESTION L.

Confession should be plain, simple, undisguised.

We must, also, take care that our confession be plain, simple, and undisguised, not clothed in that artificial language which some employ, who seem more disposed to give an outline of their manner of living, than to confess their sins; for our confession ought to be such as to set forth ourselves such as we know ourselves to be, representing as certain that which is certain, and as doubtful that which is doubtful. This good quality, it is clear, our confession wants, if we neglect to enumerate our sins, or introduce topics foreign to the matter of our confession.

QUESTION LI.

Confession should be prudent and modest.

Prudence and modesty in explaining things in confession are also much to be commended; for a superfluity of words is to be avoided, but whatever is necessary to make known the nature and quality of every sin, is to be explained in brief language, and modestly.

QUESTION LII.

Confession cannot be made by a Messenger or by Letter.

Priest and penitent should also be most careful, that their conversation in confession be said in secret; and hence no one can, on any account, confess by messenger or letter, as through such a medium nothing can be transacted secretly.

QUESTION LIII.

Frequent Confession is expedient for a Christian.

But, above all, the faithful should be most careful to cleanse their consciences from sin by frequent confession; for, when oppressed by mortal guilt, nothing can be more salutary to them, from the precarious state of human life, than to have immediate recourse to confession of our sins; but could we even promise ourselves length of days, yet how shameful it is that we, who are so particular in whatever relates to cleanliness of person or dress, evince not at least
the same attentive concern, in preserving the unsullied lustre of the soul from the most foul stains of sin.

**QUESTION LIV.**

*With what power the Minister of this Sacrament should be endued.*

We must now treat concerning the minister of this sacrament. That he must be a priest possessing ordinary or delegated jurisdiction to absolve, is sufficiently evident from the ordinances of the Church; for he who discharges this function must have not only the power of order, but also of jurisdiction. Of this ministry an illustrious testimony is furnished in these words of our Lord, in St. John: *Whose sins ye shall remit, they are remitted unto them; and whose ye shall retain, they are retained;* words evidently addressed not to all, but to the apostles only, to whom, in this function, priests succeed. This, also, excellently accords with the economy of religion, for, since every sort of grace attached to this sacrament flows from Christ the head, to his members, they, who alone have power to consecrate p his true body, should alone administer this sacrament to his mystical body, that is, the faithful; especially as they are qualified and disposed by means of this same sacrament of penance, to receive the holy eucharist. The great care with which, in the primitive ages of the Church, the right of the ordinary priest was guarded, is easily understood from the ancient decrees of the Fathers, which provided, that no bishop or priest, except in case of urgent necessity, should presume to exercise any function in the parish of another, without his authority. Such was the ordinance of the apostle, when he commanded Titus to ordain priests in every city; q to nurture and bring up the faithful with the heavenly food of doctrine and of the sacraments.

**QUESTION LV.**

*Any Priest may Absolve the Sinner in an extreme case.*

But, in case of imminent danger of death, when recourse cannot be had to the proper priest, that none may in con-

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*John xx. 23.*  
*p* Potestas conficiendi, "the power of giving it its sacramental nature."  
*q* Tit. i. 5.
sequence perish, the Council of Trent teaches, that it was the practice observed by the Church of God, that any priest, whatever faculties he might have, may not only remit all sorts of sins, but also absolve from excommunication.²

**QUESTION LVI.**

*What manner of Minister of Confession should be chosen by one who is anxious for his own Salvation.*

Besides the power of order and of jurisdiction, which are of absolute necessity, it is of especial importance, that the minister of this sacrament, holding, as he does, the place at once of judge and physician, be endowed with knowledge and erudition, and also with prudence. As regards the first, his knowledge, it is evident, should be more than ordinary, for by it he must examine into the nature of sins, and, amongst the various sorts of sins, judge which are grievous, and which are light, according to the state of life and circumstances of the person. As physician, he has also occasion for the greatest prudence, for to him it belongs carefully to administer to the sick man those remedies, which seem well adapted not only to heal his soul, but also to prove a preservative against future contagion. The faithful will hence be able to understand, that each should use his best endeavours to choose such a confessor, as is recommended by integrity of life, learning, and prudence of judgment; who well knows the awful weight and responsibility of the station which he holds; who thoroughly understands the punishment suited to every sin; and [can distinguish] who are to be loosed, and who to be bound.

**QUESTION LVII.**

*It is never lawful, by Word or Sign, to disclose things heard during Confession.*

But as there is no one who is not desirous that his crimes and defilement should be kept secret, the faithful are to be admonished that there is no reason whatever to apprehend, that what they disclosed in confession shall ever be revealed to any one by the priest, or that by it he can, at any time, be brought into danger of any sort. For against the priests

² Sess. xiv. c. 6.
who bury not in eternal and religious silence all the sins revealed to them in confession, the sacred ordinances of the Church denounce the heaviest chastisement. Wherefore we read in the great Council of Lateran: *Let the priest take the greatest care, neither by word nor sign, nor by any other means whatever, in the least degree to betray the sinner.*

QUESTION LVIII.

What must chiefly be observed by the Priest who receives the Confessions of others.

Having treated of the minister of this sacrament, the order of our matter now requires, that we explain some principal heads, which are of considerable importance with regard to the use and practice of confession. For a great portion of the faithful, to whom, in general, no time seems to pass so slowly as the days appointed by the laws of the Church for the duty of confession, so far from bestowing due attention on those other matters, which obviously possess most efficacy in conciliating the divine favour, are so remote from Christian perfection, as scarcely to recollect the sins which should be unfolded to the priest. As, therefore, we must assist them in the work of salvation with all zeal, priests will first carefully observe, whether the penitent be truly contrite for his sins, and deliberately and firmly resolved to abstain from sins for the future. And if he shall be found thus disposed, he is to be admonished and earnestly exhorted to return hearty thanks to God for so great and singular a benefit, and never to cease to beg from him the aid of heavenly grace, fortified and protected by which, he will easily be enabled to resist and repel depraved passion.

He should also be taught, not to suffer a day to pass, without devoting a portion of it to meditation on the mysteries of our Lord’s passion, and to exciting and kindling himself to the imitation and most ardent love of his Redeemer. For by such meditation will he attain a consciousness of increased security, every day, against all the assaults of the devil; for there is no other reason why we so readily yield in courage and strength, even when casually or lightly assaulted by the enemy, but that we study not, by meditation on heavenly

* Cf. Leo, epist. lxxx. * Cap. xxi.
things, to kindle within us the fire of divine love, by which the soul may be animated and uplifted. But, should the priest perceive that the penitent gives but insufficient evidence of the repentance which constitutes true contrition, let him endeavour to inspire him with a great wish for that contrition, that, presently inflamed with the desire of this glorious gift, he may resolve to ask and implore it from the mercy of God.

But above all, the pride of some is to be repressed, who seek by a vain excuse to justify or extenuate their offences. If, for example, a person confess that he had been moved with violent anger, and immediately transfers the blame of this excitement to another, who, he complains, was the first aggressor, he is to be reminded, that such a plea is indicative of a proud spirit, and of a man who either thinks lightly of, or is entirely unacquainted with, the greatness of his sin, and that it serves rather to aggravate than extenuate his guilt. For he who thus labours to justify his conduct, seems to say, that then only will he exercise patience, when he suffers injury from no one, a disposition than which nothing can be more unworthy of a Christian man, for whilst a Christian should most deeply regret the state of him who inflicted the injury, regardless of the grievousness of the sin, he indulges anger against a brother; and having a noble opportunity of honouring God by patience, and of correcting a brother by meekness, he turns the very means of salvation unto his own destruction.

Still more pernicious, however, is the criminal conduct of those who, influenced by a foolish bashfulness, lack resolution to confess their sins. Such persons should therefore be inspired by exhortation, and be reminded, that there is no reason whatever why they should fear to lay open their faults; that it can be matter of wonder to no one to learn that men fall into sin, the common malady indeed of all, and the natural consequence of human infirmity.

There are others who, either because they seldom confess their sins, or because they bestowed no care or reflection on the examination of their crimes, know not well how to acquit themselves of the beginning or end of their confession. Such persons require to be rather severely rebuked, and are particularly to be taught that, before any one approaches the
priest, he should take every care to arouse himself to contrition for his sins, and that this he cannot do by any means without endeavouring to know and recollect them severally. Should then the priest meet with persons of this class, whom he knows to be entirely unprepared for confession, he will dismiss them in the mildest terms, and will exhort them to take some time to reflect on their sins, and then return. But should they happen to declare that they have already given to the matter their whole zeal and attention, as the priest has very great reason to fear, that, if once sent away, they may not again return, their confession is to be heard, especially if they manifest some disposition to amend their lives, and can be brought to accuse their own negligence, and promise to compensate for it at another time by diligent and accurate meditation. In such cases, however, great caution must be used; for if after having heard the confession [the confessor] is of opinion, that the penitent did not at all lack diligence in enumerating his sins, nor sorrow in detesting them, he may absolve him; but if he has found him deficient in both, he will instruct and advise him to apply greater care, as we have said above, to his examination of conscience, and will dismiss him in the kindest manner. But as it sometimes happens that females, having forgotten some sin in a former confession, are unwilling to return to the priest, through fear of exposing themselves to be suspected by the people of having been guilty of something grievous, or of seeking for the praise of extraordinary piety, [the pastor] must frequently teach both publicly and privately, that no one is gifted with so excellent a memory, as to be able to remember all his deeds, words, and thoughts; that the faithful, therefore, should they recollect any grievous crime that had previously escaped their memory, should by no consideration be deterred from returning to the priest. These, then, and many other matters of the same nature, will demand the attention of the confessor in the tribunal of penance. We now come to the third part of penance, which is called Satisfaction.
QUESTION LIX.

What is generally signified by "Satisfaction," and what in the matter of Confession.

The name and nature of satisfaction are first to be explained, for the enemies of the Catholic Church have hence taken ample opportunity for discord and division, to the greatest injury of the Christian commonwealth. Satisfaction, then, is the full payment of what is enough; for what is enough seems to lack nothing. Hence, when we speak of reconciliation unto grace, to satisfy is the same as to do unto another that which may be sufficient to an angered mind in atonement for an injury; and thus, satisfaction is nothing else than compensation for an injury done to another. As far, however, as regards the present subject, Theologians make use of the word satisfaction, to signify that compensation by which a man makes some reparation to God for the sins that he has committed.

QUESTION LX.

What are the different Degrees of this Satisfaction, which implies some Compensation for Sin.

As this sort [of satisfaction] admits of many degrees, the word therefore admits of many acceptations. The first and most excellent satisfaction is that by which whatever is due by us to God, on account of our sins, has been paid abundantly, although he should deal with us according to the strictest rigour of his justice. This is said to be that satisfaction, which we say has appeased God and rendered him propitious to us; and for it we are indebted to Christ the Lord alone, who, having paid the price of our sins on the cross, most fully satisfied God. For there could exist no created being that could exonerate us from so heavy a debt: He is the propitiation for our sins, says St. John, and not for ours only, but also for those of the whole world. This satisfaction, therefore, is full and abundant, commensurate and adequate to the character of all crimes committed in this world; by the weight of which the actions of men possess a very great value in the eyes of God; and without which they would be deemed worthy of no consideration whatever. This David

\[1\text{ John ii. 2.}\]
seems to have had in view, when, reflecting within himself, he used these words: *What shall I render unto the Lord for all the things that he hath rendered to me?* and finding nothing worthy of so many and so great blessings but this satisfaction, which he expressed by the word *cup*, he subjoins: *I will take the cup of salvation, and call upon the name of the Lord.*

There is another sort of satisfaction, which is called canonical, and is performed within a certain fixed period of time. Hence, according to the practice of the early Church, when penitents are absolved from their sins, some penance is imposed on them, the performance of which has commonly been called *satisfaction.* By the same name is called any sort of punishment endured for sin, although not imposed by the priest, but spontaneously undertaken by the sinner; but this appertains not unto penance as a sacrament, and that satisfaction, which, as we have already observed, is offered to God for sin conformable with the injunction of the priest, can alone be deemed part of the sacrament, with this qualification however, that it be accompanied with a deliberate and firm purpose of using every effort to avoid sin for the future; for by many it has been defined thus: *To satisfy is to pay due honour to God*; and this evidently no one can do, who is not resolved entirely to avoid sins. To satisfy is also to cut off the causes of sin, and to close every inlet against its suggestions. In accordance with this idea, some have considered satisfaction a cleansing, by which is effaced whatever defilement remains in the soul, in consequence of the stain of sin, and which exempts us from temporal punishments to which we were liable. Such being the case, it will be easy to convince the faithful how necessary it is for the penitent to practise themselves in this study of satisfaction.

**QUESTION LXI.**

*Temporal Punishment is not always remitted with the Remission of Eternal Punishment, which follows the Pardoning of Sin.*

For they must be taught that sin is accompanied by two evils, the stain and the punishment; and although with the guilt to which it was due is always forgiven the punishment

\* Ps. cxv. (cxvi.) 12, sq.
of eternal death; yet, as the Council of Trent\(^w\) has declared, it does not always follow that the Lord remits the remains of sin and the definite temporal punishment due to sin. Of this the sacred Scriptures afford clear examples, as we find in the third chapter of Genesis,\(^x\) the twelfth and twentieth of Numbers,\(^y\) and in very many other places. But we have before our eyes that most conspicuous and illustrious example of David. Already had Nathan announced to him: *The Lord also hath put away thy sin: thou shalt not die,*\(^z\) yet did he voluntarily subject himself to the most severe penance, imploring, night and day, the mercy of God, in these words: *Wash me thoroughly from my iniquity, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is always before me.*\(^a\) In these words did he beseech God to pardon not only the crime, but also the punishment due to the crime, and to restore him, cleansed from the remains of sin, to his former state of purity and integrity. And this was the object of his most earnest supplications; yet did the Lord punish him with the death of the child of his adultery, with the rebellion and death of his dearly beloved son Absalom, and with the other punishments and calamities, with which he had already threatened him. In Exodus, also, the Almighty, although, yielding to the importunity of Moses, he had spared the idolatrous people, threatens the enormity of their crime with heavy chastisements;\(^b\) and Moses himself beareth witness, that for it the Lord would take most severe vengeance unto the third and fourth generation. That in the Catholic Church such was at all times the doctrine of the holy Fathers, is proved most clearly by reference to their authority.\(^c\)

\(^w\) See Sess. xiv. c. 8, p. 95, and can. 12, p. 102.
\(^x\) Gen. iii. 17.
\(^y\) Num. xii. and xx.
\(^z\) 2 Sam. xii. 13.
\(^a\) Ps. l. (li.) 2, sq.
\(^b\) Exod. xxxii. 8, sqq.
QUESTION LXII.

Why the Punishment due to Sin is not remitted by Penance, as by Baptism.

But why, in the sacrament of penance, as in that of baptism, the punishment due to sin is not entirely remitted, is admirably explained by the Council of Trent, in these words: The nature of divine justice seems to demand that in one manner they, who through ignorance have sinned before baptism, be received into grace; and in another, those who, after having been freed from the servitude of sin and of the devil, and having received the gift of the Holy Ghost, have not feared knowingly to “defile the temple of God,” and “to grieve the Holy Spirit.” And it becomes the divine clemency, that sins be not in suchwise remitted unto us without any satisfaction, as that, occasion being obtained, thinking sins less grievous, we, having done, as it were, an insult and a despite unto the Holy Ghost, should fall into more grievous sins, treasuring up “wrath against the day of wrath.” For without doubt these satisfactory punishments greatly recall from sin, and restrain, as it were with a bridle, and make penitents more cautious and watchful for the future. Another advantage is, that they are, as it were, testimonies of our sorrow for sin committed; and thus satisfaction is given to the Church, which has been grievously offended by our crimes. God, says St. Augustine, despises not a contrite and humble heart, but, since grief of heart is generally concealed from another, and is not communicated to others by words or any other signs, wisely, therefore, are times of penitence appointed by those who preside over the Church, in order to give satisfaction to the Church, in which the sins themselves are forgiven.

QUESTION LXIII.

In what manner others are benefited by the Punishments inflicted on us.

Besides, the examples of our penitential practice serve as a lesson to others how to regulate their own lives and follow piety; for, seeing in our persons the punishments inflicted

\[ a \] 1 Cor. iii. 17.  
\[ b \] Heb. x. 29.  
\[ c \] Eph. iv. 30.  
\[ d \] Rom. ii. 5.  
\[ e \] Sess. xiv. ch. 8, p. 95, sq. of my translation.  
\[ f \] Cf. Ps. li. 17.  
\[ g \] Aug. Ench. c. 65.
on sin, they must feel the necessity of using the greatest circumspection throughout life, and of correcting their former habits. It was therefore a very wise observance of the Church, that public penance should be imposed on any one guilty of public crime, to the end that, deterred by fear, others might the more carefully avoid sins for the future; and this has also been sometimes observed with regard to secret sins of a more grievous character. But with regard to public sinners, they, as we have said, were never absolved, until they had undertaken public penance. Meanwhile, pastors poured out prayers to God for their salvation, and ceased not to exhort the penitent also to do the same. In this practice indefatigable were the care and solicitude of St. Ambrose, by whose tears, it is said, very many, who had approached the sacrament of penance hardened in sin, were softened into true contrition. But subsequently the severity of ancient discipline was so relaxed, and charity waxed so cold, that in our time many of the faithful seem to think, that to obtain the pardon of sin, inward sorrow of soul and grief of heart are altogether unnecessary, and look upon the mere semblance of sorrow as sufficient.

QUESTION LXIV.

By Penance, we are made like unto Christ.

Again, by the undergoing of such penances we are made like unto Jesus Christ our head, in that wherein he himself hath suffered and been tempted. For, as St. Bernard observes, nothing can appear so unseemly as a delicate member under a head crowned with thorns; for we are, as the apostle beareth witness, joint heirs with Christ, if so be that we suffer with him; and again: If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him.

QUESTION LXV.

In what manner, after the Mercy of God, there is place for Justice in Sin.

St. Bernard also observes, that sin produces two effects in the soul, the one the stain, the other the scar; that the

k Paulinus in vita Ambrosii.  
m Serm. v. de omn. sanct.  
o 2 Tim. ii. 11, 12.  
1 Heb. ii. 18.  
n Rom. viii. 17.
defilement itself is removed through the mercy of God, whilst to heal the scars of sinners the medicinal care applied by penance is most necessary. For as after a wound has been healed some scars remain, which also require care, so with regard to the soul, after the guilt is forgiven, it leaves remains which must be cleansed away. St. Chrysostom also fully confirms the same opinion, when he says: *It is not enough that the arrow has been extracted from the body; the wound inflicted thereby must also be healed; so also with regard to the soul, it is not enough that sin has been pardoned; the wound which it has left must also be healed by penance.*

St. Augustine very frequently teaches, that in penance two things are to be considered—the mercy and the justice of God: his mercy by which he pardons sins, and the eternal punishments due to sin; his justice, by which he inflicts temporary punishments on man.

**QUESTION LXVI.**

*By Penance we escape the Penalties of the Divine Vengeance.*

Finally, the penitential punishment, which we undertake, turns away the vengeance of God, and prevents the punishments awarded against us, as the apostle teaches when he says: *If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* When these matters shall have been explained to the faithful, it will scarcely be possible that they be not powerfully excited to works of penance.

**QUESTION LXVII.**

*Whence arises the Efficacy and Merit of Penance.*

The great efficacy of penance is inferred from the fact that it depends altogether on the merit of the passion of Christ the Lord. It is his passion also that imparts to our good actions the twofold most excellent quality of meriting the rewards of eternal glory, so as that even a cup of cold water given in his name shall not be without its reward, and of satisfying for our sins.

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*p Serm. i. in Cœna Domini. Hom. 80, ad Pop. Antioch.*

*q In Ps. i. ad haec verba, ecce enim venit.*

*r 1 Cor. xi. 31, sq.*

*s Matt. x. 42.*
QUESTION LXVIII.

Our Satisfaction does not obscure the Satisfaction and Merit of Christ.

Nor does this obscure the most perfect and superabundant satisfaction of Christ our Lord, but, on the contrary, renders it much more conspicuous and illustrious. For the grace of Christ appears more abundant, inasmuch as there is communicated to us not only what he alone merited, but also what, as head, he merited and paid for his members by his saints and by just men. This it is that gives, as is evident, such weight and dignity to the good deeds of the pious, for into those who are united to him by charity Christ our Lord continually diffuses his grace, as the head to the members, and as the vine to the branches. This grace always precedes, accompanies, and follows our good works; and without it we can have no merit whatever; nor can we at all satisfy God. Hence it is, that to the just nothing seems wanting, since, by means of the works which by the grace of God they are enabled to perform, they, as far as our present mortal condition permits, can fulfil the divine law, and merit eternal life, the enjoyment of which they shall attain, if they depart this life adorned with divine grace; for the words of the Saviour are well known: \( \text{He that shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life.}^{1} \)

QUESTION LXIX.

Two Things particularly necessary that any work may have the True Efficacy of Satisfaction.

But in satisfaction two things are especially required; the one, that he who satisfies, be in the state of grace, and the friend of God: for works done without faith and charity, cannot by any means be acceptable to God. The other is, that the works performed be such as are of their own nature troublesome and painful: or since they are a compensation for past sins, and, as saith the holy martyr Cyprian,\(^u\) redeemers of sins, they must needs, therefore, have something of acerbity in them. It does not, however, always follow

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1 John iv. 14.  
\(^b\) L. i. ep. 3.
that those who undergo these disagreeable influences always feel a sense of pain. For the influence of habit, or the enkindled love of God, frequently renders the most irksome exercises even unfelt. Such works, however, do not therefore cease to be satisfactory; seeing that it is the privilege of the children of God to be so inflamed with love and with piety towards him, that, whilst tortured under the most painful labours for his sake, they are almost either entirely insensible to inconvenience, or endure all things with the greatest joy.

QUESTION LXX.
How many are the Works of Satisfaction.

Pastors will also teach that every species of satisfaction is to be reduced principally to these three heads—prayer, fasting, and alms-giving, which correspond with three sorts of goods,—those of the soul, of the body, and what are called external goods, all of which we have received from God. Now, nothing can be better adapted and more suited to extirpate the roots of all sins than these three sorts of satisfaction; for, whereas, *all that is in the world is the lust of the flesh, or the lust of the eyes, or the pride of life,* every one will perceive that to these three causes of disease are most rightly opposed as many antidotes: to the first, fasting; to the second, alms-giving; to the third, prayer. Why, moreover, all satisfaction is reduced principally to these three heads, we shall at once see, if we also regard those who are offended by our sins; and who are, God, our neighbour, and ourselves. God, therefore, we appease by prayer; our neighbour we satisfy by alms; and ourselves we chastise by fasting.

QUESTION LXXI.
Whether Afflictions, which are brought upon Men outwardly, are satisfactory.

But, as during this life we are oppressed by many and various afflictions and calamities, the faithful are especially to be taught that those who bear with a patient mind afflic-
tions coming from the hand of God, derive therefrom an

v 1 John ii. 16.
abundant source of satisfaction and of deserving; but that, if borne with reluctance and impatience, they are deprived of all fruit of satisfaction, and only become instruments of the divine wrath, taking just vengeance on sin.

QUESTION LXXII.

One can satisfy for another to the Full Extent of Penance.

But in this the infinite goodness and mercy of God are to be proclaimed with our greatest praise and acknowledgments, in that he hath granted to human weakness the privilege that one may satisfy for another, a privilege peculiar to this part of penance. For as, with regard to contrition and confession, no man can be contrite or confess for another; so [with regard to satisfaction], those who are endued with divine grace may pay for others what is due unto God; and thus may we be said in some sort to bear each others' burdens. This is a point of doctrine touching which the faithful cannot for a moment entertain a doubt, professing, as we do, in the Apostles' Creed, our belief in the communion of saints. For, whereas, we are all regenerated unto Christ by being washed in the same baptism, made partakers of the same sacraments, and, especially, of the same meat and drink, the body and blood of Christ our Lord, we are all manifestly members of the same body. As, then, the foot does not perform its functions solely for itself, but also for the benefit of the eyes; and as the eyes exercise their sight, not for their own, but for the common benefit of all the members; so should works of satisfaction be deemed common to all the members of the Church. This, however, is not true without exception in reference to all the advantages derived from works of satisfaction; for they are also medicinal, and are so many remedies prescribed to the penitent to heal the depraved affections of the mind; an advantage, it is clear, which they are without, who satisfy not for themselves. These matters touching the three parts of penance, contrition, confession, and satisfaction, it is the duty of the pastor to explain copiously and clearly.

w Gal. vi. 2.
OF THE COUNCIL OF TRENT.

QUESTION LXXIII.

No Person to receive Absolution until he has promised faithfully to make Restitution of Injustice done.

The priests, however, must be especially careful, before they absolve from sin the penitent whose confession they have heard, to insist that, if perchance he has culpably injured his neighbour in property or character, he make abundant reparation for the injury done; for no person is to be absolved, unless he first faithfully promise to restore what belongs to another. But, whereas, there are many who, although they largely promise to comply with their duty, are yet deliberately determined never to fulfil their promises, they are by all means to be obliged to make restitution, and the saying of the apostle is to be frequently impressed upon their minds: Let him that stole, steal now no more; but rather let him labour, working with his hands the thing which is good, that he may have to distribute to him who is in need.

QUESTION LXXIV.

Satisfaction, how to be imposed on the Penitent.

But, in imposing satisfactory penance, the priests must do nothing arbitrarily: but must be guided in all things by justice, prudence, and piety; and in order to appear to follow this rule in measuring sin, and also that penitents may more deeply be impressed with the enormity of their crimes, he will find it expedient to remind them occasionally of the punishments inflicted by the prescript of the ancient penitential canons, as they are called, for some sins. The nature of the sin, therefore, will always regulate the nature of the satisfaction; but of all kinds of satisfaction none can be more salutary than to require of the penitent to devote particular and settled days to prayer, supplicating the divine mercy in behalf of mankind, and particularly for those who have departed this life in the Lord.

x Ephes. iv. 28, marginal reading.

y “And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.”—Prayer for the Church Militant. But cf. Wheatley on the Common Prayer, ch. 6, sect. xi. § 2.
should also be exhorted voluntarily to undertake and repeat the frequent performance of all the penitential works imposed by the confessor, and so to order their lives, that, having diligently complied with everything which appertains unto the sacrament of penance, they notwithstanding never cease studiously to practise the virtue of penance. But, should it be deemed proper sometimes, on account of public scandal, that for public crimes public penance be prescribed; and, should the penitent shrink from and deprecate its performance, he is not to be readily listened to, but should be persuaded to embrace with willing and cheerful mind things which will be found so salutary to himself and to others. These things, which regard the sacrament of penance and its several parts, must be taught in such a manner as to enable the faithful not only to understand them perfectly, but also, with God's assistance, piously and religiously to induce them to practise them.

CHAPTER VI.

OF THE SACRAMENT OF EXTREME UNCTION.

QUESTION I.

Why Pastors of Souls should frequently treat of the Sacrament of Extreme Unction with the People.

_In all thy works_, say the oracles of holy Scripture, _remember thy last end, and thou shalt never sin;_ words which convey to pastors a tacit admonition, to omit no opportunity of exhorting the faithful to constant meditation on death. But, whereas, the sacrament of extreme unction is inseparably associated with the recollection of that last day, it should, it is obvious, form a subject of frequent instruction, not only inasmuch as it eminently becomes the pastor to unfold and explain the mysteries appertaining unto salvation, but also because the faithful, frequently reflecting that death is the inevitable doom of all men, will repress depraved lusts. Thus will they be less appalled while awaiting the stroke of death, and will return eternal thanks to God,

2 Eccl. vii. 40.