

Chapter 20

Vpon Eafter day his body is miffed in the Sepulcher, firft by M. Magdalene, 3. fecondly by Peter alfo & Iohn, the winding clothes yet remayning. 11. Then to M. Magdalene after she had feen two Angels, IESVS alfo himfelf appeareth. 18. She hauing told to the Difciples, he appeareth to them alfo the fame day, and fendeth them as himfelf was fent, giuing them the Holy Ghoft to remit and to reteine finnes. 26. Againe vpon low Sunday he appeareth to them, letting Thomas fee, that he might beleuee, and commending fuch as not feeing yet doe beleuee. 30. The effect of this booke.

Mt. 28, 1.
Mr. 16, 1.
Lu. 24, 1.

And the ^afirft of the Sabbath, Marie Magdalene commeth early, when it was yet darke, vnto the monument: and she faw the ftone taken away from the monument. ² She ranne therefore and commeth to Simon Peter, and to the other Difciple whom IESVS loued, and faith to them: They haue taken our Lord out of the monument, and we know not where they haue laid him.

Eafter day.

Luc. 24, 12.

³ Peter therefore went forth and that other Difciple, and they came to the monument. ⁴ And both ranne together, and that other Difciple did out-runne Peter, and came firft to the monument. ⁵ And when he had ftouped downe, he faw the linned clothes lying: but yet he went not in. ⁶ Simon Peter therefore commeth, following him, and went into the monument and faw the linnen clothes lying, ⁷ and the napkin that had been vpon his head, not lying with the linnen clothes, but apart, wrapped vp into one place. ⁸ Then therefore went in that other Difciple alfo which came firft to the monument: and he

^a That is, the firft day of the weeke, as fome interpret it, takīg Sabbath (as fometime it is) for a weeke. This is our Sunday, called *Dies Dominica*, becaufe of our Lord's Refurrectiō. See the *marg. annot. Luc. 24, 1.*

faw, and beleueed. ⁹ For as yet they knew not the scrip-
ture, that he should rife againe from the dead. ¹⁰ The
Disciples therfore departed againe to themfelues.

Mt. 28, 1.
Mr. 16, 5.
Luc. 24, 4.

¹¹ But Marie ftood at the ^a)monument without,
weeping. Therfore as she was weeping, she ftouped downe,
& looked into the monument: ¹² and she faw two Angels
in white, fitting, one at the head, and one at the feet,
where the body of IESVS had been laid. ¹³ They fay to
her: Woman, why weepest thou? She faith to them: Be-
caufe they haue taken away my Lord, and I know not
where they haue put him. ¹⁴ When she had faid thus,
she turned backward, and faw IESVS fstanding; and she
knew not that it is IESVS. ¹⁵ IESVS faith to her: Woman,
why weepest thou? whom seekest thou? She thinking
that it was the gardiner, faith to him: Sir, if thou haft
caried him away, tel me where thou haft laid him; and
I wil take him away. ¹⁶ IESVS faith to her: Marie. She
turning faith to him: Rabboni (which is to fay, Maifter.)
¹⁷ IESVS faid to her: Doe not touch me, for I am not yet
afcended to my Father: but goe to my Brethren, and fay
to them, I afcend to my Father and your Father, my God
and your God. ¹⁸ Marie Magdalene commeth and telleth
the Disciples, That I haue feen our Lord, and thus he
faid vnto me.

Mr. 16, 14.
Lu. 24, 36.
1. Cor. 15, 5.

¹⁹ Therfore when it was late that day, the firft
of the Sabbath, and [♠]the doores were shut, where the
Disciples were gathered together for feare of the Iewes,
IESVS came and ftood in the middes, and faith to them:
Peace be to you. ²⁰ And when he had faid this, he fhewed
them his handes and fide. The Disciples therfore were
glad when they faw our Lord. ²¹ He faid therfore to them

^a The Sepulchres of Martyrs (faith *S. Hier. ep. 17.*) we doe honour
euery-where, & putting their holy ashes to our eyes, if we may, we
touch it alfo with our mouth: and be there fome that thinke the
monument wherein our Lord was laid, is to be neglected; where
the Diuel and his Angels, as often as they are caft out of the
poffeffed before the faid monument, tremble and roare as if they
ftood before the iudgement feate of Chrifft?

again: ^{a)}Peace be to you. [♠]As my Father hath sent me, I also do send you. ²² When he had said this: [♠]he breathed upon them; and he said to them: Receive ye the Holy Ghost: ²³ [♠]WHOSE SINNES YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETEINE, THEY ARE RETAINED. ²⁴ But Thomas one of the Twelve, who is called Didymus, was not with them when IESVS came. ²⁵ The other Disciples therefore said to him: We have seen our Lord. But he said to them: Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe.

²⁶ And after eight daies, againe his Disciples were within; and Thomas with them. IESVS commeth ^{b)}the doores being shut, and stood in the middes, and said: Peace be to you. ²⁷ Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; & be not incredulous but faithful. ²⁸ Thomas answered, & said to him: My Lord, & my God. ²⁹ IESVS saith to him: Because thou hast seen me, Thomas, thou hast believed: ^{c)}Blessed are they that haue not seen & haue believed. ³⁰ Many other signes also did IESVS in the sight of his Disciples, which are not written in this Book. ³¹ And these are written, that you may believe that IESVS is CHRIST the Sonne of God: and that believing, you may haue life in his name.

Io. 21, 25.

ANNOTATIONS

19 The doores were shut) Such Heretikes as deny Christs body to be, or that it can be in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, not without the natural manner of the quantitie, space, or place agreeable to the condition of his humanitie, be inuincibly refuted by Christs entring

The being of Christs body in the B. Sacrament without space or quantitie correspondent thereunto, is proued by other examples in Scriptures.

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- ^a Though he gaue them his peace hard before, yet now entring to a new diuine action, to prepare their harts to grace and attention, he bleffeth them againe.
- ^b See the annotation on the 19. verfe of this Chap.
- ^c They are more happy that believe without sensible argument or sight, then such as be induced by sense or reason to believe.

into the Disciples, the doores shut: & by that his true natural body whole & perfect in al his limmes, length, bredth, & thicknes, distinct & diuers from the substance & corpulence of the wood, was in the same proper place that the wood was in, & passed through the same: as he also came out of his mothers wombe the claufure not sturred: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainely reproofed, & conuincd of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift themselues from the euidence therof, that their impudencie is specially to be marked in this point.

Some say, that he came in at the window: some, that the doore opened of it-self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the evening, at what time men vse to shut their doores: and such other flights to defend falshood against expresse Scriptures, & against the Apostles testimonie, who therefore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in the doores being shut. See *S. Ambr. li. 10. in Lucam c. 24. S. Augustin ep. 3. ad Volufian. & li. 22. de ciuit. c. 8., & S. Cyril, in Io. li. 22, c. 13 & S. Hiero. li. 2. cont. Iouinianum c. 21*

We know it is the natural course of God's ordinance, that euery body should haue but one & his owne proper place fitted to the lineaments, quantitie, termes & limites of the same: without which naturally the bodies were no where, & consequently not at al, as *S. Augustin* faith *ad Dardanum*; but that God supernaturally & miraculoufly can not by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitie therof require, that is great incredulitie: feing we must beleue that he can doe so with any other body of mere men or other creatures, the Scriptures being plaine that he can make a camel passe through a needles eye, continuing in his natural figure and quantitie still: and *S. Augustin* telleth of a woman whose ring fel from her girdle, both being fast and whole: and *Rupertus* of a Religious man, whose girdle fast buckled fel downe before him from his body. *De off. Eccl.*

Therefore it is too much vnfaithfulness, by rules of place to imbarre Christ of his wil or wisdom to be in the Sacrament how himself lift, and on as many Altars or places as he liketh. We detest for al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians, that Christ according to his Humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

21 As my Father) As when he gaue them commiffion to preach and baptize through the world, he made mention of his owne power therein: so here before he institute the Sacrament of Penance, and giue them authoritie to remit finnes, left the wicked should aske afterward, by what right they doe such great

Heretical shifts to auoid plaine Scripture.

Christ can dispose of his owne body & others about nature.

Vbiquetaries or Brentiani.

Christ sheweth his commiffion, & so giueth the Apostles power to remit finnes.

August. ep. 57.

Mat. 19, 24.

Aug. li. 22. c. 8. de ciu. Dei.

functions, he sheweth his Fathers commiffion giuen to himself, and then in plaine termes moft amply imparteth the fame to his Apoftles: that whofoeuer deny the Apoftles & their fuceffours, the Priests of Gods Church, to haue right to remit finnes, should deny confequently Chrift as man to haue authoritie to doe the fame.

22 He breathed) He giueth the Holy Ghoft in & by an external figne, to his Apoftles, not vifibly and to al fuch purpofes as afterward at whitfuntide, but for the grace of the Sacrament of Orders, as S. Auguftin faith, and that none make doubt of the Priests right in remiffion of finnes, feeing the Holy Ghoft is purpoffly giuen them to doe this fame. In which cafe if any be yet contentious, he muft deny the Holy Ghoft to be God, & not to haue the power to remit finnes. *It is not abfurd* (faith S. Cyril) *that they forgiue finnes, which haue the Holy Ghoft. For when they remit of reteine, the Holy Ghoft remitteth or reteineth in them; & that they doe two waies, firft in Baptifme & then in Penance.* As S. Amb. alfo (*li. 3. c. 7. de pœnitentia*) refelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries doe, denied that Priests could remit finnes in the Sacrament of Penance) asketh, why it should be more difhonour to God, or more impoffible or inconuenient for men, to forgiue finnes by penance then by Baptifme, feeing it is the Holy Ghoft that doeth it, by the Priests office and minifterie in both.

23 Whole finnes) Power to offer Sacrifice, which is the principal function and act of Priefthood, was giuen them at the inftitution of the B. Sacrament, the fecond & next fpecial facultie of Priefthood, confifting in remitting finnes, is here beftowed on them. And withal the holy Sacrament of Penance, implying Contrition, Confeflion, & Satisfaction in the Penitent, and abfolution on the Priests part, is inftituted. For in that, that exprefse power & cõmiffiõ is giuen to Priests to remitte or reteine al finnes: & in that, that Chrift promifeth, whose finnes foeuer they forgiue, they be of God forgiuē alfo: & whose finnes they reteine, they be reteined before God; it followeth necceffarily, that we be bouñ to fubmit our felues to their iudgement for releafe of our finnes. For, this wonderful power were giuen them in vaine, if none were bound to feeke for abfolution at their hands. Neither can any rightly feeke for abfolution of them vnles they confesse particularly at leaft al their mortal offences, whether they be committed in mind, hart, wil and cogitation only, or in word and worke. For God's Priests being in this Sacrament of Penance conftituted in Chriffs fteed as iudges in cafes of our confcience, can not rightly rule our cafes without ful & exact cognition & knowledge of al our finnes, and the necceffarie circumftances & differences of the fame. Which can not otherwife be had of them being mortal men, then by our fimple, fincere, & diftinct vtterance to them of our finnes, with humble contrite hart, ready to take & to doe penance according to

The holy Ghoft is here purpoffly giuen to the Apoftles, to remit finnes.

The Sacramēt of PENANCE inftituted.

Men are bound to confesse al their mortal finnes, and that in particular.

Aug. q. no. Teft. q. 93. cont. Parmen. li. 2. c. 11.

Cyril. li. 12. c. 56. in Io.

Cyp. de lapf. nu. 11.

Hiero. in 16. Mat.

their iniunction. For that authoritie to reteine finnes, confitteth specially in enioyning satisfaction & penitential workes of praying, fasting, almes, & such like. Al which God's ordinance whofoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe, let them be assured they can not be faued. Neither must any such Christian man pretend or looke to haue his finnes after Baptisme, remitted by God only, without this Sacrament: (which was the old Heresie of the Nouations. *Ambro. li. 1. de pœnit. c. 2. Socrat. li. 7. Ec. hist. c. 25.*) more then any may hope to be faued or haue his original or other finnes before Baptisme, forgien by God without the same Sacrament. Let no man deceiue himself, this is the *second table or borde after shipwracke*, as S. Hierom calleth it, whofoeuer take not hold of it, shal perish without doubt, becaufe they contemne God's counfel & order for their saluation; & therefore S. Augustin (*ep. 180.*) ioyning both together, faith it is a pitiful case, when by the absence of God's Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated by Baptisme, or fast bound*, and not absolved by the Sacrament of penance and reconciliation: becaufe they shal be excluded from eternal life, and *destruction followeth them*. And S. Victor (*li. 2. de persecut. Vandolica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes. *Who (say they) shal baptize these infants? who shal minister penance vnto vs, & loofe vs from the bandes of finnes &c?* And therefore S. Cyprian very often (namely *ep. 54*) calleth it great crueltie, & such as Priests shal answer for at the later day, to suffer any man that is penitent of his finnes, to depart this life without this reconciliation and absolution: *becaufe (faith he) the Law-maker himself (Christ) granted, that things bound in earth, should also be bound in Heauen: and that those things should there be loofed, which were loofed before here in the Church.* And it is a world to see, how the Heretikes wrastle with this so plaine a commiffion of remitting finnes, referring it to preaching, to denouncing God's threats vpon finners, and to we can not tel what els: though to our English Protestants this authoritie seemeth so cleer, that in their order of visiting the sicke, their Ministers acknowledge & challenge the same, vifing a formal absolution according to the Churches order, after the special confession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christs words, and the Priests great power and dignitie giuen them by the same words and other, marke wel these words of S. Chrysoftome: *For, (faith he), they that dwell on the earth, and conuerse in it, to them is commiffion giuen to dispense those things that are in Heauen: to them it is giuen to haue the power which God would not to be giuen neither to Angels nor Archangels. For, neither to them was it said: Whatfoeuer you shal bind in earth, shal be bound in Heauen: and whatfoeuer you shal loofe in earth, shal be*

To reteine finnes.

The necessitie of this Sacrament.

Hiero. ad Demetriadem. c. 6. to. 1.

Mt. 18.

See the Communion booke.

Li. 3. de Sacred.

The Heretikes Wrastling against plaine Scripture.

The English Ministers heare confessions, and absolve.

Priests power to forgiue finnes, is about the power of Angels or worldly Princes.

loofed in Heauen. The earthly Princes indeed haue alfo power to bind, but the bodies only: but that bond of Priests which I fpeake of, toucheth the very foule it-felf, and reacheth euen to the Heauens: in fo much that whatfoeuer the Priests shal doe beneath, the felf-fame God doth ratifie aboue, and the fentence of the feruants the Lord doth confirme. For indeed what els is this, then that the power of al heauenly things is granted them of God? Whofe finnes foeuer, faith he, you shal reteine, they are reteined. What power (I befeech you) can be greater then this one? The Father gaue al power to the Sonne: but I fee the fame power altogether deliuered by the Sonne vnto them. And as this concerneth the Priests high authoritie to abfolue, fo thereupon concerning confeffion alfo to be made vnto them, the ancient Fathers fpeake in this fort. *S. Cypriã de Lapfis nu. 13.* They (faith he) that haue greater faith and feare of God, though they did not fal in perfecution, yet becaufe they did only thinke it in their mind, this very cogitation they confeffe to Gods Priests forrowfully and plainely, opening their confcience, vttering and difcharging the burden of their mind, and feeking holefome medicine for their wounds though but final and litle. And a litle after: *Let euery one (my Brethren) I befeech you, confeffe his finne, whiles he is yet al- iue, whiles his confeffion may be admitted, whiles fatisfaction and remiffion made by the Priest is acceptable before God.* *S. Cyril (or as fome thinke, Origen) li. 2. in Leuit.,* calleth it a great part of penãce, whẽ a mã is afhamed, & yet openeth his finnes to our Lords Priest. See alfo *Tertul. li. de Pœnit. S. Hier. in c. 10. Ecclefiãftæ. S. Bafil. in Regulis breu. quæft. 229.* Who compare finners that refufe to confeffe, to them that haue fome difeafe in their fecret partes, and are afhamed to shew it to the Phyficion or Surgeon, that might cure it. Where they muft needs meane fecret confeffion to be made to them that may abfolue. And *S. Leo ep. 80.* moft plainely (as before S. Cyril) exprefly nameth Priests. *That confeffion is fufficient which is made firft to God then to the Priests alfo.* And again: *It is fufficient that the guiltines of mens confciences be vttered to the Priest only by the fecretie of confeffion.* *S. Hierome in 16. Mat.* faith, that Priests loofe or bind, *audita peccatorum varietate,* hauing heard the varietie and differences of finnes. *S. Paulinus* writeth of S. Ambrofe, *That as often as any confeffed his finnes vnto him for to receiue penance, he fo vvept for compafion, that thereby he caufed the penitent to vveep alfo.* He addeth moreouer, that this holy Doctour was fo fecret in this cafe, that no man knew the finnes confeffed, but God and himfelf. And *S. Auguftin ho 49. de 50. homilijs to 10.* faith thus: *Doe penance, fuch as is done in the Church: let no man fay, I doe it fecretly, I doe it to God: In vaine then vvas it faid:* Whatfoeuer you shal loofe in earth, shal be loofed in Heauen. See *S. Ambrofe de pœnitentia* throughout, *S. Cyprian de Lapfis,* the booke *de vera & falfa pœnit.* in *S. Auguftin:* befide

Secret or auricular
Confeffion.

*In vita D. Am.
prope finem.*

Mt. 18.

al antiquitie which is ful of these speaches conferring abfolution,
and confeffion.