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SUMMARIUM

- GIOVANNI GROSSO O.CARM., I primi anni di vita del Collegio Sant'Alberto: ambiente e persone 13

Quando p. Bartolomé Xiberta giunse al Collegio Internazionale Sant'Alberto, nel 1919, il collegio non aveva ancora vent'anni, ma si stava avviando a diventare il centro culturale e formativo dell'Ordine. L'articolo intende descrivere soprattutto le vicende iniziali del collegio e soffermarsi sull'ambiente umano in cui visse p. Xiberta, dando alcune linee biografiche delle figure di maggiore importanza che vissero e insegnarono nello studium generale romano di Sant'Alberto.

When Fr. Bartolomé Xiberta arrived at the International College of St. Albert, in 1919, the College was not yet twenty years old, but was about to become the cultural and formative center of the Order. The article intends to mainly describe the initial events of the College and dwell on the human environment in which Fr. Xiberta lived, giving some biographical lines of the most important figures who lived and taught in the Roman studium generale of St. Albert.

- SALVADOR VILLOTA HERRERO O.CARM., Presencia del Resucitado en la comunidad eclesial: "Señales" que la evidencian (Jn 20,19-29) 39

En este artículo, se realiza un estudio exegético sucinto de Jn 20,19-29 (vv.1-29). Se trata de corroborar que los perceptibles e inesperados efectos que experimentan los discípulos y que se señalan en este texto joánico, concretamente: "la paz, la alegría, la participación en la misma misión del Resucitado, el don del Espíritu, la autoridad y el don para perdonar los pecados y retenerlos, y la bienaventuranza de la fe", conforman un "signo" evidente de la presencia de Jesucristo resucitado en medio de los suyos. Ya que es precisamente esta presencia — en el aquí y ahora de la comunidad cristiana — la que garantiza el perdón y la comunión con los hermanos que, como defendió p. Xiberta, se recibe a través del sacramento de la reconciliación.

In this article, a succinct exegetical study of Jn 20:19-29 (vv.1-29) is carried out. The aim is to corroborate that the perceptible and unexpected effects experienced by the disciples and noted in this Johannine text, namely: "peace, joy, participation in the very mission of the Risen One, the gift of the Spirit, the authority and gift to forgive sins and to retain them, and the beatitude of faith", form an evident "sign" of the presence of the risen Jesus Christ in the midst of his own. For it is precisely this presence - in the here and now of the Christian community - that guarantees forgiveness and communion with the brethren which, as Fr Xiberta argued, is received through the sacrament of reconciliation.

- EDISON TINAMBUNAN O.CARM., Patristic references: Clavis ecclesiae, de ordine absolutionis sacramentalis ad reconciliationem cum ecclesia of Bartolomeu Maria Xiberta 61

*In the context of the study *Clavis Ecclesiae* of the writing of Bartolomeu Maria Xiberta, the basis of his initial argument is background knowledge of the reconciliation of the patristic tradition. Therefore, this article focuses on the patristic theology that opens *Clavis Ecclesiae* of Bartolomeu Maria Xiberta. The purpose of this article is to explore the theological aspects of reconciliation of the Church fathers used by Bartolomeu Maria Xiberta, which are presented chronologically and systematically, although in certain place, he emphasizes widely the thoughts of Cyprian, Augustine, and the canons of some councils which in each period required contextualization and actualization of reconciliation. The methodology of this article is an analysis of Bartolomeu Maria Xiberta's text on reconciliation which is confronted with the text of the Church Fathers to attain synthesis in this article.*

*Nell'ambito dello studio *Clavis Ecclesiae*, sullo scritto di Bartolomeu Maria Xiberta, la base del suo argomento iniziale è la conoscenza di fondo della riconciliazione della tradizione patristica. Pertanto, questo articolo si concentra sulla teologia patristica che apre *Clavis Ecclesiae* dell'argomento di Bartolomeu Maria Xiberta. Lo scopo di questo articolo è di approfondire gli aspetti teologici della riconciliazione dei Padri della Chiesa utilizzati da Bartolomeu Maria Xiberta, che viene presentato cronologicamente e sistematicamente, sebbene in qualche luogo enfatizzi ampiamente il pensiero di Cipriano, Agostino e i canoni di alcuni Consigli che in ogni periodo richiedevano la contestualizzazione e l'attualizzazione della riconciliazione. La metodologia di questo articolo è un'analisi del testo di Bartolomeu Maria Xiberta sulla riconciliazione che viene confrontato con i testi dei Padri della Chiesa per raggiungere alla sintesi che si presenta nell'articolo.*

PATRICK MULLINS O.CARM., The Pneumatological Dimension
of Xiberta's *Clavis Ecclesiae*

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*Xiberta's thesis is that the reality which is brought about by the actual celebration of the Sacrament of Penance is 'reconciliation with the Church, granted in its name by its ministers', which is the cause of the remission of that sin. Such reconciliation constitutes the personal impact of priestly absolution on the penitent and, quoting Jean Morin, Xiberta took for granted that the 'proper and innate effect of the priestly absolution in the soul is a new assistance of the Holy Spirit.' This paper reviews how Xiberta presented what Scripture, Tradition and the Scholastic Doctors tell us about the role played by the Holy Spirit in Sacramental Penance before sketching the implicit Pneumatology of *Clavis Ecclesia*, and locating that Pneumatology in the context of the then-dominant 'Body of Christ' approach, and the later, more explicitly Trinitarian, approach of the Second Vatican Council.*

La tesi di Xiberta è che la realtà prodotta dalla concreta celebrazione del Sacramento della Penitenza è 'la riconciliazione con la Chiesa, concessa in suo nome dai suoi ministri', che è la causa della remissione di quel peccato. Tale riconciliazione costituisce l'impatto personale dell'assoluzione sacerdotale sul penitente e, citando Jean Morin, Xiberta dava per scontato che 'l'effetto proprio e innato dell'assoluzione sacerdotale nell'anima è una nuova assistenza dello Spirito Santo'. L'articolo analizza il modo in cui Xiberta ha presentato ciò che la Scrittura, la Tradizione e

i Dottori Scolastici ci dicono sul ruolo svolto dallo Spirito Santo nella Penitenza sacramentale, prima di delineare la pneumatologia implicita della Clavis Ecclesiae e di collocarla nel contesto dell'approccio alla Chiesa come 'Corpo di Cristo', allora dominante, e dell'approccio successivo, più esplicitamente trinitario, del Concilio Vaticano II.

FERNANDO MILLAN ROMERAL O.CARM., El contexto en el que se
gestó Clavis Ecclesiae...cien años después 109

Al cumplirse cien años de la publicación de Clavis Ecclesiae de Bartolomé F. M. Xiberta (1897-1967), el autor analiza el contexto teológico en el que se gestó dicha obra, destacando la importancia del factor apologetico (defender que el sacramento de la penitencia se remonta a Cristo mismo y que existió en la Iglesia primitiva), así como la influencia de ciertos autores como el Cardenal Billot, M. J. Scheeben, J. M. Llovera y M. de la Taille (el director de la tesis). Asimismo, se destaca la importancia que ha tenido la concepción penitencial de Xiberta para una nueva comprensión de este sacramento más acorde con las teologías del siglo XX que confluyeron en el Concilio Vaticano II.

On the one hundredth anniversary of the publication of Clavis Ecclesiae by Bartolomé F. M. Xiberta (1897-1967), the author analyses the theological context in which this work was developed, highlighting the importance of the apologetic factor (defending that the sacrament of penance goes back to Christ himself and that it existed in the early Church), as well as the influence of certain authors such as Cardinal Billot, M. J. Scheeben, J. M. Llovera and M. de la Taille (the director of the thesis). It also highlights the importance of Xiberta's penitential conception for a new understanding of this sacrament more in line with the theologies of the 20th century that converged in the Second Vatican Council.

MICHAEL PLATTIG O.CARM., Carmelite Rule and Penance 141

The article seeks to discern the various elements of reconciliation as present in the Carmelite Rule. Individual sacramental confession (especially on the context of Lateran IV), penitential structures in the Eucharist, fraternal correction in chapter and ascetic practices signifying the Penitential dimension of religious life are commented upon.

Der Artikel versucht, die verschiedenen Elemente der Buße im Sinne der Feie der Versöhnung, wie sie in der Karmeliterregel vorhanden sind, herauszuarbeiten. Die individuelle sakramentale Beichte (insbesondere im Kontext des Lateran IV), der Bußakt in der Eucharistie, die brüderliche Zurechtweisung im Kapitel und die grundlegende Dimension des Ordenslebens als Leben in beständiger Umkehrbereitschaft und Buße, werden kommentiert.

PAUL CHANDLER O.CARM., Reconciliation, punishment, and fraternal correction 159

This article asks how we can interpret the concern for the healing of the individual, his reconciliation with the community, and the community's coresponsibility for the ongoing conversion of its members which find

paradoxical expression in the punishment codes of medieval and early modern religious life. It asks if and how, in the radically different cultures of modernity, and in view of the Church's sexual abuse crisis, the tradition of fraternal correction and mutual responsibility might find useful contemporary expression.

Questo articolo si chiede come possiamo interpretare la preoccupazione per la guarigione dell'individuo, la sua riconciliazione con la comunità e la corresponsabilità della stessa comunità per la continua conversione dei suoi membri, che trovano un'espressione paradossale nei codici di punizione della vita religiosa medievale e della prima età moderna. Si chiede se e come, nelle culture radicalmente diverse della modernità e alla luce della crisi degli abusi sessuali nella Chiesa, la tradizione della correzione fraterna e della responsabilità reciproca possa trovare un'utile espressione contemporanea.

AURELIANO PACCIOLO O.CARM., *Psicodinamiche del Perdono Sociale*

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L'obiettivo di questo contributo è duplice: evidenziare la complessità psicologica del perdono considerandolo insieme alla colpa e aiutare l'applicazione del perdono a livello intrapersonale e interpersonale nei contesti psicoterapeutici, educativi e sociopolitici. Un punto di partenza è la considerazione del perdono autentico come un acceleratore non solo della crescita della vittima ma anche della crescita sociale, inclusa quella dei carnefici. L'approccio specifico è quello del cognitivismo esistenziale per identificare il perdono personale e sociale, incluso quello religioso, per arrivare al perdono post-bellico. Queste considerazioni possono aiutare ad individuare i facilitatori dei processi di pace: coloro che attivano le modalità che aiutano a crescere insieme avendo come inizio il perdono.

The goal of this contribution is twofold: to highlight the psychological complexity of forgiveness by considering it alongside guilt and to help the application of forgiveness at the intrapersonal and interpersonal levels in psychotherapeutic, educational, and sociopolitical contexts. A starting point is the consideration of authentic forgiveness as an accelerator not only of victim growth but also of social growth, including that of perpetrators. The specific approach is that of existential cognitivism to identify personal and social forgiveness, including religious forgiveness, to post-conflict forgiveness. These considerations can help identify facilitators of peace processes: those who activate the ways that help grow together by having forgiveness as the beginning.

PATRISTIC REFERENCES:
*CLAVIS ECCLESIAE, DE ORDINE ABSOLUTIONIS
SACRAMENTALIS AD RECONCILIATIONEM CUM ECCLESIA
OF BARTOLOMEU MARIA XIBERTA*

EDISON R.L. TINAMBUNAN

1. INTRODUCTION

This article focuses on the patristic references in the *Clavis Ecclesiae, de Ordine Absolutionis Sacramentalis ad Reconciliationem cum Ecclesia* by Bartolomeu M. Xiberta. The patristic references position is placed in the second part of that writing. The first part is the *Clavis Ecclesiae's* argument basis which refers to the Scripture about the absolution powers of the Sacraments and Reconciliation. This argument is then reinforced by the doctrine and ministry of the apostle. After these two references, follows the Patristic argument which is the topic discussion of this writing. Xiberta realizes that many Patristic writings about repentance have been used as academic sources, but only the main ones - not all of them are used. Xiberta, in addition, emphasizes the importance of Patristic teachings and also presents the heretical opinions that speak against the Sacrament of Penance. Xiberta attempts to find heretical ways to oppose the Sacrament of Penance and he concludes that in most cases this group employs two methods. The first method is by inducing a form of excommunication through absolution within the Sacrament of Penance. The second method is by declaring the Sacrament's absolution as the establishment of excommunication. For this heresy, both methods start at the same point, which is the positive law which includes clauses to punish and excommunicate sinners. Xiberta also shows that the dimension of Patristic teachings regarding the sacrament of penance is not only insufficient, but is also connected to the unity of the Church, not only materially, but also in its meaning and effects. For that purpose, Xiberta shows Patristic references chronologically and reinforces them with various Church documents.

2. THE CHURCH FATHERS BEFORE THE CALIXTUS DECREE

The concept of the thought of the early Church Fathers is that repentance which is given to the sinners within the Church is guaranteed salvation and therefore the role of the shepherd to fulfill his responsibilities is required to accept the repentant sinners back under the wings of the Church. The first thought was suggested by Clemens of Rome, who stated that those who straighten their crookedness and humble themselves their pride should be received by the shepherds of Christ to give them a truly bright hope.¹ Ignatius of Antioch stated that those who repent reunite with God and with Jesus Christ. Ignatius then emphasized the role of a bishop who realizes the unity with the Church.² That unity is portrayed as the resurrection of a person from death.³ Irenaeus who in his time fought arduously against heresy gave repentance the definition of returning to the Church.⁴ Repentance of the heretics and sinners should be received by the Church.⁵ Likewise, Hermes said that repentance is a return to the tower - that is the Church - which also means entrance into heaven.⁶ This doctrine is based on the ministry of the apostles, bishops, and teachers.⁷ Even in an even more impossible case such as infidelity by a spouse, should they repent and vow to live a better life, they shall be accepted back. The same attitude is shown by the Church by accepting any sinners who repent.⁸

Dionysius of Corinth indicates those who sin and are heresies are the true enemies of the Church, but through repentance, they re-establish brotherhood with the Church.⁹ On the other hand, Clemens of Alexandria emphasizes the role of the Church to help the repentant sinner by giving penance and inviting them to listen to sermons. This is one of how the Church shepherds.¹⁰ The reason is that God Himself takes away the sin of the people who repent and welcomes them back.¹¹ Even Ignatius of Antioch says that the Lord removes the

¹ CLEMENS, *Ep. Ad Cor.*, The 57.1-2.

² IGNATIUS ANTIOCHIAE, *Ep. Ad Phil.* 3,2; 8,1.

³ IGNATIUS ANTIOCHIAE, *Ep. Ecc. Lugd.*, 1,45.

⁴ IRENAEUS, *Haer.* 1,1,6,3.

⁵ IRENAEUS, *Haer.* 1,3,4,3.

⁶ HERMAS, *Vis.* 1, 1,6; 1,3,4; 2,4,1.

⁷ HERMAS, *Vis.* 3,5,1.

⁸ HERMAS, *Vis.* 4,1,4.

⁹ EUSEBIUS, *H. E.*, 4,23,6.

¹⁰ CLEMENS ALEXANDRIAE, *Quis Div. Salv.*, 42 (PG 9, 649).

¹¹ CLEMENS ALEXANDRIAE, *Quis Div. Salv.*, 39 (PG 9, 644).

transgressions of all sinners who repent.¹² When heresy grows in the early days of Christianity, Tertullian falls to the teachings of Marcionism: had he repented, the Church would have welcomed him back. This attitude has been shown by the shepherds of the period to those who repent from their heresy.¹³ God is unpretentious and compassionate, and priests take part in these duties and responsibilities as demonstrated by the Lord.¹⁴ This attitude should also be shown by the Church.

3. ORIGENES

Xiberta uses Origenes' ideas which give profound teachings about repentance.¹⁵ Xiberta concludes that the Lord is not a cruel God, for He is compassionate. To show that attitude, the first reference used by Xiberta from Origenes is that repentance from sin is returning to the Church through the duty of a shepherd. Origenes then said that through the shepherds of the Church, sinners who have distanced themselves from Christ may be reunited.¹⁶ Concerning that responsibility, the shepherd is like a doctor where people go to attain guidance and healing animation. Through transgressions, sinners separate themselves from the unity with the Church, but through repentance, God through his shepherds accepts them back with compassion. Therefore, the image of a shepherd is not that of a cruel judge, but instead one who sees the good wills of those who repent.¹⁷

From the thought of Origenes, according to Xiberta, three dimensions need to be considered. The first is that through transgressions, sinners set themselves apart from the Church. The second is, that there is a possibility for the sinner to be ousted from the Church. The third is that sinners' intent to repent ought to be welcomed so they are reunited with the Church. The means of the reunion of sinners with God is the forgiveness of sins as bestowed by the Church. The sinner is described as the Jerusalem that was made out of living stones (humans) who due to Satan falls into sin and is

¹² IGNATIUS ANTIOCHIAE, *Ep. Phil.*, 8,1.

¹³ EPIPHANIUS, *Haer.* 42,1 (PG XLI, 696).

¹⁴ CYPRIAN, *Ep.* 55,29.

¹⁵ Reference is on Origenes, XIBERTA, 32-36.

¹⁶ ORIGENES, *In Hom. In Iud.* 2,5 (PG 12, 961A).

¹⁷ ORIGENES, *In Hom. In Ier.* 12, 5; 13, 12.

cast out. Through repentance, there is no one sinner cast out of this city of Jerusalem, but everyone is reunited to it, namely the Church.¹⁸ A similar thing is also said by Origenes in Ezekiel's commentary that with repentance and humbleness to confess their sins, compassion is given and they are called back into the Church, thus they shall never again be outside of it.¹⁹

In the apology against Celsus, Origenes gives a very extreme overview of the consequences of sin which states that the sinner is like a person claimed by death and through repentance, he was raised from the dead. This distinguishes Christian from philosophers who do not have the purification to restore a way of life and perfect it.²⁰ This purification is related to the baptism is in itself also of purification. In this context, Origenes wishes to show that people who repent always have a place to be accepted in the Church.

4. CALIXTUS DECREE

In this section, Xiberta uses Calixtus' Decree which is then supplemented with the writings of Tertullian and Hippolytus regarding the teachings of the early Church for repentance. The three Church Fathers added a larger dimension to the Church's teachings on repentance.²¹

Calixtus uses the Scripture of Luke 15:11-32 on the Parable of the Lost Son. In that parable, God is depicted as the Father who welcomes back his son who has sinned and then repented. The Father received him joyfully back into His home. The home here is a representation of the Church where Christ is its good shepherd. This parable shows that God is merciful and does not want sinners to never return to him or them to die in a state of sin. The reason is that God is compassionate and ever-willing to reconcile with a sinner.²² Calixtus then adds a difference in perception between Catholic with Montanism heretics which was developed in his days. Montanism argues that repentance is not necessary, because the absolution of sin comes directly from God, so the confession too must be directed to him. This

¹⁸ ORIGENES, *Com. In Ier.* 36.

¹⁹ ORIGENES, *Hom in Ezch A* 10.1 (PG 13, 740).

²⁰ ORIGENES, *Contra Celsum* 1,3,5.

²¹ XIBERTA, 36-39.

²² CALIXTUS, *De Pud.*, 18,12; 2,1-2; 8,9; 7,10.

heresy even views penance and the practice of confession of sins are magical practices. On the contrary, Christianity argues against that doctrine by emphasizing the role of the Church that maintains the mercy of the Lord to every person to remain following his will.²³

To show God's mercy to the sinners who repent, Hippolytus likened it to Noah's ark that was filled with different types of animals, tame and wild, the latter then become domesticated inside of the ark.²⁴ The ark is a picture of the Church that receives with open arms all those who repent. Hippolytus then follows that line of thought by the philosophers that people are considered to be repentant because they have thought about what they have done.

In the days of Tertullian, in addition to the Montanism heresy, the number of Lapsis also grew. Due to the human factor, it is not uncommon for Christians to fall into both of these heresies. In such a situation, the Church has the responsibility to approach and convince them to repent before they pass away. The Church through Its shepherds seeks out and brings back the lost sheep.

5. THE FATHER OF THE WESTERN CHURCH IN A CONTROVERSY WITH THE LAPSIS

Cyprian is the first Church father cited by Xiberta in this section. Coincidentally, at the time of Cyprian, Lapsis grew very rapidly in addition to other forms of heresy. Therefore, the role of repentance becomes very loose and its background becomes problematic. For that Reason, Xiberta features a lot of writing by Cyprian.²⁵ The context that was emphasized by Xiberta is if a Lapsis repent, does the Church accept it? The context is expanded further by comparing a crook and a fornicator: What and how is the attitude of the Church? Xiberta started the use of Cyprian's thoughts by quoting his letter stating that in the house of the Father, the Lord and Christ accept all repentance, and so should the Church. The next course of action would be to let the Lord sort them himself.²⁶ This accepting attitude towards those who repent is then supported by other writings of Cyprian, such as the willingness of the Church to embrace the people who repent.²⁷ Are

²³ CALIXTUS, *De Pud.*, The 3.1-4.

²⁴ Gen. 7:1-24.

²⁵ XIBERTA, 39-50.

²⁶ CYPRIAN, *Ep.* 55,29.

²⁷ CYPRIAN, *Ep.* 2.

they given absolution? Cyprian argues that the Church's stance is very clear, namely to receive those who repent, no matter what their fault might have been, and the emphasis is putting on the intent to reconcile from the people who confess their sin to the Church and God. Here are some thoughts concerning the sacrament of penance according to the Cyprian. a) the Grace of reconciliation is understood in respect to the power to establish and to liberate;²⁸ b) the fruits of reconciliation with God is the presence of his mercy,²⁹ generosity, service to the Church, hopefulness,³⁰ peace, denial of complacency,³¹ and salvation;³² c) happy people are to be interpreted with the beginning of peace, expecting of salvation, union with the Church;³³ d) understanding of the martyrdom as the need to explain that what is required is peace through confession, and that martyrdom is not a substitute for confession of sin and baptism;³⁴ e) those who Lapsis, some priests believe to be incapable of being accepted back into the Church, but Cyprian believes that they deserve forgiveness for people who are not yet dead need of salvation;³⁵ f) to retain the decree of the council of Anthony, Cyprian says that peace should be given to those close to death as the sign of compassion and divine mercy so that the dying may obtain peace.³⁶

Xiberta intuites what Cyprian meant by saying that if peace is given to people who are close to death, they might be cured, but the most important thing is that the shepherd should become a father for the faithful and show that the God who inspirit the Church welcomes reconciliation. Thus, reconciliation with the Church guarantees salvation. Xiberta then concludes that the thoughts of Cyprian sometimes appear very severe, but in reality, he truly adopted the teachings of the Church, which can be seen here.

1) *Rej the opinion that must bishops grant absolution to Lapsis*

During baptism, a man is gifted with the Holy Spirit, and to those who repent only forgiveness and communion. The actual importance

²⁸ CYPRIAN, *Ep.* The 57.1.

²⁹ CYPRIAN, *Ep.* 68,1.

³⁰ CYPRIAN, *Ep.* The 57.1.

³¹ CYPRIAN, *Ep.* 55,28.

³² CYPRIAN, *Ep.* The 57.1.

³³ CYPRIAN, *Ep.* 43,6.

³⁴ CYPRIAN, *Ep.* 57,4.

³⁵ CYPRIAN, *Ep.* A 15.1-2.

³⁶ CYPRIAN, *Ep.* 55,13.

granted is not just so, but also the hope for salvation.³⁷ Cyprian very much rues those who Lapsis and did not seek indulgence.³⁸

In regards to the Lapsis who repent, they do not need to do so through a bishop, as they simply need to show an attitude of repentance and receive the Eucharist.³⁹ Should a Lapsis who repent enter a church, then they do not need to do so clandestinely, but just as other sinners who repent, they must seek confession before receiving the Eucharist. It is not necessary to delay for too long to receive the grace of repentance.

2) *Rejecting the opinion that some ecclesiastical sins cannot be forgiven*

This opinion appeared at a time when there is doubt about the validity of absolution which is based on the Words of the Lord Jesus Christ in John 20:23 that is interpreted as baptism is the only means to wash away sins. Cyprian then writes a letter with very clear teachings.⁴⁰ A creation of God cannot be greater than God; a servant could give forgiveness, even those who have sinned greatly against God. The Church forgives those who have opposed and sinned against God.⁴¹

3) *Only God takes away the sin*

In the writings of Cyprian, it is stated that people should not be fooled by the opinion of the Lapsis. God the merciful forgives those who sin and err. Therefore, a priest shall not deviate this love of the Lord with the power he has been granted. Priests should encourage them to pray to direct them towards repentance to the Lord who bestows forgiveness, clemency, healing, and cleansing of the soul.⁴²

At the time of the persecution, many people leave the Church because of various reasons, especially intimidation. However, their repentance and return to the Church is a grace. God gave forgiveness to them. The priests and bishops received them following the ecclesial procedures and forgiveness was granted to them by the Lord. Therefore, the more important thing to be implemented is the

³⁷ CYPRIAN, *Ep.* 66,5.

³⁸ CYPRIAN, *Ep.* A 17.3.

³⁹ CYPRIAN, *Ep.* 25,26.

⁴⁰ CYPRIAN, *Ep.* 69,2; 73,7.

⁴¹ CYPRIAN, *De Lapsis* 17.

⁴² CYPRIAN, *De Lapsis*, 17.

agreement that penitence is not a mere formality, but instead a new true Christian lifestyle.

The persecution was directed towards the Christians, but those who became its victims did not automatically become martyrs (certificate of martyrdom), but a martyr is a person who had truly defended and kept his faith at the cost of their lives and had lived an eminent Christian life. It does not mean every person in this period was a martyr, but it must be proven with their way of life. One of such ways is through repentance, wherein God does not delay in granting reconciliation and thus they may reunite with the Church.⁴³ Thus, the peace that comes from God is contained within the unity with the Church. This doctrine has not been altered by the Church even in the difficult situation under persecution.

Cyprian then rectified the meaning of the certificate of martyrdom which was rife at that time by saying that martyrdom is marked by repentance and penance.⁴⁴ Peace, as preached by the Lapsis, is not true peace, but indeed a false one. Priests and bishops should not give reconciliation before repentance is exercised.⁴⁵

Cyprian' thought about repentance is then summarized by Xiberta into three dimensions. The first is to amend the concept of forgiveness of sins to the bishop and priests in regards to the reconciliation which emphasizes the renewal and unity of the Church. The second is that formally, penance is the sacrament of repentance, the fruits of exculpation from God that must be delivered by the priests of this world. And lastly, he rejected the notion that justification and renewal of grace is God's predestination.

During the *sede vacante* after Flavianus' passing, the priests of Rome wrote a letter to Cyprian regarding repentance, and Cyprian' response may be seen here.⁴⁶

- a) Reconciliation of Lapsis into the Church is marked with a truce that is conferred by the Church by sincere repentance. Truce and communication by the Church is a blessing for those who repent.⁴⁷
- b) Ecclesiastical absolution is no mere social liberation, but rather it is truly a sacrament: forgiving the sinners, loving

⁴³ XIBERTA, 48-49.

⁴⁴ CYPRIAN, *Ep.*, 15,4.

⁴⁵ CYPRIAN, *De Lapsis* 64,1.

⁴⁶ CYPRIAN, *Ep.*, 30; 36.

⁴⁷ CYPRIAN, *Ep.*, 30,6.

- salvation, help at the end, healing, the highest gift of the kindness of Christ as he shed his blood and even die for us.⁴⁸
- c) Cyprian begged a priest in Rome to pray to God for the Lapsis so He bestows his compassion to awaken the divine love, reconciliation following the will of God so that communication might take place adequately, without conflict with the Gospel, thus not letting the certificate of martyrdom to be the bringer of reconciliation.⁴⁹
 - d) The priests should seek to fulfill the will of God, thus the enemy may not rejoice in our baseness and may not accuse penance as a kind of atrocity, as the Lord himself is an indulgence, as it is written, God forgives everyone who beseeches him.⁵⁰
 - e) Compassion is awarded through ministerial service so that those who take their penance understand what must be done and introspect on their actions.

Cornelius, in a letter to Fabius, a bishop of Antioch stated that he had to give clemency to one of the bishops' Novatianisme, as he had been providing communion to his followers.⁵¹ Concerning the same case, Cyprian has also done the same to Novatianisme because of the unity of the Church. Xiberta stated that it would be better for Cyprian along with the priests of Rome, and Cornelius to not limit the indulgence for the sake of unity with the Church, and to not doubt that God has conferred this as He is mercy.⁵²

6. THE FATHERS OF THE EASTERN CHURCH IN THE MIDDLE OF THE THIRD CENTURY

The first Father of the Church to be referenced is Dionysius of Alexandria who provided a theological dimension regarding absolution of sins as follows.

- a) Absolution is the sacrament and for said absolution, a penance is requested by the penitent and the Church is the one who confers it.

⁴⁸ CYPRIAN, *Ep.*, 30,3,8.

⁴⁹ CYPRIAN, *Ep.*, 36, 1-3.

⁵⁰ CYPRIAN, *Ep.*, 36, 7-8.

⁵¹ EUSEBIUS, *H. E.*, 6,43,10.

⁵² CYPRIAN, *Ep.*, Of 49.2.

- b) Canonical absolution means formal liberation from sins. Furthermore, penance is no mere formality, but instead is a gift to help the repentance of sinners, and to avoid its misuse.
- c) Absolution is important towards our fellow humans and the repairing of unity that has been broken by sin. In addition, absolution also provides nourishment that comes from God which cannot be seen. The ultimate judge is God and his inconceivable judgment confers grace through the Church. Dionysius wrote a letter to the bishop Fahius who made a few mistakes through repeated arguments, as with the martyrs, miracles, and forgiveness as follows.⁵³

As martyrdom based on Rev 2:4 became increasingly common in Alexandria, this spirit seemed to have become an accessory in Christ and the main means to unite with Christ in his kingdom. Therefore, martyrdom appeared to be the main goal instead of repentance and penance. Therefore, Dionysius asked the bishop to correct his teachings to emphasize the role of the mercy of God. Dionysius wrote this letter to Fahius who refused to reconcile those who had fallen to the wrong concept of martyrdom. The same situation also happened at the time of Cyprian and his friends. This way of thinking has to be eliminated and instead, emphasis must be put on the mercy of God which becomes his real accessory. Therefore, Dionysius asks Fahius to look back at the true meaning of martyrdom.

Another argument is contained in the reconciliation according to Serapion, which consists of a) a dying Lapsis, calling upon a priest to ask for absolution, b) sick priests being blocked by Lapsis. Dionysius stated: a) the dying should ask for absolution, b) the sacrament of absolution gives hope and encouragement in life, c) in certain situations, priests believe that eucharist is given directly into the mouth of an elderly, d) for these elders, God bestows numerous miracles: fulfillment of life, happiness, and the awareness to miracles experienced in private, e) receiving the eucharist is like taking an eternal vow which will grant the fullness of the spirit.

To close this section, Xiberta summarizes that many theologians and historians emphasized absolution and indulgence, but the eucharist is rarely ever discussed. Such an opinion is preferably ignored, because 1) our current situation is very different from that of the Fathers of the Church's, 2) Dionysius' retelling of Serapion's

⁵³ EUSEBIUS, *H.E.*, 6,42,5-6; 6,44,2-6.

reconciliation portrays the miraculous abandonment of Fabius' Novatianisme, 3) the reception of Eucharist is often regarded as a solution to the dead, 4) people could also be freed from sin through good deeds.⁵⁴

7. DIDASCALIA

The case of penance at the time of Cyprian differs from that of Didascalía's time, which emphasized the role of the bishop who was endowed with the authority to annul sin⁵⁵ as conferred to him through the holy ordination which is the extension of God's will (20,9; 33,3; 34,4). God Himself speaks through the bishop or other priests to the sinners, saying, "Your sins are forgiven, your faith has saved you, go in peace!" (20,9). Within the meaning of the remission of sins, the imposition of hands has the same value as baptism (41,2).

Didascalía is clearer testimony to the reconciliation between sinners and the Church than the previous ones as it also explains the process. A heavy sinner who had cut ties with the Church, sphere, and Christian community, has to follow a process to be admitted back into the Church and then through the imposition of hands (18,7; 41,2; 43,1), they are received back by the Church.

8. THE CANONICAL LITERATURE

Here are the canons of the Holy See. The first is Siricius – Himerio Tarraconensi that classifies the three types of the ministry of reconciliation, namely apostates, the sinners (who continuously fall to the same sin), and the hermits. If an apostate carries out a reconciliation, then forgiveness should be awarded. Meanwhile, those who often fall into the same sin, because there are no means to repent, need only to unite with the people through mere prayer and then be able to participate in the celebration of the Eucharist. Meanwhile, the hermits must weep for themselves to experience the mercy of God before they pass. Grace communion could help by functioning as an indulgence. Of the three cases, it seems that the grace of reconciliation and the Eucharist should be seen as one. Meanwhile, those who abuse

⁵⁴ EUSEBIUS, *H.E.*, 6,44,6.

⁵⁵ *Didascalía*, 18,1,2; 20,9; of 21.5.

the eucharist are categorized as sinners. Xiberta analyzes the role of the Eucharist in Sricius as self-discipline and also stressed the value of the sacrament.⁵⁶

Innocentius I gave a stronger correlation between repentance and the Eucharist.⁵⁷ He confirmed that a person who repents expects a reconciliation with the Eucharist that was not previously possible. Reunion with peace also leads to the reunion with the communion. Thus, reconciliation and the Eucharist are closely related and support each other. In addition, the reunion has two directions, namely, reconciliation and forgiveness. Meanwhile, the communion for the sick is the sacramental forgiveness of sins rejected by Novatians. Whereas the bottom line is that the eucharist, for those who repent, turns their destruction into a state of grace, as they come face to face with the Lord. Innocentius then added that through the Eucharist, the repentant is met with God who had been once far away due to sin. Then thanks to the Eucharist, the repentant is transformed from living a doomed life to a blessed one. Indeed, in the Eucharist, the people who repented may not receive absolution, but they receive it directly from God.⁵⁸

Leo the Great said that by reconciling, those who repent receiving grace, are led to a reunion with God, and no longer needed to be baptized.⁵⁹ The problem arose with the bishop Rusticus and Narbonensus who questioned the fate of those who repented and died before receiving communion. Leo replied that the issue is submitted to God who knows the hearts of everyone. We, the living cannot communicate with the dead, but the longing for communion anticipates the reunion with the Lord.⁶⁰ On the other hand, Theodorus Foroiulionsus emphasized the difference between repentance and communion. Leo stated that the administration of communion and the imposition of hands is the bestowal of grace by the Church to those who repent. Communion is a grace given to those who repent through a conciliating priest. The remission of sins is the help against the danger of death for those who repent so that after their death, they can no longer receive it as they would while still alive.⁶¹ Therefore the

⁵⁶ SIRICIUS – HIMERIO TARRACONENSI, (PL 13,1131-1147).

⁵⁷ INNOCENTIUS I, *In Ep. Ad Exuperium Tholosanum*, (PL 20,495-502).

⁵⁸ INNOCENTIUS I, *In Ep. Ad Decentem*, (PL 20,551,ss). In a letter of Augustine to the Father the Council Catagine clearly indicates the function of absolution (PL 33,783).

⁵⁹ LEO MAGNUS, *Ep. Ad Nicetam Episcopum Auileiensem*, 159 (PL 54,1135-40).

⁶⁰ LEO MAGNUS, *Ep. Ad Rusticum Narbonensis*, 167 (PL 54,1205).

⁶¹ LEO MAGNUS, *Ep. Ad Theodosum Foroiuliensis*, 108 (PL 54,1013).

compassion of God is not only awarded during baptism but also through indulgence which is the medicine of eternal life. Thus, God is always present in human life through his servants in this world. On the other hand, the holy communion is the fruit of reconciliation both ecclesiastically and privately

To close this section, Xiberta adds documents to the ancient liturgy related to the remission of sins that had been used by the Church. The first place is the Constitution of the Apostolic in which the bishop prays for the catechumen and those who repent to God. The next place is the liturgy of the Gelasianus, namely the oldest liturgical books of Rome about repentance. In that prayer servants of the Church plead to God for those who repent for them to be worthy to be freed from sin.⁶² From this liturgical dimension, two things should be noted. 1) Repentance is a reconciliation between the man who repents and the Church, not a definite excommunication; those who repent are approached from a positive dimension following the discipline of the Church. Separation happens due to sins that overwhelm human life, and thus it needs to be restored. 2) In the development, historians argue that in truth the attitude of repentance is born from canonical indulgence that, in its journey, is always adapted to the circumstances.

9. THE TESTIMONY OF THE PATRISTIC PERIOD

In this section, Xiberta gives three references about the Fathers of the Church, namely Ambrosius, Hironimus, and Augustine. The first place is Ambrosius refers to the writings of Paulinus (*Vita* 24,37-38) in which the priest refused him to enter into the church to join with the people in the Eucharist. Ambrose stated that sin is removed with an attitude of repentance and absolution that is obtained by repentant people through the Church.⁶³ The ones who do not deserve to enter the church are those who aggressively reject repentance.⁶⁴ According to Xiberta, Ambrose stressed the role of repentance and receiving communion. This kind of attitude will never be rejected by the divine. Then Ambrose is quoted again by Xiberta to say that both freedom

⁶² MURATORI, *Liturgia Romana, vetus*, I,550ss.

⁶³ AMBROSIIUS, *Ep. Ad Theodosium*, 51 (PL 16,1209-14).

⁶⁴ AMBROSIIUS, *De Poenitentia* (PL 16,486).

and lawfulness are in the same situation. Thoughts such as these are actually against the principle of Novatians that emphasizes power and law. These Novatians opinions close the opportunity for reconciliation and unity in the sacrament. Whereas on the other hand, the sacrament of penance is indeed power in the sense of the Holy Spirit's presence within a priest. This power which is possessed by priests in the light of the Holy Spirit is accompanied by responsibilities (1 Cor 4:21). Therefore, if one has love in Christ, then they will carry out penance and communicate with God. Christ Himself had given his self for the life yet to come by humbling himself to death, and the Church, to continue Christ's example, gives indulgence of sins, and the Holy Eucharist that will bring us all to the next life. To complement his thoughts about the attitude of a repentant who is received back in the Church, Ambrose then cites the parable of the prodigal son (Luke 15:11-32). Xiberta then concludes that Novatians' principle is that the sacrament does not cleanse the soul from sin, and therefore the sinner is not worthy to receive the Body and Blood of Christ. In truth, however, the repentant sinners very much miss the Eucharist when they with sincerity walk into a church. This violence of Novatians is no more than their rejection of the divine feast. However, Ambrose said later that a priest should also not minimize their duty, and instead truly see the attitude of those who repent.

The second Church Father in this period is Hironimus who took dialogues with the Luciferians who criticized the Church receiving and respected the returning Arianism priests and gave them the sacrament of baptism. For Hironimus, no one may refuse those who have repented and returned to the Church. Heretics who repent, do not need to be baptized again, and so, the bishop of Arianism who repented, got back his responsibilities. Therefore, the sins of the people who returned to the Church are forgiven and they are reunited with the Church. In connection to this situation, Hironimus later said that a bishop would remain a member of the Church, even if he denies it before through heresy, luxury, and sin. Indeed, a father joyfully forgives his son, while his mother prays for the spiritual life of that repenting son. Priests and bishops should have known of this, as opposed to simply punishing them. In truth, a bishop or priest should listen to a repenting sinner, and he should know who is being constricted and attempt to free them. Of this opinion from Hironimus, Xiberta states that he does not immediately emphasize the authority of judgment in respect to the Grace. This is contrary to the priests of the Old Testament who cast out from the community those who sin, and even at times in the New Testament where the same treatment is

seen as said by Origenes.⁶⁵ However, Hironimus refurbishes that attitude by providing a new meaning to repentance by saying that the door of the Church is opened to any sinners who repent.⁶⁶

In the next section, Xiberta cites many writings of Augustine's who stated that indulgence of sin is the work and fruit of the Holy Spirit⁶⁷ in union with the Father and the Son. the Ecclesiological dimension is that indulgence in the Holy Spirit is granted by the Church scattered throughout the world. The fruit of repentance is reconciliation in the Holy Spirit between the repentant sinner with God, the Church, and the faithful.⁶⁸ On the opinion of Augustine, Xiberta then explained that to Augustine the spirit of indulgence is the reunion of the repentant sinner with the faithful. To open a relationship with the Holy Spirit is to also communicate with the Father and the Son and to unite with the Church. This unity is not by chance but is indeed the essence of forgiveness. In other words, Xiberta stated that one of the identities of the Church is the presence of the forgiveness of sins.⁶⁹ From the various writings of Augustine for the remission of sins, the following explanations can be given.

- 1) *Sermon 71* shows a very intimate collaboration between forgiveness and unity with the Church. The role of the Holy Spirit, therefore, becomes crucial; thus, it becomes a blasphemy for anyone to stubbornly refuse to repent and to receive indulgence until the end of their life.
- 2) This does not mean that the Church is the Holy Spirit, but that Holy Spirit is the source of the truth and the unity of the Church. Therefore, no one may say that the Holy Spirit is the origin of the justification of the Church. For Xiberta, this argument by Augustine is pure, as if one accepts the Holy Spirit, in this context they also bear fruit to unity and justification.
- 3) The church in the light of the Holy Spirit is also in union with the body of Christ.

⁶⁵ ORIGENES, *Hom. In Lev.* 14,3 (PG 12,556).

⁶⁶ HIRONIMUS, *Ad. Iovinianum* 1,8 (PL 23,231); *Com. In Os.* 12,10 (PL 25,928); *Com In Mich.* 4,10 (PL 23,1193).

⁶⁷ AUGUSTINUS, *Ep.* 185,49 (PL 33,814); *De Serm. Domini in Monte* 1,73 (PL 34,1266); *Tract. In Jo.*, 121,4 (PL 35,1958); *Serm.* 71,19 (PL 38,454); *Serm.* 99,9-10 (PL 38,600s.).

⁶⁸ AUGUSTINUS, *Ep.* 4,3 (PL 33,514).

⁶⁹ XIBERTA, 71.

In *Tractatus*,⁷⁰ Augustine left a comment about the resurrection of Lazarus in connection with the resurrection of sinners. Xiberta states that from the interpretation of Augustine, the absolution differs from repentance, unable to be equated as a part of the renewal of the souls of the repentant in the grace that sanctifies, but instead a process to avoid attachment to sin. The prevailing opinion is that repentance is often defined by a terrible punishment, inability to take part in the divinity of the Lord, even separation from the body of Christ in the Eucharist.⁷¹ Various considerations are as follows.

- 1) There are daily sins that are more often than not is not considered deadly, in addition, there are also mortal sins such as crimes that demand more than just penance. Even such a sin deserves to be excommunicated,⁷² to not take part in the Eucharist.⁷³
- 2) If the sinner is sentenced to excommunication, then they become akin to a pagan.⁷⁴
- 3) In connection to absolution: a,) The power of granting the repenting process is parallel to the power to bind, b) those who repent from heresy or schism at the same time reconciles with the Church and the world,⁷⁵ c) this is called the reconciliation of the altar,⁷⁶ the renewal of the desecrated body of Christ,⁷⁷ the granting of peace by the Church⁷⁸ with the brotherhood and the sincerity of the salvation of the earth.⁷⁹

Xiberta doubts the practice of universal penance in the thought of Augustine. The reason is that he did not only serve those with mortal sins once, and did not even punish them with excommunication but also by healing their soul.⁸⁰ In the end, Xiberta states that the reconciliation of sinners is in accordance with nature.⁸¹ But

⁷⁰ AUGUSTINUS, *Tract. In Jo.*, 49,24 (PL 35,1756s.).

⁷¹ XIBERTA, 73.

⁷² AUGUSTINUS, *Ep.* 265,7 (PL 33,1088).

⁷³ AUGUSTINUS, *Ep.* 153,15 (PL 33,659); *Serm.* 58,5 (PL 38,395); 352,8 (PL 39,1558).

⁷⁴ AUGUSTINUS, *Serm.* 56,12 (PL 38,382); 82,7 (38,505).

⁷⁵ AUGUSTINUS, *Serm.* 296, 12 (PG 38,1358).

⁷⁶ AUGUSTINUS, *Ep.* 153,7 (PG 33,655); 265,7 (PG 33,1088).

⁷⁷ AUGUSTINUS, *Serm.* 393 (PG 39,1714).

⁷⁸ AUGUSTINUS, *Ep.* 93,53 (PG 33,347).

⁷⁹ AUGUSTINUS, *Serm.* 82,7 (PG 38,1509).

⁸⁰ AUGUSTINUS, *De Fide et Oper.* 48 (PL 40,228); *Serm.* 82,10,11 (PL 38, 510s.); *De Correp. Et Gratia* 46 (PL 44,944).

⁸¹ XIBERTA 74.

on the other hand, there are three things to note regarding repentance.

- 1) The real reason why the unrepentant almost always run away is the lack of physical proof,⁸² fear for harsher punishment⁸³ and finally, fall to the schism.⁸⁴ The nature of humans, in general, is to choose their gain instead of speaking the truth which by nature always involves self-humbling through repentance. Therefore, the treatment of sinners depends on the policy of the shepherd. However, in truth, our nature is still the same, which is to distance ourselves from the altar of the Eucharist, to distance ourselves from the Sacrament, to distance ourselves from the unity of the Church.⁸⁵
- 2) Augustine seemed to emphasize the pastoral responsibility to help sinners from destruction, and for that purpose, the most effective way is through correction and communication. Therefore, the principles of justice were not applied to avoid isolating both sides.
- 3) Members who had been convicted by a bishop, if they desire reconciliation, then automatically will be granted a light penance as a starting point.

Xiberta closes the study of Augustine's thoughts by stating that it appears for Augustine that all who repent are the same in regards to reconciliation. The difference is the major or minor sanctions that they receive. Now Xiberta underlines the ecclesiastical characters regarding indulgence through two quotes. The first is that in doubt, those in danger of death should be baptized.⁸⁶ The second is that the teachings of the Kingdom of Christ are contained within the glorious Church, thus to sin is to separate oneself from the Church, and through repentance is reunited with said glory of the Church.⁸⁷

10. CONTROVERSY VERSUS NOVATIANS

Novatians reject the sacrament of penance and do not see it as a true part of Church service. For this heresy, sin does not deface

⁸² AUGUSTINUS, *De Vera Rel.* 10 (PL 34,127).

⁸³ AUGUSTINUS, *Serm.* 17,3 (PG 38,125).

⁸⁴ AUGUSTINUS, *Tract. In Jo.*, 10,5 (PL 35,1469).

⁸⁵ AUGUSTINUS, *De Civ. Dei*, 21,25,4 (PL 41, 742).

⁸⁶ *De Cani. Adult.* 1,35 (PL 40, 470).

⁸⁷ AUGUSTINUS, *De Civ. Dei*, 20,9,2 (PL 41, 674).

anything or anyone. Here are some of the rejections of the Church Fathers to Novatians' opinions though they aren't systematic.

The first Church Father is Cyprian who opened his reaction to Novatians by stating that heresy always sees itself as right, even though it is not and that it follows false teaching.⁸⁸ The attitude of Novatians heresy closes the door of repentance, thus the servants of repentance and the Church feel pity for those who need God's mercy and reconciliation. This group does not give hope and peace to sinners and instead discards them to be consumed by Satan.⁸⁹ This manner of attitude is arrogant as they feel capable to act like God against the teachings of the apostles.⁹⁰ The nature of doctrines such as this deceives by promising brotherhood but then letting people die without receiving peace.⁹¹

Didascalia in regards to Novatians stated that we must not be contaminated by this group. They consist of those with no compassion, with a heart that does not feel the need to repent.⁹² Xiberta then takes a reference from the Scriptures as the basis of the Church which teaches that everyone should be aware of their sins (Deut. 24,16; Prov. 5:22; Eze. 14,12-14; 33:12-19, etc.).

Pacianus then quoted the testimony of Sympronianus, a Novatians, who stated that after baptism, repentance is still needed; that in the case of mortal or deadly sin, the Church could not give indulgence, let alone accept back those who sin.⁹³ Xiberta then states that Sympronianus' argument rules out the reconciliation of sinners with the Church through baptism. Therefore, Sympronianus denied that the Church is a people renewed by the Holy Spirit, also called the body of Christ, the holy place of God, the pillar of truth, the virgin most pure, the bride of Christ, born of the apostle (1 Cor 5:13). Xiberta then quotes the apology of Pacianus by stating that sinners and repentants are not staining to the Church, as through repentance they become clean.

From the aforementioned texts, the Fathers of the Church had refuted the teachings of Novatians and branded them to be avoided as they are contrary to the nature of repentance. In short, it may be stated that heresy intends to oppose the unity of the Church and to that end, deny and oppose the sacrament of penance.

⁸⁸ CYPRIAN, *Ep.*, 55,27.

⁸⁹ CYPRIAN, *Ep.*, 68,1.

⁹⁰ CYPRIAN, *Ep.*, 55,25.

⁹¹ CYPRIAN, *Ep.*, 55,28.

⁹² *Didascalia*, 2,14,3.

⁹³ PACIANUS, *Ep.*, 3,1 (PL 13,1063).

CONCLUSION

References to the Fathers of the Church are used by Xiberta in his writing chronologically and are grouped linguistically. The goal to be achieved is to collect the theological dimensions of the usage of the sacrament of penance in the periods of the Church Fathers. Therefore, we may not yet see the conclusions drawn by Xiberta. These references to the Church Fathers would be more visibly seen in their relation to the entirety of Xiberta's book. In addition, Xiberta emphasizes historicity, the services, and problematic pastoral practices of the sacrament of penance which was commonly faced by the Church Fathers through the existence of heresy. The discussion of this section also seems to be inconclusive, as it only emphasizes the opinions of the Church Fathers regarding a variety of thoughts. The train of thought which may be taken is that repentance is reconciliation between the sinners and God, the Church, and their fellow humans and is always included in the unity with the eucharist.

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