

## MODERN ISSUES

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### JESUITS

#### LUIS DE MOLINA (1535-1600)

##### LIFE

- Born in Cuenca
- Entered the Jesuits at 18 in Alcalá
- Taught in the universities of Coimbra and Evora until 1583
- Published the *Concordia* while working in Lisbon
- Retired to Cuenca in 1590
- The papal letter of 15 August 1594 ordered him and other Jesuits not to discuss efficacious grace in public or private under penalty of excommunication
- In 1600 was appointed professor of moral theology in Madrid, where he died on October 12.

##### TEACHING: CONCORDIA LIBERI ARBITRII CUM GRATIAE DONIS (1588)

- Discusses free will and grace from the concept of freedom, arguing for a deeper understanding of predestination and human freedom
  - God foreknows not only what will happen but also what could happen
  - God arranges things so that what he desires among possible outcomes occurs
- The freedom of the will has not been destroyed by original sin.
  - Freedom remains unimpaired under the influence of divine grace.
  - Freedom = the power of the will to act or not to act or to act in this or that way.
  - Freedom is an essential defining point of what it means to be human.
  - Humans must be free in every state of life: natural, redeemed, sinful, glorified.
- The salvific act is the result of grace, but freedom gives it its vitality. Grace excites the will to assent, but does not force it. It produces the act conjointly with the will.
  - Grace in supernaturally salvific acts is not intrinsically efficacious: efficacious grace is not intrinsically different from sufficient grace.
  - God knows, prior to his action, how a rational agent would freely act (*scientia media*). This is a knowledge of the creature as well as the possible acts the creature can freely undertake.
  - God is the first cause of a salvific act; the will is the second cause.
- God grants the gift of perseverance to those whom he knows will cooperate with this grace.

“God chose to create this order of things rather than another, and to bestow these aids rather than others, and by means of which He foresaw that some persons and not others will attain to eternal life.” “Predestination has no cause or reason on the part of the use of the free will of the predestined and the reprobate, but is to be attributed solely to the free will of God. This follows logically from the fact that the will to create a certain order of things and to confer upon individuals certain aids, provides the basis for the predestination of adults, which depends on the use that God had foreseen they would make of their free will.” (*Concordia*, quoted in Hardon, 272)

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## DOMINICANS

### DOMINGO BAÑEZ (1528-1604)

- Life
  - A Spanish Dominican theologian, b. 29 February, 1528, at Medina del Campo, Old Castile; d. there 22 October, 1604.
  - At fifteen he began to study philosophy at the University of Salamanca
  - Became a Dominican at the age of 18, making his profession on 3 May 1547.
  - He taught at the Dominican university in Avila from 1561 to 1566.
  - In 1567 he began teaching at Alcalá.
  - He spent 1572-73 in Salamanca and 1573-71 in Valladolid.
  - He was back in Salamanca from 1577 until his death.
  - He was confessor and spiritual director of Teresa of Avila.
- Controversy with Molina
  - Articulated problems with Molina's *Concordia* in 1590, urging that it should be added to the Spanish Index of Prohibited books then in preparation
  - He was then charged by Molina, in his second edition, with teaching differently than Trent on grace and free will
  - The papal letter of 15 August 1594 ordered him and other Dominicans not to discuss efficacious grace in public or private under penalty of excommunication
  - On 28 October 1597, Bañez formally requested Clement VIII to lift the decree in regard to the Dominicans
  - Robert Bellarmine was appointed to review the case, who recommended a formal hearing
  - The central problem was seen by the Jesuits as physical predetermination; the Dominicans wanted the whole of the *Concordia* brought under scrutiny.
  - The Congregation *De Auxiliis* ran from 1597 to 1607.
  - Paul V's decision was that "in treating of this question, neither side may condemn the position opposite to his own or charge it with censure. Even more he desires that they abstain from using harsh epithets that betray animus towards one another." (Hardon, 258)
- Teaching
  - All movement in the universe has its origin in God; God even applies secondary causes for the desired effect.
  - Each effect is uniquely desired by God and produced by God via secondary causes (physical predetermination).
  - A twofold help of grace is necessary for each saving act.
    - The first grace, *excitans*, stimulates the will (sufficient grace)
    - The second, *adjuvans*, helps the will achieve that which it desires (efficacious grace)
  - Efficacious grace is more powerful; it includes the free consent of the will; sufficient grace is prior to that consent
    - It is impossible for the will not to perform the saving act if moved by efficacious grace
    - It comes before our consent, for the sake of the consent, and in order to effect the consent
    - It produces its effect independently of the will of the agent
  - God knows future contingent acts through his willing them. God's knowledge and action must be prior to and independent of any human act.
  - Sin arises from resisting sufficient grace
    - God permits sin eternally by withholding efficient grace in punishment for the resistance of sufficient grace
    - God predetermines the person to the material content of the sin
      - Molinists questioned how this does not make God responsible for sin
      - God confers sufficient grace; he predetermines the person to the material part of the sin by which the grace offered is resisted; the person thus sins formally, rendering the grace merely sufficient; as a penalty, the person is deprived of efficacious grace (Hardon, 263-4)
  - Predestination
    - God wants all to be saved, unless universal salvation would impede a higher divine purpose (Hardon, 264).

- God elects certain people to glory, prior to foreseen merits.
- The rest of humanity he omits from this decree (negative antecedent reprobation), prior to any foreseen merits or demerits.
- He then sets up the circumstances and gives the necessary graces so that the person will freely choose salvation.
- The decrees are extrinsic, but when they enter into history, they are intrinsic, acting in consonance with human free will.
- Contemporary opinion
  - Robert Bellarmine replied to Clement VIII: “This opinion does not seem to save free will, nor can it be distinguished from the formulae used by the modern heretics. I do not, however, dare to condemn it absolutely, as I know it is defended by great men.” (Xavier-Marie Le Bachelet, *Auctiarum Bellarminianum*, Paris: Gabriel Beauchesne, 1913, 143-7, quoted in Hardon, 266).
  - Calvinists applauded the view.

## AUGUSTINIANS

- 18th century position elaborated to respond to Jansenism
- Sufficient grace attracts, but not more strongly than self-love; God gives the ability to act, but only if we are willing to cooperate; to cooperate, we must receive “conquering delight” (Hardon, 276)
- Efficacious grace attracts the will, without compelling it; it is necessary because of our fallen condition
- There are different degrees in efficacy of the same grace

## REDEMPTORISTS

- Developed at the Sorbonne in the 18c.
- Grace is intrinsically efficacious, but moral rather than physical: “Intrinsically efficacious grace is required only for difficult salutary acts. For the easy acts, especially for prayer, sufficient grace, which is commonly granted to all, is the only grace required.” (Joannes Herrmann, *Tractatus de Divina Gratia Secundum S. Alphonsi M. De Ligorio Doctrinam et Mentem* (Rome: P. Cuggiani, 1904), 509; cited in Hardon 277)
- Prayer is made possible by sufficient grace and is necessary for additional graces.

## PAPAL DECLARATION

“You know there are manifold opinions in the schools on the famous questions about predestination and grace, and on the manner of reconciling human liberty with the omnipotence of God. The Thomists are said to be destroyers of human liberty and followers not only of Jansenism but of Calvinism. However, since their opinion has never been condemned by the Holy See, the Thomists carry on without hindrance in this matter, and it is not right for any ecclesiastical superior in the present state of affairs to force them to change their opinion. The Augustinians are reported as the followers of du Bay and of Jansenism. They represent themselves as defenders of human liberty, and strenuously answer their critics. Since their opinion, too, has not been condemned by the Holy See, no effort should therefore be made to compel them to give up their theory. The followers of Molina and Suarez are condemned by their adversaries as Semi-Pelagians. But the Roman Pontiffs have not passed judgment on the Molinist system, which they presently defend and may continue to do so.” (Benedict XIV, 1748 letter to the Grand Inquisitor of Spain, cited in Hardon, 260)

## JANSENISM

### MICHAEL BAIUS (1513-1589)

#### LIFE

- Michel du Bay
- Born in Belgium (Spanish Netherlands)
- Professor of philosophy (until 1550) and theology at the University of Louvain
- Developed his ideas with his colleague John Hessels while the senior professors were at the Council of Trent
- His ideas were censured at the Sorbonne in Paris at the urging of the Franciscans
- Pius IV imposed silence on Baius and his opponents, the French Franciscans

- In 1561 Baius and Hessels went to Trent, at first to represent the university at the council but after objections by the cardinal archbishop of Mechelin, as theologians of the King of Spain
- The bishops at the council did not look favorably on their ideas, but the prestige of the king of Spain protected them from formal condemnation.
- In 1564, on his return to Louvain, Baius published a series of tracts collected in his *Opuscula omnia*, which were published in 1566, the year of Hessels's death.
- In 1567, Pius V issued *Ex omnibus afflictionibus*, condemning propositions taught by Baius without mentioning his name.
- The number of propositions were not clear, the degree of their error was not clear, Baius was not mentioned, and the text was not made public. There was also an ambiguity as to punctuation.
- When the Bull was divulged, Baius wrote directly to the pope to explain his position, claiming that the contents were not his own, but that of St. Augustine.
- In 1579, Pius V answered, demanding submission
- Baius, after a series of confusions and partial submission, publicly accepted the Bull. He was made Chancellor of Louvain.
- Gregory XII, succeeding Pius V, issued a bull *Provisionis nostrae* in 1579 confirming the previous Bull and demanded a final submission of Baius, which he gave.
- He was periodically corrected, though, for straying into his old errors.

#### DOCTRINE

- The original, natural state of humanity was not a gift of grace but intrinsic to nature
- The fall resulted in the embedding of evil in our very nature
- There is active sin and evil in all humans born after the fall
- We can do no good actions after the fall; all human actions not purified by redemption are vices and are held against us.
- The will is powerless in the face of sin; it is moved only by pleasure
- Grace enables one to do moral actions but does not sanctify
- Grace keeps concupiscence under control, allowing the person to perform moral acts
- Actions are the basis for merit
- Continuing in grace means keeping the commandments
- [Condemned for asserting that nature was entitled to grace (see Dupre, 608)]

### CORNELIUS JANSEN (1585-1638)

#### LIFE

- Born in Holland
- Studied at the University of Louvain beginning in 1602
- In his theological studies, he was taught by a teacher (Jacques Janson) who was eager to teach Baianism
- Received a doctorate in theology in 1619
- Became bishop of Ypres in 1636
- Writings, some published after his death
  - *Pentateuchus, sive commentaries in quinque libros Mosis* (1639)
  - *Analecta in Proverbia Salomonis, Ecclesiasten, Sapientiam, Habacuc et Sophoniam* (1644)
  - *Tetrateuchus, seu commentarius in quatuor Evangelia* (1639)
  - *Alexipharmacum civibus Sy vaeducensibus propinatum adversus ministrorum facinum* (1630)
  - *Spongia notarum quibus Alexipharmacum aspersit Gisbertus Voetius* (1631)
  - *Alexandri Patricii Armacani Theologie Mars Gallicus seu de justitia armorum Regis Galliae libri duo* (1635)
  - *Augustinus* (1643)

#### CONTROVERSIES AFTER HIS DEATH

- *Augustinus* was extremely popular in Belgium, Holland, and France
- It was lauded by the Sorbonne
- Condemned by the Holy Office in 1641
- Condemned by Urban VIII in 1642 with the bull *In eminenti*. He also silenced some works criticizing *Augustinus*.
- France became the chief locus of the debate: taken up by the Abbey of Port-Royal but condemned by the Archbishop of Paris in 1644.

- In 1650 Innocent X appointed a commission to review propositions from *Augustinus* and from the work of Antoine Arnaud.
- The propositions were condemned by the bull *Cum occasione* in 1653.
- Arnaud and the other Jansenists reacted that the condemned propositions were contained in *Augustinus* in a sense different from that which was condemned.
- This reception was condemned in 1654.
- Arnaud replied that a doubt regarding the interpretation of a condemned doctrine required a respectful silence but not an interior assent (a distinction between fact and right); thus the Jansenists continued to propagate their teachings in private.
- Alexander VII confirmed the condemnation in 1656 with *Ad sanctam Beati Petri sedem*.
- The religious of Port-Royal were sanctioned for their refusal to submit.
- A new requirement of submission was issued in 1664 and backed by Louis XIV
- With the election of Clement IX, Louis XIV began to be concerned that the condemnation of Jansenism might remove the independence of the Gallican Church.
- Those concerned issued a submission of right while withholding a submission of fact.
- This was accepted by Clement IX in 1669, without accepting the distinction between right and fact.
- Jansenism thus subsists into the eighteenth century.
- Clement XI condemned the idea of respectful silence in this regard in 1705 with *Vineam Domini Sabaoth*. He also closed the Abbey of Port-Royal
- Quesnel was condemned in 1708 by Clement XI in *Universi dominici*
- Jansenism survived, spread throughout Europe in various strains
- As a rigorous moral theology it was condemned as late as 1852.

## DOCTRINE

- The vision of God is the necessary end of human nature.
  - Humans are capable of doing good by nature.
  - Sin destroys this original integrity and the will has become merely passive to concupiscence
  - Humans do good or evil irresistibly, but voluntarily, according to whether they are dominated by grace or concupiscence.
  - There is no merely sufficient grace.
- We do not merit grace; grace is given by God's free favor.
  - We do not choose what grace to accept and what not to; grace is irresistible. There is no merely sufficient grace.
  - Grace gives the power to follow the law; the following of the law is the sign of grace.
  - Grace does not work inwardly transforming the will, but externally, enabling the following of the commandments; individual choice and evaluation play no role in the life of grace.
    - "The Roman Pontiff is the supreme judge of all religious controversies, when he defines a thing and imposes it on the whole Church, under penalty of anathema, his decision is just, true, and infallible."
- Five propositions from *Augustinus* were condemned by Innocent X in 1653 (*Cum Occasione*) and located in the *Augustinus* by Alexander VII in 1656 (*Ad Sacram*)
  - Some of God's commandments are impossible to just people who wish and strive (to keep them) considering the powers they actually have, the grace by which these precepts may become possible is also wanting;
  - In the state of fallen nature no one ever resists interior grace;
  - To merit, or demerit, in the state of fallen nature we must be free from all external constraint, but not from interior necessity,
  - The Semipelagians admitted the necessity of interior preventing grace for all acts, even for the beginning of faith; but they fell into heresy in pretending that this grace is such that man may either follow or resist it;
  - To say that Christ died or shed His blood for all people, is Semipelagianism.

## JANSENIST LEADERS

### ANTOINE ARNAULD (1612-1694)

- Became the leader of the Jansenist cause in 1643.
- His work *On Frequent Communion* actually saw this concept as scandalous. Supported Jansen on the necessity to refrain from frequent communion.
- Grace is given only to the elect and is irresistible.
  - "it is the province of God to give not only grace but also to make use of the disposition to use grace; because goodness and worthiness are not within the capability of man's power alone, frequent Communion is presumptuous." (*Act of Thinking*, intro)

### ABBEY OF PORT-ROYAL, LED BY THE ABBÉ DE ST.-CYRAN

### BLAISE PASCAL (1623-1662)

- Wrote the *Provincial Letters* in support of Jansenism.
- Attacked the Jesuit's moral teaching as an exercise in laxity.
- *Pensées*
  - Ineffectiveness of reason for morality
  - Need for exterior commitment
  - Faith as a leap

### PASCHASE QUESNEL (1634-1719)

- Expelled from the French Oratory in 1684 for Jansenism
- Took up the Jansenist cause on the death of Arnauld.
- Published *Réflexiones morales* (1687-92)
  - Irresistible efficaciousness of grace
  - Limitations of God's will with regard to individuals' salvation
  - One either loves God or loves the self/world

## LATE SEVENTEENTH-CENTURY JANSENISM

- Spoke more cautiously: instead of "necessitating grace", "grace efficacious in itself".
- They denied the infallibility of the Church with regard to dogmatic facts
- Called for a return to the theology of the early church
- Preached a strict rigorism
- There were three groups identified: "fins Jansénistes", "duped Jansenists", and "quasi-Jansenists"
- The "duped Jansenists" preserved a moral rigorism without the concern for a necessitating grace, preferring to speak only of efficacious grace.
- The "quasi-Jansenists" maintained solely a rigorist morality and condemned exaggerated popular devotions.

## CONFLICT WITH JESUITS

## COHERENCE WITH OTHER SOCIAL ANTHROPOLOGIES

## LEGACY

- External guidance in human action
- Distrust of progress in holiness
- Emphasis on the law
- Ultramontanism

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