283 Penalty (*Pena*)

In three places penalty is inflicted: in this world, in purgatory, and in hell. In the first two places it is terminable and finite, in the third not. Wherefore note that some pain is eternal but not harshly as the damned, some is harsh but not eternal as those in purgatory, some neither eternal nor harsh as the penitent, from which it is evident that penalty is to be fled.

¶ Concerning the first, penalty is to be recognized as light and meritorious if one is to use it well.

Second, it is harsh, but not meritorious because in purgatory it is only purgative suffering, not a meritorious action.

¶ Third,[[1]](#endnote-1) the penalty in hell is the harshest, but not meritorious about which many things are to be noted. And first, certainly the harshness of the pains which exceed every pain of any location, Matt. [78:221]: “There shall be weeping and gnashing of teeth,” etc.

Second,[[2]](#endnote-2) the adversity is to be noted. For in scripture nine pains of hell are to be read, namely, the burning fire, the flesh full of worms, the gnawing on the mind, Isai. last chapter [66:24]: “Their worm shall not die, and their fire shall not be quenched.”

Third, the penalty is stench, Psal. [10:7]: “Fire and brimstone and storms of winds.”

¶ Fourth, there is coldness, Job 24[:19]: “Let him pass from the snow waters to excessive heat.” Which according to Hippocrates as if the maximum pain, the sudden change of pains.

¶ Fifth, there is the pain of hunger, Isai. 65[:13]: “My servants shall eat, and you shall be hungry.”

¶ Sixth, torture, Matt. 18[:34]: “Delivered him to the torturers until he paid all the debt.”

Seventh penalty is the horror that dwells there.

Eighth penalty there will be darkness in which they are incarcerated, Matt. 22[:13]: “Bind his hands and feet and cast him into the exterior darkness.” Because according to Gregory, book 4, *Moralia*,[[3]](#endnote-3) there will be sorrow with terror, flames with darkness, death without death, end without end, because death lives forever, and the end is always beginning.

And,[[4]](#endnote-4) these are the causes of sorrow: the temporal goods of the lost world which they loved, Psal. [48:18]: “When he shall die, he shall take nothing away.”

Second, there is the loss of irrecoverable time in which they could have merited, Jer. [8:20]: “The harvest is passed, the summer is ended,” etc. For the damned would give the whole world for one hour to repent.

¶ Third, the cause is the loss of the vision of the Divine.

¶ Third,[[5]](#endnote-5) note the length of the penalties, Isai. 33[:14]: “Which of you can dwell with everlasting burnings?” Matt. 25[:41]: “Depart, you cursed, into everlasting fire.” Here Gregory says[[6]](#endnote-6) that to the great judgment the judge is pertinent, and they never lack punishment, who while they lived did not want to lack sin. However great it may be from this it can weighed, because if the damned at any place had emitted one holy tear, it would have exceeded the water of the whole world because our water now is ended. But from the finite to the infinite there is no proportion.

¶ Fourth,[[7]](#endnote-7) the diversity of the pains is to be noted. Here man cannot sustain fire in on finger for the least part of an hour, but totally he will burn in body and soul, Matt. 8[:12]: “There shall be weeping and gnashing of teeth.”

¶ Fifth,[[8]](#endnote-8) the unfruitfulness of penalties is noted. For present pain can be brief and fruitful, but future will be long, heavy, and unfruitful, as is said in Wis. 5[3]: “Within themselves, repenting.” But unfruitful because in hell there will be no one repenting, but no correction of the will.

¶ The example of blessed Martin,[[9]](#endnote-9) who was a father, to pray for the salvation of the devil, but his obstinacy having been heard, he remained quiet.

See more about the pains of hell above in the chapter [181] Hell (*Infernus*).

1. Cf. William de Lancea, *Diaetae salutis* 10.1 (8:333b): Primo igitur poenae reproborum erunt acerbissimae et intolerabiles. ... In signum hujus vehementis doloris dicit Salvator in Evangelio: *Ibi erit fletus, et stridor dentium.* [↑](#endnote-ref-1)
2. Cf. William de Lancea, *Diaetae salutis* 10.1 (8:333b-334a): Secundo, poenae inferni erunt diversae; unde nota, quod in sacra scriptura inveniuntur novem poenae. Prima est poena ignis; secunda poena est vermis: ignis ardebit carnem; vermis ardebit mentem. De istis duobus simul dicitur: *Vermis ;eorum non morietur, et ignis non extinguetur*. Tertia poena est foetor, ut dicitur: *Ignis, sulphur et spiritus procellarum, pars calicis eorum*, id est poenae eorum. Quarta poena est frigus, quia dicitur: *Transibunt ab quis nivium ad calorem nimium*, qui erit macima poena, mutatio subita, qui natura mutationes non patitur repentinas, ut dicit Hippocrates. Quinta poena erit fames maxima, juxta illud: *Servi mei comedent, et vos esurietis*. ... Sexta poena est tortor, vel potius tortores, quia dicitur: *Tradidit eum tortoribus, donec reddedret universum debitum*. Septima poena est horror; unde: ... Octava poena erit tenebra in qua incarcerabuntur et ligabuntur reprobi, quia dicitur: *Ligatis pedibus e manibus ejus, projicite eum in tenebras exteriores*. [↑](#endnote-ref-2)
3. Gregory, *Moralia* 9.66.100 (PL 75:914-915): Horrendo igitur modo erit tunc reprobis dolor cum formidine, flamma cum obscuritate. … fit ergo miseris mors sine morte, finis sine fine, defectus sine defectu, quia et mors vivit, et finis semper incipit, et deficere defectus nescit. [↑](#endnote-ref-3)
4. Cf. William de Lancea, *Diaetae salutis* 10.1 (8:334a-b): Sunt autem quatuor causae doloris. Prima est, quia amiserunt bona temporalia hujus mundi: unde in Psalmo: *Cum interierit hom, non sumet omnia, nec descendet cum eo gloria ejus.* Secunda causa est, quia tempus perdiderunt; unde: *Transit aestas, et facta est messis, et non salvati sumus.* Damnati namque darent libenter totum mundum pro uno momento temporis, si possent habere ad poenitendum. Tertia causa est, quia visionem et gloriam Dei perdiderunt.... [↑](#endnote-ref-4)
5. Cf. William de Lancea, *Diaetae salutis* 10.1 (8:334b): Tertio est ibidem poenarum diuturnitas. Poenae enim injfernales erunt diuturnae, imo sempiternae, quia dicitur: *Quis ex vobis poterit habitare cum ardoribus sempiternis? Discedite a me, maledicti, in ignem aeternum*. Dicit Gregorius quod “ad magnam justitiam judicis pertinet, ut nunquam careant supplicio, qui nunquam, dum viverent, voluerunt carere peccato.” Et illud est summe horrendum in ista poena, quod sit maxima et aeterna. Si enim damnati singulis diebus flerent, et in fletu emitterent modicam lacrymam, plus de aqua per processum temporis de oculis unius damnati exiret, quam sit aqua totius mundi. Cujus probatio est, quia illa aqua est infinita; aqua autem totius mundi est finita. [↑](#endnote-ref-5)
6. Gregory, *Moralia* 34.19.36 (PL 76:738): Ad districti ergo judicis justitiam pertinet, ut nunquam careant supplicio, quorum mens in hac vita nunquam voluit carere peccato; et nullus detur iniquo terminus ultionis, quia quandiu valuit, habere noluit terminum criminis. [↑](#endnote-ref-6)
7. Cf. William de Lancea, *Diaetae salutis* 10.1 (8:334b-335a): Quarto ... Nunc autem videmus, quod homo non possit sine maximo tormento ignem in parte unius digiti sustinere per unam horam; quantus ergo erit dolor, quando totus homo ardebit in igne? Unde in signum istius maximi doloris dicit Salvator frequenter in Evangelio: *Ibe erit fletus, et stridor dentium.* [↑](#endnote-ref-7)
8. Cf. William de Lancea, *Diaetae salutis* 10.1 (8:335a): Quinto et ultimo, istae poenae infernales erunt inutiles et infuctuosae. Poena enim praesentis vitae brevis est, levis et fructuosa; sed futura est longissima, et gravissima, et infructuosa.... *Erunt* tamen *intra se poenitentiam agentes, et prae angustia spiritus gementes*, uyt dicitur; et tamen infructuose, quia in inferno erit stimulus poenitentis, nulla tamen erit correctio voluntatis. Exemplum de sanco patre, qui oravit pro diabolo, et responsione Domini, et obstinatione diaboli. Et haec de poenis inferni dicta sufficiant. [↑](#endnote-ref-8)
9. Martin, cf. Sulpicius Severus, *De vita beati Martini* 22 (PL 20:172-173): tunc in hanc vocem fertur exclamasse Martinus: Si tu ipse, o miserabilis, ab hominum insectatione desisteres, et te factorum tuorum vel hoc tempore cum dies judicii in proximo est, poeniteret; ego tibi vere confisus in Domino Jesu Christo [Col.0173A] misericordiam pollicerer. O quam sancta de Domini pietate praesumptio, in qua etsi auctoritatem praestare non potuit, ostendit affectum! Et quia de diabolo ejusdemque artibus sermo exortus est, non ab re videtur, licet extrinsecus, referre quod gestum est: quia et quaedam in eo Martini virtutum portio est, et res digna miraculo recte memoriae mandabitur, in exemplum cavendi, si quid deinceps uspiam tale contigerit.

Martin is said to have cried out in words to the following effect: “If you, yourself, wretched being, would but desist from attacking mankind, and even, at this period, when the day of judgment is at hand, would only repent of your deeds, I, with a true confidence in the Lord, would promise you the mercy of Christ.” O what a holy boldness with respect to the loving-kindness of the Lord, in which, although he could not assert authority, he nevertheless showed the feelings dwelling within him! And since our discourse has here sprung up concerning the devil and his devices, it does not seem away from the point, although the matter does not bear immediately upon Martin, to relate what took place; both because the virtues of Martin do, to some extent, appear in the transaction, and the incident, which was worthy of a miracle, will properly be put on record, with the view of furnishing a caution, should anything of a similar character subsequently occur.

<http://www.newadvent.org/fathers/3501.htm> [↑](#endnote-ref-9)