Worcester F 80 Distinctiones

191 Double Penalty (*Pena duplex*)

Penalty. A double penalty is owed for sin. One for the rigor of the final judgment which is also infernal. Another for the mercy of indulgence but temporal.

¶ And this certainly is double because one is purgatory in the court of God, the other in the court of the church militant. And thus, there is a triple penalty owed for fault, either infernal which is the heaviest last and useless because it neither purges nor merits. However, it is indestructible like a city not consumed by fire, but more conserves the fire. He even owes a purgatorial penalty either present which is penitential or future. But the first, that is, the infernal exceeds the purgatorial present and in the below, that is every kind of infinity namely by intention, number, and duration, Isai. 33[:14]: “Which of you can dwell with everlasting burnings?” But the temporary penalty is fruitful. When it is in the kind of fruitfulness, [2] Cor. 4[:17]: “That which is at present momentary and light of our tribulation.”

¶ The penalty of purgatory in the future is useful because it purges but it does not merit.

¶ Third, namely, purgatory in the present and penitential is lighter but useful for both because it purges the soul and multiplies the reward.

¶ Again note that some penalty is eternal but not harsh, as children unbaptized, some is eternal and harsh as of the damned, some is neither eternal nor harsh us of the penitent, from which it is evident what is to be fled what is to be chosen, Job 8[:22]: “They that hate you, shall be clothed with confusion.” And they are confounded on all sides because above on account of the penalty of the damned, below on account of the stink of the place, interior on account

/fol. 282vb/

of the harshness, behind on account of perpetuity, right and left on account of the horribleness of the demons and the society of the damned.

¶ Concerning the penalties of the reprobate, it is to be noted first the harshness of the penalties which, namely exceed every penalty of this world or of purgatory. In the sign of which it is said in Matt. [8:12]: “There shall be weeping and gnashing of teeth,”

¶ Second note the diversity of penalties. For in scriptures there are read to be nine penalties, namely, fire burning the flesh and the worm gnawing the mind, Isai. the last chapter [66:24]: “Their worm shall not die, and their fire shall not be quenched.” Third, the penalty of stench, Psal. [10:7]: “Fire and brimstone and storms of winds.” Fourth penalty is coldness, Job 24[:19]: “Let him pass from the snow waters to excessive heat.” Which according to Hippocrates[[1]](#endnote-1) 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.” Luke 16[:24]: “That he may dip the tip of his finger in water,” etc. Sixth pain is torture, Matt. 18[:34]: “Delivered him to the torturers until,” etc. Seventh penalty is the horror, Job 10[:22]: “Where no order, but everlasting horror,” etc. Eighth penalty is darkness in which they are incarcerated, Matt. 22[:13]: “Bind his hands and feet and cast him into the exterior darkness.”

¶ There says Gregory,[[2]](#endnote-2) the infernal fire has consumption but not light. Against the penalty is sorrow, which is the greatest, it arises from the contrariety of pains. For according to Gregory, book 9, *Moralia*,[[3]](#endnote-3) there will be sorrow with terror, flames with darkness, death without death, end without end, because death lives, and the end is always beginning, etc. And[[4]](#endnote-4) there are the causes of sorrow: the loss of the world which they loved, Psal. [48:18]: “When he shall die, he shall take nothing away.” Second, there is the loss of time, Jer. [8:20]: “The harvest is passed,” etc. For the damned would give the entire world for an hour of time to repent. Third, is the loss of the vision of the Divine. Fourth the dwelling of hell where the rich have their house with smoke who here were without smoke, Isai. 65[:5]: “These shall be smoke in my anger.”

¶ 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

/fol. 283ra/

the damned at any day had emitted one salty tear, it would have exceeded the water of the entire world because our water now is ended. To the infinite there is no proportion.

¶ Fourth,[[7]](#endnote-7) the universe of the pains is to be noted. Here man cannot sustain fire on finger for the least part of an hour, but then 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 as is said in Wis. 5[3]: “Within themselves, repenting.” But unfruitful because in hell there will be the stimulus for repenting, but no correction of the will. The example of that Martin,[[9]](#endnote-9) who was prepared to pray for the salvation of the devil, but his obstinacy having been heard, he remained quiet.[[10]](#endnote-10)

1. Hippocrates, see Jacques Jouanna, *Greek Medicine from Hippocrates to Galen:* “Politics and Medicine. The Problem of Change in *Regimen in Acute Diseases* and Thucydides,” trans. Neil Allies Leiden: Brill, 2012), (pp. 21-38) [pp. 31-32, note 21]: *Regimen in Acute Diseases* ch. 9, 2.282,9f. L. = ch. 28, ed. Joly 48,6f. where it is said that sudden changes (αἱ ἐξαπιναῖοι µεταβολαὶ) in regimen cause damage and weakness). In Herodotus 2.77, we find a very clear expression of the idea that changes, in particular those of the seasons, are the cause of disease: ἐν γὰρ τῇσι µεταβολῇσι τοῖσι ἀνθρώποισι αἱ νοῦσοι µάλιστα γίνονται, τῶν τε ἄ ων πάντων καὶ δὴ καὶ τῶν ὡρέων µάλιστα. The idea is also known to Thucydides 7.87,1, who explains disease by change (τῇ µεταβολῇ) in temperature and seasons. Excessive changes are harmful not only for the body, but also for the soul; see Democritus Dk 68 B 191 (2.184.5-9). [627416.pdf (oapen.org)](https://library.oapen.org/bitstream/handle/20.500.12657/38157/627416.pdf?sequence=1&isAllowed=y) [↑](#endnote-ref-1)
2. Gregory, *Moralia* 9.65.97 (PL 75:912): Natura vero ignis est, ut ex se ipso et lucem exhibeat, et concremationem; sed transactorum illa ultrix flamma vitiorum concremationem habet, et lumen non habet. [↑](#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)
10. At this point F 128 notes: See more about the pains of hell above in the chapter [181] Hell (*Infernus*). [↑](#endnote-ref-10)