

MSA48

English Translation of Arcive document A48**BEATITUDE, HEAVEN**

N.B.: Translator's interpolations are in brackets. Handwritten marginal annotations by Lonergan are in *cursive script*.

Treatise on God as Ultimate End and Beatifier

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The central notion in this whole treatise is the *end* which is attained in happiness, beatitude, by individuals and by all people together who are received into heaven. It is an end in the sense that chronologically one thing exists on account of another, and not in the sense of God manifesting his perfection at all times and in all things. Hence there is set up a borderline, death, between the state of life and the final state. Hence also there exists the penalty of not having attained one's end.

This notion of end must be carefully studied, both because it is the foundation underlying the whole treatise and because there are a number of difficulties that arise either from an inadequate understanding of the true function of theology or from a wrong concept of the notion of beatitude.

A prior question, however, is that of methodology: why do we proceed as we do? We do so in order that you may have a better understanding of theology itself, that you may have a better understanding of this treatise, and that you may know how to unite the bare bones of dogmatic and speculative theology with preaching to the simple faithful.

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Is it worth while to raise the question of beatitude?

Some reasons against:

- 1- The bible speaks about heaven, the kingdom of God
- 2- and so also do tradition, the Fathers, epigraphy, iconography, hagiography, liturgy.
- 3- Beatitude is a philosophical notion, derived from Plato, Aristotle, Philo, Plotinus, thence through Augustine and Pseudo-Dionysius to the medieval theologians.
- 4- It is a difficult notion for ordinary people to grasp or to use in converting the proletariat.
- 5- It is too individualistic.
- 6- It is eudaemonistic: it omits certain true elements; for example, the deontological, the humanistic, the aesthetic, the personal.
- 7- It makes an arbitrary distinction between essential and accidental beatitude. Essential beatitude is associated with certain philosophical prejudices; accidental beatitude adds other elements that are more frequently and more clearly found in Scripture, in preaching, and in the consciousness of God's people.
- 8- It leads to useless questions, such as whether the essence of beatitude, or the most formal element in essential beatitude, consists in vision, or love, or joy:
 Vision: Thomists
 Love: Scotists
 Joy: Aureolus
 Vision and love: Suarez
 Vision and joy: Augustine
 The whole discussion is of little importance: Lennerz

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The Notion of Beatitude

Beatitude can be considered in four ways: metaphysically, according to its transcendental element; generically, according to its psychological element; specifically, according to its human element; and individually and concretely, according to its personal element.

Metaphysically: potency is for the sake of act, and indeed for the full and complete act in which the entire potency is to be actuated.

From this, beatitude is defined as the ultimate perfection of something.

Generically, *eudaemonism*: that which metaphysically and universally is potency, in the generic and psychological and conscious order is restlessness, desire, striving; as potency is for the sake of act, so is desire for the sake of its fulfilment; for a natural desire that would be incapable of fulfilment would be regarded as contrary to the wisdom of the author of nature.

From this, then, beatitude is defined as the fulfilment of all desire, all things together in a perfect state, the satisfaction of appetite, a state that is perfect as being the fullness of good. In all this, one must distinguish between the satisfying object and the appetite that is satisfied, between the beatifying object and the appetite that is beatified.

Specifically, *deontologism*: that which in the general psychological order is desire, in a rational nature is a rational appetite, the desire of the intellect for truth and of the will for the morally good. Note that the will tends to what is morally good. It is true that it desires an object that it finds suitable for itself; but what is suitable to it is moral good, that is, the reasonable, for man's good is to live in accordance with reason – hence the struggle between flesh and spirit, the embarrassment of self-indulgence, remorse of conscience, rationalizations, ideologies, Freudian aberrations.

From this, human beatitude is defined as the full and complete knowledge of truth and love of what is good; in other words, the perfect actuation of one's intellect and will, the best part of man operating on what is best. And again here we must distinguish between the beatifying object and the subject beatified.

Love God with your whole heart and soul and all your strength. Be perfect as your heavenly Father is perfect. Cf. Ignatius: man created to praise, reverence, and serve God and thus to save his soul.

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Specific beatitude (against the common notion of eudaemonism)

Mt 5.48 - Be perfect as your heavenly Father is perfect.

Lk 10.27 - Love the Lord your God with all your heart and all your soul and all your strength and all your mind ...and your neighbor as yourself.

S.T. I-II, 109, 3 – ‘To love God above all things is something connatural to man, and even to any creature, not only a rational creature but an irrational and even an inanimate one, according to the mode of love that is proper to each created thing ... Hence by its natural appetite or love each and every individual being loves the good that is proper to it, on account of the common good of the whole universe, namely God.’

S.T. II-II, 27, 6 - means are determined from the end: for example, one doesn't take as much medicine as possible, but only what is suitable at a given time; but as for health itself, the more healthy one is, the better. So also does charity regard the end, and therefore it has no measure or determined quantity, but the more of it the better.

In the ‘Principle and Foundation’ of [the Spiritual Exercises of] St. Ignatius: praise, reverence, and service of God are not in every sense the means to my salvation; otherwise they would be a means to the praise, reverence, and service of God that are eternally given to God in heaven.

From a subjective desire, act, etc., O.K.

By reason of an object, no, but for the sake of God himself.

Our formal altruistic beatitude [consists in] contemplating, loving, and rejoicing in God's excellence, perfection, and beatitude.

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Individually, *aestheticism*: this element to some extent escapes human analysis inasmuch as the human intellect understands universals, but observes particulars in the phantasm; nevertheless it can be formulated and verified in the following way.

‘Being,’ ‘good,’ and ‘perfect’ are interchangeable with ‘one’: hence to the extent that something has unity, it has goodness and perfection; conversely, insofar as it has multiplicity it has imperfection.

This imperfection, however, is not negative by way of privation, but positive by way of multiplication; hence it is not an evil, but rather in potency to a greater good - see Plotinus, *Enneads VI, 7, 34 ff.*: *immersion of the soul in God*; *hē tou agathou epaphē* [*the touch of the Good*], namely, to that union which in the psychological order is the desire for coitus and a family, in the human order is the desire for community and a polity, and in the divine order is the Trinity and the mystical Body of Christ.

This union is better and more perfect the more that different persons are brought together into a real union. It is greatest in the Trinity, where the three Persons are one substance; next, in the Body of Christ, where innumerable persons are brought together in the unity of one organism; thirdly, in a perfect human society, where the totality of common ends are pursued with a common mind and will; fourthly, in an imperfect human society, where a relatively close and intense union is to be found, and relatively less autonomy.

Hence once again we define beatitude as: the closest and most intimate personal union that is possible.

1- *The Holy Trinity*

2- *Sexual union: two in one flesh. Gen 2.24; Mt 19.6; 1 Cor 6.15-16; Eph 5.31*

3- *Union through grace:*

- *grace of union - Head of mystical Body*
- *sanctifying grace - inhabitation of the Trinity*
 - *charity - Acts 4.32: ‘the whole group of believers were of one heart and one soul’*
- *grace of light [of glory] - beatific vision*

4- *Mystical union:*

a) *supernatural. De Guibert, RSR 1928, pp. 269-280.*

b) *natural. Plotinus ‘Traditio Platonica’*

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These four aspects of beatitude are all true, just as it is true that man is a being and an animal and human and a person. If one considers [only] one or other of these aspects, he will very easily fall into error amid insoluble difficulties.

One who would be content with a metaphysical approach would never inflame anyone with a love and enthusiasm for beatitude, his ultimate end: such a one would remain isolated, alone, sterile. For metaphysics is but the most general form of knowledge.

One would try to understand this whole matter on the basis of a psychological notion alone would fall victim to the following fallacy:

Either natural beatitude satisfies human desire or it does not.

If it does, then supernatural beatitude is not something that is desirable and appetible and a good (suited to oneself), but something extrinsic and adventitious, alien and artificial; there is no desire for what is not known, as they say; but if a natural desire satisfies one, then there can be no desire even for a supernatural beatitude that is known.

If it does not satisfy, then it is not beatitude.

The response to this is based upon the humanistic, the specific, notion of beatitude: beatitude is not the satisfaction of any desire whatsoever, but of the desire of one who desires rightly (S.T. I-II, 5, 8, ad 3m); hence supernatural beatitude more fully satisfies those human desires themselves and is more desirable than natural beatitude; however, it is not rightly but unreasonably desired by a natural man. Hence we maintain that natural beatitude satisfies and calms his desire by giving a natural man all that one would reasonably want, but not all that one might wish for in some other hypothesis.

N.B.: To postulate ignorance does not solve the problem. The Blessed in heaven are not ignorant of the fact that the Blessed Virgin Mary enjoys a greater degree of beatitude than they do, nor do they resent or disdain her greater happiness, but rather admire and praise it. Nevertheless their beatitude is not on that account deficient, because it is unreasonable for them to desire a greater beatitude than they now enjoy.

A similar difficulty can be raised with regard to the damned: the 'pain of loss,' that is, the loss of God, is their greatest torment; hence they have an extreme longing for God, and therefore they are not evil and deserving of punishment.

The answer to this objection is that they desire God not because he is good in himself, that is, out of pure love or charity, but as good for themselves, as subordinate to their own perfection, and so their desire for him is evil and inordinate; therefore they themselves are evil.

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One who is willing to be content with a specific or humanistic approach is somewhat ignorant of human nature and tends to exalt it unduly.

The desire for truth and goodness is a desire, an appetite, the tendency of a faculty towards its proper good, a yearning for something [*concupiscentia*]. For the will tends to what is moral (objective, altruistic good) in precisely the same way as one's appetite tends to food: each faculty heads for its appropriate good.

But there is a difference between the objects to which they tend: good food is primarily and per se a good for me, whereas moral good is primarily and per se a good that is absolute, eternal, objective, and the same for each individual. One who declares, 'Let justice be done, come what may,' is praised, but one who cries out, 'Let us eat and drink to our heart's content, come what may,' deserves a scornful rebuke.

The difference between these two appetites, therefore, is not in the way they function, since each faculty desires its own proper good; but the good proper to the appetite for food is an egocentric good, whereas that which is proper to a rational appetite is absolute good.

To want to understand this matter solely on the basis of an individual notion alone is to leave oneself open to certain modern tendencies – D. H. Lawrence, for example (*pure sensism - Eckhart's pure spiritualism*, DB 526, 528). Yet one who ignores this notion speaks in abstract categories, metaphysical or generic or specific, and never gets down to concrete reality.

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For a fuller grasp of this matter, let us consider Aristotle's four causes as a basis for our analysis.

First of all, then, there is a distinction between necessary beatitude and possible beatitude. Necessary beatitude is uncaused, absolute, and divine (S.T. I, 62, 4, c.), and belongs to God alone since for him alone are to be and to be happy one and the same thing. Possible beatitude, however, has causes: exemplary, final, efficient, material, and formal.

Exemplary cause: the prime and supreme analogate is divine beatitude itself, which consists in God's comprehension of his divine essence and in infinite love of the same; all other beatitude is an imitation of or participation in this supreme blessedness.

N.B.: In the case of the beatific vision the exemplary cause coincides with the object of knowledge; hence by a special title it is said to be a participation in God's beatitude; all other forms of happiness are mere imitations.

Final cause:

The aim of the agent [*finis operantis*]: not properly a cause; it is the divine excellence itself both as the object drawing one to itself and the will moving one.

The end of the work [*finis operis*]: is twofold:

1- The order of creatures to the Creator: 'manifestation of the divine perfection,' 'the objective glory of God'; this end is attained not only in its term or final state but also at any state on the way to the term. For every creature is an imitation and objective manifestation of the divine perfection (this end is intended necessarily: for it is as a known and imitable object that possible creatures come into existence).

2- The order of creatures among themselves: God does not will B because he wills A (that would mean several acts of will in God, one depending upon another), but he wills that B should exist for the sake of A. In this order, then, there is something that is ultimate, the ultimate end of the whole of the created universe – otherwise, a process to infinity. That ultimate is the formal external glory of God. Irrational creatures are created for the sake of rational creatures, and these latter are made to know and love God.

Note that God's formal external glory is also his objective glory, since it is the most excellent representation of his divine perfection, indeed, of his divine life itself.

Note also that the beatific vision is the supreme instance of God's formal external glory; for it is the most excellent knowledge and most perfect love there is.

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Efficient cause:

First cause: divine providence, the plan of divine governance according to which all things are directed to their end, the manner of ordering things to their end. This is connected with the thesis on God's acting within the action of a creature: God performs the action of a creature, is operative in the very operation of a creature; as to the supernatural order, see the treatise on grace.

Secondary cause: the creature performing an act which of itself leads to its end. This requires knowledge of the end and of the means: the correct notion of beatitude (although a false notion is possible: S.T. I-II, 1, 7; a. 4-6; q. 2-5. Thus there are a true and a false concept of beatitude).

Material cause:

This cause refers to the adequacy, the capacity, the tendency, the very nature of a creature. Potency is for the sake of act; the complete act of a potency is its final perfection, its ultimate end, its beatitude.

Natural beatitude: that perfection attained by natural means, such as a tree attains in putting forth leaves and fruit; it is a perfection that is in keeping with its natural capacity.

Supernatural beatitude: a perfection that exceeds the natural capacity of a creature. This can be relative, exceeding the capacity of a particular nature, or absolute, exceeding the capacity of any and every created or creatable substance (by substance we mean not a supposit or a composite of essence and existence, but essence, that to which existence belongs per se).

It is a perfection which a nature attains with divine assistance or with the help of some other principal cause, as, for example, a tree that is made into a ladder or a house or a boat.

Formal cause: the final perfection itself that is attained, *S.T. I-II, 3, 8, ad 2*

All things tend towards God; for every tendency is toward a good, to what is excellent; and what is excellent is so not of itself but through being an imitation of God. *'Propter quod unumquodque tale [et illud magis]': 'That by reason of which anything has a certain quality [possesses that quality to a greater degree]': therefore all things tend towards God much more than they do towards any other particular thing.*

Some creatures tend towards God in a special way, by knowing that that excellence is a personal God and by loving him because he is excellence itself.

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Hence the distinction between essential and accidental beatitude:

Essential beatitude is that ultimate perfection which attains God not interpretatively (through metaphysical analysis) but formally.

Accidental beatitude is that ultimate perfection which either overflows from essential beatitude or is freely bestowed on the same or other faculties or potencies because it is fitting.

Hence a further distinction: objective and formal beatitude.

This is a subdivision of essential beatitude. Objective beatitude is the object that is attained; formal beatitude is the manner in which it is obtained.

1- Essential beatitude is that which directly orientated towards God; accidental beatitude is not orientated to God directly but through an orientation to some other good that is good because it is a participation in God.

2- Accidental beatitude is multiplied

- (i) according to the multiplicity of potencies and their interconnections in the person to be beatified;
- (ii) according to the multiplicity of all such persons who attain beatitude at the same time: all who are in Christ, the Head of the Mystical Body,
- (iii) according to the multiplicity of merits in the Blessed: haloes, for example.

Essential beatitude: pertains to being, to existence - for it is the ultimate end in the order of natures among themselves.

Accidental beatitude: pertains to well-being, existing well - for it is present in the ultimate end not essentially, by reason of its very nature, but accidentally

(i) because of the multiplicity of faculties - overflow

(ii) because of the multiplicity of potential Blessed - Mystical Body, new Jerusalem

(iii) because of multiplicity of merits - haloes.

S.T. I-II, 4, 5, c. and ad 4m, ad 5m, ad 6m; also a. 6, ad 2m.

Imperfect beatitude - in this life,

1- charity: the norm of Christian perfection;

2- 'If you want to be perfect, go, sell what you possess, give the money to the poor, and come, follow me.'

[Mt 19.21].

Perfect beatitude:

relative - beatific vision in supernatural [order] - natural mysticism in a rational nature

absolute - necessary beatitude

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Beatitude

Necessary: in God alone are being and being blessed [*beatum*] the same thing.

Possible: which is divided according to the four causes

Objective: that to which a being tends: it is the same for all creatures - S.T. I-II, 3, 8, ad 2m.

Formal: the manner of attaining the object of the tendency.

Formal beatitude is further divided according to three causes:

According to the material cause:

Natural: according to the capacity of a nature

Supernatural: exceeding the capacity of a nature

Relatively: of this or that particular nature

Absolutely: of the nature of any creatable substance

According to the efficient cause:

imperfect: in this life - true - essential - charity

- best means: the evangelical counsels

false concept: S.T. I-II, [1, 7; 2, 1-8. See also above]

perfect: in its term

According to the final cause:

- The ultimate end of the universe: the formal external glory of God
- Accidentally: concomitants of this ultimate end; see S.T. I-II, 4, 5, c. and ad 4m, 5m, 6m; 6, ad 2m.
- Improperly: that which is neither the ultimate end nor a concomitant of it.

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C. Pesch, *De Deo Creante et Elevante, De Deo Fine Ultimo Tractatus Dogmatici*.

Herder: Freiburg-im-Breisgau, 1908 (third edition).

Pesch, Volume III:

§ 416 - All things are created to this end, that the divine goodness be manifested and glorified. This end, which is the absolutely ultimate end of all creatures, is obtained through their participation in the divine goodness and in this way they represent divine perfections in their own perfections. 'Represent' here means 'to be a medium of knowledge': cf. § 417, line 13, 'to whom creatures can manifest nothing that he did not already know in a much more perfect way.'

§417 - This representation – objective glory – is twofold; in irrational creatures there is a trace or footprint of God; in rational creatures there is the image and likeness of God.

The proximate purpose of objective glory is formal glory, which is to perceive, recognize, praise, and love the excellence of God reflected in creatures. A manifestation of something without someone to manifest it to makes no sense; hence objective glory is a means to formal glory.

Besides, the objective glory of the world is perceptible for the sake of man; for it must be perceptible to some intellect (otherwise there would be manifestation without anyone to whom the manifestation would be made), and this intellect is not that of an angel, since that intellect's proportionate object is that which is purely intelligible.

§ 418 – Man's proximate end is to know God from creatures and to glorify him by means of creatures.

§ 419 - This operation is also man's perfection;

§ 420 - this perfection does not increase to infinity but tends to a term,

§ 421 - a supernatural term, in fact, which is not man's choice but is imposed upon him as an obligation.

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Commentary on Pesch, Volume III, §§ 416-421.

1. He supposes a notion of ‘end’ which does not square with a sound philosophy nor with the data of revelation.

Pesch unconsciously but in actual fact defines end as something coming after and for the sake of which something prior is done or made: objective glory, formal glory as ultimate. He does not accept the definition of ‘end’ as ‘That because of which (for the sake of which) something is or is done’; in other words, that to which there is a relation of dependence ‘because of.’

From this it follows that God cannot be the ultimate end of the universe, since God does not become, much less is he in any way posterior. Therefore he says ‘formal glory is the absolute ultimate end.’

So then, it seems, we are not to hear the teaching of the [First] Vatican Council: ‘God, the first principle and the end of all things’; nor of the Apocalypse, ‘I, God, am the alpha and the omega, the beginning and the end,’ nor Paul, ‘all things are from him and through him and for him (*eis auton*),’ except perhaps in an accidental sense.

In this he forsakes not only St. Thomas but also Suarez and other well-known theologians to embrace the opinion of more recent authors, following the lead of Lessius.

2. Consistently with this he understands ‘objective glory’ as ‘manifestation of the divine perfection.’

For him this manifestation is not for the sake of the perfection manifested – for the perfection manifested is not something that occurs after but that was present from eternity.

It is, however, a cognitional medium or means to formal glory which does come after.

But his meaning does not seem to be this: that the manifestation is not for the sake of something created but for the sake of God – whoever sees and loves any perfection, also sees and loves (by an utterly free decision) the imitation, diffusion, and multiplication of that goodness – and this imitation, diffusion, and multiplication is not for the sake of something further, for otherwise there would be a process to infinity, but is for the sake of the excellence of that perfection itself as capable of being imitated, diffused, and multiplied.

That this is the meaning seems to be clear from the *acta* of the Vatican Council: otherwise, in the discussion about the end of the work, Bishop Gasser’s appeal to what he had said about the end of the agent would have been pointless. According to Gasser, manifestation on the part of the end of the agent is necessary from the very nature of divine action – therefore not as a cognitional medium.

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3. Therefore we do not posit objective glory as being simply for the sake of formal glory, and formal glory as simply ultimate; rather, we distinguish two orderings of ends: first, of creatures as related to the Creator, and then of creatures as mutually related.

The ordering of the ends of creatures as related to God is that they should manifest or represent the divine excellence. Why do they manifest this excellence? – because it is excellent. That is to say, the end of the manifestation is the excellence of what is manifested – in the sense of the saying, *bonum sui diffusivum*: ‘good is self-diffusive.’

It is certainly true that we are dealing here with a purely metaphysical notion of end, not with the common notion which conceives end as the relation of dependence upon something prior

by something subsequent (a notion that is quite easily refuted by an intelligent person and thus has been rejected by science).

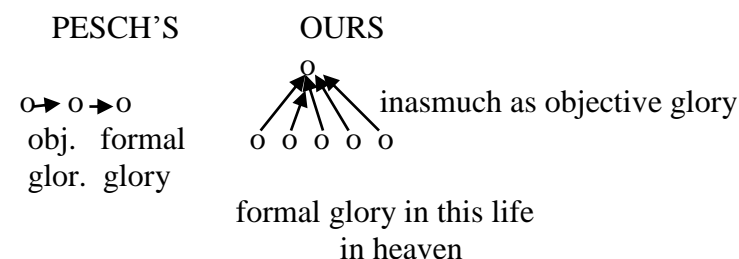
In this sense creation (formal external glory) can be the simply ultimate end

The ordering of the ends of creatures among themselves.

Now, God does not will B because he wills A; he does not will objective glory for the sake of formal glory, and formal glory as the simply ultimate end – otherwise he would be an egoist greedy for glory – and otherwise also one divine volitional act would depend upon another, whereas in God there is but one utterly simple volition.

But God does will that one thing should be for the sake of another: A for the sake of B, B for the sake of C, and C for the sake of D, according to the appropriate order of the universe; here A and B and C and D are objective glory for the sake of God himself, who transcends this temporal order.

In this way also irrational creatures exist for the sake of rational creatures and rational creatures for the sake of formal glory, namely, the most excellent representation of divine perfection and the most complete participation in the life of God.



We have subtracted nothing, but add.

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Pesch, Volume III

§ 422 – ‘since every end is some good that one desires [*appetit*], or is eager [*cupit*] to possess ...’

This is not so at all. It is true that every end is some good that one desires, but not what one is eager to possess, for that excludes the rational appetite.

I can will what is good because it is good; indeed, I am obliged to do so. Man's good is to live according to reason; by reason of its object.

In the supernatural order: ‘You will love the Lord your God ...’

In the natural order, S.T. I-II, 109, 3; the entire theory of the supernatural order springs from the natural love of friendship towards God and from supernatural love. Bernard, and the Augustinian school who opposed St. Thomas, held that nature was egoistic; for them there was no middle ground between divine love and worldly cupidity. So also Baius, DB 1038, 1034.

[Argument] from reason: the sinner sees that sin is hateful and detestable, and yet he commits it; he sees that there is one law of his mind and another law in his members: cf. Rom 7.14 ff.

§ 422 – ‘... one must distinguish between the good that is obtained and the attainment or possession of that good.’

One must distinguish: according to a metaphysical, psychological, and rational definition – the object of an operation and the operation itself – or, that to which there is a tendency, and the manner of attaining it; according to an individual definition, that with which there is a union, and the union itself.

§ 422 – ‘[Fourthly, because in beatitude,] besides those elements that are absolutely necessary, there are also other elements that are related in an incidental way to man’s blessedness, we shall treat of accidental beatitude.’

§ 428 – ‘... as God is ... so also is he a good sufficient to satisfy our desire ... the capacity of our faculties cannot go beyond the bounds of the infinitely true and good.’

Indeed, according to the psychological definition – according to metaphysical reason: that which by reason of itself belongs to the ultimate end (formal external glory), and that which by reason of something else belongs to the ultimate end but in itself is objective glory only.

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‘Beatitude’ - *Dictionnaire de Théologie Catholique*, II, 502 ff.

Doctrine of the Old Testament -

Definition: ‘You shall be happy and it will go well with you’: Ps 128(127). 2

[A land is happy] because it has a good king: Eccl 10.17

[A man is happy] when he has a good wife: Sir 26.1

Happiness comes from Yahweh’s protection, blessing, and rewards; from virtue, meritorious deeds that are difficult, and confidence in God: Psalms, passim

Rest in Sheol: Job 17.16

On earthly goods as God’s blessings: Eccl [5.17-19]

The virtuous will live for ever: Wis 5.16

Doctrine of the New Testament -

The Beatitudes [Mt 5.3-12; Lk 6.20-23]

Mt 5.48 - Be perfect, then, as your Father in heaven is perfect – a deontological notion

Generally in the NT: a eudaemonistic, eschatological notion.

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Various Opinions on Beatitude: DTC, II.

col. 497 - Plato:

Beatitude is the contemplation of the supreme good, of the idea of goodness [‘the Good’]. But man, caught as he is and enmeshed in the senses, does not know true good, but sees only

shadows; he needs to be purified by dialectic, virtue, and gymnastics in order to attain assimilation to the supreme good. Perfect beatitude is not to be had in this life; but assimilation to God, the Idea of the Good, is some sort of happiness, consisting in knowledge, wisdom, freedom, virtue, and love of beauty, with freedom from malice and injustice, though not from suffering, even the most horrible kind of torture, such as crucifixion. [Cf. *Rep. II, 361E*]

Plato had an influence on the Fathers of the Church directly and indirectly through Neoplatonism, hence also through Augustine upon the whole of the Middle Ages. Peter Lombard, for example, developed his theory out of quotations from Augustine.

498 Aristotle:

Although he affirmed his unmovable prime mover to be goodness, moving other things as a final cause that is loved, nevertheless he excluded this notion of goodness from ethical questions, unlike Plato: 'both [*Plato and truth*] are my friends, but truth is more so.'

He defines beatitude as the ultimate end of man: that is, what is desired for its own sake and by itself alone suffices; thus are excluded all that are desired for the sake of something else, such as riches, honors, fame, pleasure, etc. The ultimate end is shown to be attained through the operation, not of the senses but of the intellectual part of man, and not of the practical intelligence but of the speculative.

But the moral virtues, the support of one's friends, a sufficiency of temporal goods, and the absence of suffering and of torture are additional contributions to one's happiness. (Against Plato, he said that the contrary is to be asserted only by one who abides by his own thesis.)

Aristotle has nothing to say about beatitude in another life. His influence came into theology through Albert the Great and Thomas Aquinas.

501 Cicero:

Was eclectic; his most important work, *Hortensius*, which greatly inspired Augustine, is no longer extant. He identifies happiness with goodness or moral virtue: with virtue a man has no need of external things such as friends or goods of the body, or even the absence of pain; virtue leaves physical pleasure to brute beasts, and calms the disturbances of the soul. In its general tendency his teaching is stoic, but there are many points of difference.

He did theologians a service by compiling a list of 'opinions and statements, along with their arguments for and against.'

501 Philo:

Adapted Greek thought to the Old Testament. Felicity is an accumulation of good things – definition of Boethius, of Aquinas. Felicity is the fruit of virtue, is perfect virtue in a perfect life; God is in himself the accumulation of all good things, hence is the supreme good and the object of beatitude; wealth is a means, not an end, etc.

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501 Plotinus:

Only a rational nature is capable of beatitude – beatitude is not what is commonly regarded as a happy life, but is a truly perfect life, and therefore an intellectual life. Beatitude means turning oneself to the absolute good and being assimilated to it – beatitude is not something superadded to

nature, but is always present in man at least potentially – beatitude needs no good of a lower order, nor, with this good itself, are other goods to be accumulated.

The body is a lyre, but we can sing without a lyre. In the future life our degree of happiness will depend upon the extent to which we are separated from our body and are capable of acting without our body. The degree of happiness in the future life depends upon the degree of virtue acquired in this life. The contemplation that makes for beatitude transcends what is understood and true and beautiful; it is a certain touch or contact, *hē tou agathou epaphē*, ‘the touch of the Good,’ and immersion in God.

Enn. VI, 7, 34: ‘When the soul has attained this state and God has come to her – or rather, has revealed Its presence – when she has turned away from everything around her and prepared herself to be as beautiful as possible and made into Its likeness (a preparation and beautification well known to those who have experienced it), she sees It suddenly appearing in her – for there is nothing between the two of them any longer, but both are one; for there is no longer any distinction so long as its presence remains.’

‘Suppose the soul to have attained: the highest has come to her, or rather has revealed its presence; she has turned away from all about her and made herself apt, beautiful to the utmost, brought into likeness with the divine by those preparings and adornings which come unbidden to those growing ready for the vision – she has seen that presence suddenly manifesting within her, for there is nothing between: here is no longer a duality but a two in one; for, so long as the presence holds, all distinction fades: it is as lover and beloved here, in a copy of that union, long to blend’ (trans. Stephen MacKenna and B.S. Page, eBooks@Adelaide. The University of Adelaide Library, University of Adelaide, South Australia 5005:

<http://ebooks.adelaide.edu.au/p/plotinus/p72e/index.html>

Plotinus had considerable influence on Augustine, Pseudo-Dionysius, and Christian mystics.

See the condemnation of Eckhart, DB 510-513, 522-524. On unity, 526. On exterior action, 516-519.

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Augustine’s notion of beatitude: DTC, II, cols. 504 ff.

Fundamental distinction: enjoyment vs. use -

What is had for its own sake, we enjoy; what is had for the sake of something else, we use. Some things we only enjoy: the Father, the Son, the Holy Spirit. Others we only use: the world around us, all creatures, virtues. Still others we both enjoy and use: human beings, angels.

Everyone desires, seeks, wants happiness, even sinners, heretics and philosophers who do not desire aright. Note that what is a first principle in Augustine is a term in Aquinas, S.T. 1-2, 5, 8.

Beatitude is the term of action, hence of the will, but not of the individual will, which is changeable; therefore it is not the virtue of the Stoics nor the pleasure of the Epicureans and much less is it to be found in pain and torments, contrary to Plato, etc.

Beatitude is the term of the will as nature: just as we want to live and be in good health, so also we want to be happy; this will is innate in our mind, it tends to the total good of the whole man, to the supreme good whence derive all other goods.

Beatitude is the enjoyment of the supreme good; it is adherence to the supreme good.

Conditions of beatitude:

- all that you want to have, and wanting nothing bad or evil
- awareness of this beatitude
- security in the possession of the supreme good, with no fear of ever losing it.

The act that produces beatitude:

- knowing and enjoying God – two actions that are not distinct but are found together: beatitude is joy that comes from truth and is the perfect knowledge of truth that we enjoy.
- This beatitude is certain and everlasting solely in the contemplation of God: all of God is seen, but God is not totally comprehended.

Beatitude is not found in the search for truth, in virtue, in pleasure, in riches, in earthly goods; nor in good health, whether one's own or of one's loved ones; nor in social life; it is not to be had in this world.

Whatever happiness can be had in this life lies within us; it is found in advancing from multiplicity to unity; in hope; in observing the commandments.

We arrive at our true and future beatitude

- through knowledge, faith, Sacred Scripture,
- through good living,
- through grace,
- through the Incarnation of our Lord Jesus Christ.

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Heaven - DTC, II, 2474-5

In Hebrew, shamayim, from shama, 'elevated'

In Low German, English: heban, hevan, heaven, 'elevated'

In Sanskrit, varuna, and Greek, ouranos, from var, 'cover'"

In Latin, caelum, from ku,'arch', 'voûte', 'vault', or from kha, 'bright'

Physical Meaning:

- either the upper air and atmosphere, abode of the birds and clouds: Gen 1.9, 1.20, 1.26; 7.11; Ps 8.9; 147.8; 148.4; Mt 6.26; 16.1-3; 24.30

- or the region of the celestial bodies, stars: Gen 1.14, 2.4, 15.5; Deut 1.10; Jer 33.22; Mt 24.29; Mc 13.25; Act 7.42; Hebr 11.12; Rev 6.13

Yahweh manifests his attributes in the starry heavens: Ps 19.16; Is 40.26 (the starry heaven is solid: raqiah, firmamentum).

The starry heaven is compared to a robe, Ps 104(103).2; to a tent, *ibid.* and Is 40.22; to a sapphire pavement, Ex 24.10; to a crystal sea, Rev 4.6.

Metaphorical Meaning:

- angels: Ps 97(96).6; 2 Mac 2.37; Lk 15.17; Rev 18.20.

- God himself: Dan 4.23 in the Chaldean text; Mt 21.25; Lk 15.18; Jn 3.27. Hence 'the kingdom of heaven' means 'the kingdom of God.'

Theological Meaning:

God's dwelling-place: Ps 2.4; Job 20.12; Mt 5.16; My 6.9, 6.14; Rom 1.15;

God's sanctuary: Ps 11(10).4; Mich 1.2; Hab 2.20; Rev 11.19; Rev 15.5

God's palace, court: Heb 8.1

God's throne: Ps 11(10).4; 20.7; Is 66.1; Ezech 1.1; Mt 5.34; Act 7.49

God comes down from heaven: Gen 11.5; Ps 18.10; Dan 7.9; 7.13

God's voice is heard from heaven: Mt 3.17; Io 12.28; 2 Petr 1.18

The Spirit of God comes from heaven: Mt 3.14; Acts 2.2; 1 Peter 1.12

God hears our prayers in heaven: 1 Kg 8.30; Neh 9.27; 11.6; 16.19; 18.16; Lk 11.13

Angels also are there: Job 1.6; Mt 16.27, Gal 1.8.

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In the Old Testament:

Development of the notion of eternal life in OT.

As for metaphorical sense, cf. S.T. 1-2, 4, 7, ad 1um.

Heb 10.1 [?]

The dead are gathered to their ancestors, their people: Gen 25.8; 25.17; 35.29; 49.29-33; Num 20.24; 27.13; Deut 32.50

Jacob sees life on earth as a pilgrimage: Gen 47.9; cp 17.8; Ex 3.6; 4.5

Before he dies Jacob hopes for the Lord's salvation: Gen 49.18.

God is the Lord of life and death, of all life: Num 16.22; Deut 32.39; Job[?] 3.10; 1 Sam 2.6; 2 Kings 5.7;

Christ as liberator: Ps 2, Ps 21, Ps 44, Ps 71, Ps 109

In this redemption the dead will share: Ps 16(15).10-11, hence the hope of everlasting joy, Ps 16 (15).12; cp 16.16; 48.15 ss.; 72.24; Job 19.25-27; 14.13.25

similar expectation, Prv 10.30; 11.7; 23.18; 24.14; Eccl 3.17; 11.9; 12.7; cf. Eccl 3:2 in the Hebrew text.

In the following, the kingdom of Israel is a symbol of the messianic kingdom:

Imminent salvation is announced by the prophets: Is 56.1, 6, 8; 59.17; Hab 3.8.

Divine judgement, the great Day of the Lord: Is 2.12; 24.21-23; 34.1-4; 66.15-18; Ezech 13.5; 30.3; Joel 3.1ff.; Abd 15.16.21; Zach 9.16; 14.4, 6, 9

The final reuniting of the people of God: Is 27.13; 45.5-7; Jer 23.3-8; Bar 4.18-37; 5.5-9

The Lord himself is the leader of his people: Is.11ff.; 14.2; 35.1ff.; 46.1-11; Jer 31.9-21; Zach 10.11; Mich 2.13

In the new Jerusalem, foundations of sapphires and walls of rubies: Is 12.6; Ezk 43.2, 4, 7

And on the holy mountain a magnificent feast is being prepared for all peoples: Is 25.6; cf. Ezek 37.26, 37.28; 43.2, 4, 7; 48.35; Jer 30.18; 31.40; Wisdom 3.16 ff.; Zach 3.2-10

The true people of God, purged of all sinners: Ezk 34.17, 20 ff.; Wisdom 1.2-18; Zach 13.2-9

A nation of just and holy people: Is 1.26-28; 29.20-23; Ezek 11.17-21; Dan 7.22

Heaven and earth will be renewed: Is 65.17; 66.22; Zach 14.6ff.

The everlasting joy of the elect: Is 35.10; 51.3; 55.11; 56.7; Amos 9.15; Jer 31.38, 40; 32.40; Ezek 16.60; 37.25ff.; Bar 2.34; Dan 2.44; 7.14, 18, 27

Foreshadowed in the Book of Ecclesiasticus [Sirach]: (eternal life, 24.31; the book of life, 24.32; blessing upon the just who have died, 1.13; 11.28; 18.24; in the sight of the Lord, 6.23.)

The hope of eternal life is clear in the Book of Wisdom, 3.1-4; 15.3; immortality, 2.23; joy, 3.5-9, 14; 5.16 ff.; the temple of Solomon is a sign, 9.8; cf. Tob 2.18, 12.9; 2 Mac 7.9.

The Law has but a foreshadowing (*umbra*, 'shadow') of future blessings: Heb 10.1.

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In the New Testament

The kingdom of heaven announced by John the Baptist and by Jesus: Mt 3.2; 47; Mk 1.15.

It is founded here on earth by the first coming of Christ: Mt 11.11-12; 12.28; 16.19; Lc 16.16
it does not belong to this creation: Heb 9.11;

it reaches fulfilment in heaven after the second coming and the general judgement: Mt 13.27;
25.24;

it is for the just only: 1 Cor 6.9-10, Rom 5.17, Eph 5.3-5

who are destined to reign with Christ: 2 Tim 2.12,

and will be happy in peace and the joy of the Holy Spirit: Rom 4.17.

The reward promised along with the kingdom in heaven: Mt 5.3-12, 6.20, 19.21

in heaven, everlasting good, the good of salvation: Mk 10.21, Lc 12.33, 2 Cor 5.1, Phil 3.20

Heaven is our hope: Col 1.5,

the inheritance of the just, Col 1.12, 1 Pet 1.4

the place where the disciples of Christ will gather, for their names are already written there, Lk 10.20.

After his earthly life and death Christ ascended to heaven, Acts 1.2, 9-11,

which is his dwelling-place, Mt 24.30, Eph 1.20, Col 3.1, Heb 9.24

where he has his principal residence, Heb 7.26; 4.14.

The angels also are there: Lk 2.15, Eph 1.21,

and also the souls of the just: Jn 14.2-3, 1 Thess 4.17, Phil 1.23, Heb 12.23

Heaven is the homeland of the just, Heb 11.16,

a place of glory and reunion, 2 Cor 5.1-2,

where we shall contemplate God face to face: 1 Jn 3.2; Rev 22.4.

The elect will be as angels, Mk 12.25,

in intimate relationship with God, Rev 21.3-4,

and God himself is the eternal light of the heavenly Jerusalem, Rev 20.5, 21.2.

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Heaven as treasure, reward, life, the crown of life, the book [of life], eternal life, true life, *individual element*

Mt 5.12 - rejoice and exult because your [plur.] reward in heaven is very great; Lk 6.23.
 Mt 6.20 - store up for yourselves treasure in heaven; Lk 12.23
 Mt 19.21 - if you wish to be perfect, go and sell what you possess, give the money to the poor, and you will have a treasure in heaven; Mk 10.21, Lk 18.22.
 Lk 10.20 - rejoice, because your names are written in heaven
 2 Cor 5.1 - For we know that if the earthly home of our present dwelling-place dissolves, we have from God an eternal abode in heaven, one not made by human hands; Lk 16.9, "eternal dwellings."
 Phil 3.20 - but our citizenship (politeuma) is in heaven; (politeuma seems to be a technical term for a special right given to Jewish communities in the Diaspora.)
 Col 1.5 - on account of the hope in store for us in heaven
 Heb 12.23 - you have come to the assembly of the firstborn who are enrolled in heaven
 1 Pet 1.3 ff. - Blest be God who ... has regenerated us to a living hope ... to an inheritance that is incorruptible, undefiled and unfading, kept in heaven for you who by God's power are guarded through faith for a salvation ready to be revealed in the last time.
 See Rev 21.1-7

Heaven: God's home - Mt 5.16, 34, 45; 6.1, 9; Eph 6.9
 Abode of the angels - Mt 22.30, Mk 13.32; Lk 2.15
 Christ's home - Mk 16.18, Lk 24.51, Act 1.9 ff., Heb 4.14, Heb 7.26, Eph 4.10, 1 Pet 3.22,
 1 Thess 1.10, 4.16
 With Christ: co-heirs with Christ, Rom 8.17
 Where I am so shall my servant be, Jn 12.26
 [Christ] goes to prepare dwellings, Jn 14.2 ff.; where you and I will be, cf. Jn 17.24.
 With God, with the Lamb: see Rev 22.3-5.

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vita, aeterna, vera, liber vitae, corona vitae, vita aeterna, praemio, thesauro, paradiso

Mt 7.14: For the gate is narrow and the way is hard, that leads to *life*. This is opposed to v. 13: the wide gate and easy way that leads to destruction.
 Mt 18.8: to enter *life* maimed or lame; opposed to being sent into eternal fire;
 Mt 18.9: to enter *life* with one eye; opposed to being sent into the hell of fire; cf. Mark 9.42, 44
 Mt 19.16: what good deed must I do to have *eternal life*? ... If you would enter life, keep the commandments.
 Mt 19.29: everyone who has left ... will receive a hundredfold and inherit *eternal life*.
 cf. Mark 10.17, 30; Lk 18.18, 30; 10.25;
 Mt 25.46: they will go away into eternal punishment, but the righteous into *eternal life*.
 John 3.[14-]15: so must the Son of man be lifted up, that whoever believes in him may have *eternal life*.
 cf. 3.16, 36, where it is opposed to: the wrath of God rests upon him
 John 4.14: the water which I will give him will become in him a spring of water welling up to *eternal life*.
 John 5.24: he who hears my word ... has *eternal life* ... he does not come into judgment, but has passed from death to life.
 John 5.25: the dead who hear the voice of the Son of God will *live*

John 5.29: those who have done good will come forth to the *resurrection of life*, and those who have done evil to the resurrection of judgment.

John 6.27: Do not labor for the food which perishes, but for the food which entures to *eternal life*, which the Son of man will give to you.

John 6.40: For this is the will of my Father, that everyone who sees the Son and believes in him should have *eternal life*, and *I will raise him up* on the last day.

cf. John 6.47, 50, 51, 54, 58

John 10.28: and I give them *eternal life*, and they shall never perish

John 11.25: he who believes in me, though he die, yet shall he *live*, and whoever lives and believes in me *shall never die*.

John 12.25: he who hates his life in this world will keep it for *eternal life*.

John 17.2: since thou hast given him power over all flesh, to give *eternal life* to all whom thou hast given him. And this is *eternal life*, that they know thee the only true God and Jesus Christ whom thou hast sent.

John 20.31: and that believing you may have *life* in his name.

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Rom 2.7: to those who by patience in well-doing seek for glory and honour and immortality, he will give *eternal life*

Romans 6.22: having become servants of God you get as return sanctification and its end, *eternal life*

Gal 6.8: he who sows to the Spirit will from the Spirit reap *eternal life* – opposed to corruption

1 Tim 1.16: who were to believe in him for *eternal life*

6.19: thus laying up for themselves a good foundation for the future, so that they may take hold of the *life* that is life indeed

Titus 1.1f.: the faith of God's elect and their knowledge of the truth which accords with godliness, in hope of *eternal life* which God, who never lies, promised ages ago

3.7: so that we might be justified by his grace and become heirs in hope of *eternal life*

James 1.12: Blessed is the man who endures trial, for when he has stood the test he will receive the *crown of life* which God has promised to those who love him

1 Pet 2.22: [L give this reference, but it is not correct]

1 John 2.25: And this is what he has promised us, *eternal life*

1 John 5.20: This is the true God and *eternal life*

Rev 2.7: To him who conquers I will grant to eat of the *tree of life*, which is in the paradise of God

Rev 2.10: Be faithful unto death, and I will give you the *crown of life*

Rev 3.5: he who conquers shall be clad in white garments, and I will not blot his name out of the *book of life*

Rev 7.17: The lamb ... will guide them to springs of *living water*, and God will wipe away every tear from their eyes.

Rev 20.15: and if anyone's name was not found written in the *book of life*, he was thrown into the lake of fire.

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For the tradition concerning heaven in the early Church, see article, "Ciel," DTC 2:

Patristics, cols. 2478-92
 Hagiography, cols. 2492-95
 Epigraphy, cols. 2495-97
 Iconography, cols. 2498-99
 Liturgy, cols. 2499-2503

Scaglia, *I "novissimi" nei monumenti primitivi della Chiesa*, Roma, 1910, pp. 19 ff.

Kaufmann, *Handbuch der altchristlichen Epigraphik*, Freiburg, 1917, pp. 134 ff. and 198 ff.

Atzberger, *Geschichte der christlichen Eschatologie innerhalb der vorrömischen Zeit*, Freiburg, 1896.

Atzberger, *Der christliche Eschatologie in den Stadien ihrer Offenbarung in Alten und Neuen Testament*, Freiburg, 1890.

Kaufmann (K.M.), *Die sepulchralen Jenseitsdenkmäler der Antike und des Urchristentums*, Mainz, 1900.

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God is essential objective beatitude.

a- God is the absolutely ultimate end: Prov 16.4, 'God has made all things for himself'; Rom 11.36, 'from him and through him and for him are all things'; Col 1.16, 'all things have been created through him and for him (*eis auton*)'; Rev 1.8, 'I am the Lord, the alpha and omega, the beginning and the end.'

b- To him man tends, not interpretatively (as irrational creatures do) but as an object to be loved, known, and imitated: Lk 10.27, 'you shall love the Lord your God with all your heart and all your soul and all your strength and all your mind' Cf. DTh., he is an end without limit, unrestricted; 2-2, q. 27, a. 6; and 1 Cor 13.8, 'love never ends.' Also 1 Cor 13, the beatific vision is to see God face to face; Mt 5.48, 'Be perfect, therefore, as your heavenly Father is perfect.'

c- No beatitude without him: Eccl 1.2, 'vanity of vanities', and 12.13-14, 'fear God the judge.' Ps 73 (72), the error of sinners; God the object of trust and love, without whom nothing gives pleasure (see Zorrell, Pirot, Crampon). Wis 2, the error of sinners; Wis 5, their retribution. Mt 16.25, 'what does it profit a man to gain the whole world?' Lk 6.24, 'woe to the rich', and 12.20, the foolish rich man. 1 Jn 2.15-17, 'do not love the world' – it is transitory.

d- With him there is beatitude:

Eternal life is to know God - Jn 17.3.

To know Christ also: this is imperfect beatitude in this life, and accidental, not essential, beatitude in heaven; see Rom 8.17.

Rom 8.17: 'heirs of God and co-heirs with Christ.'

Rev 3.21: ascending the throne

Jn 14.2: where I and my servant shall be

Mt 25.21-23: enter into the joy of the Lord (according to Zorrell, khara = a feast, celebration, but in the traditional translation it means participating in the joy of God himself.)

Gen 15.1: I am your exceedingly great reward (not in the Hebrew, ‘your reward will be great’; but this is the traditional translation.)

‘In heaven’, very frequently: heaven is the abode, the sanctuary, the house of God.

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[The following is L’s brief summary, paragraph by paragraph, of C. Pesch, op. cit., preceded by one handwritten page outlining the material.]

[handwritten page]

Accidental beatitude

I Existence 472

Nature, division 473

Root 474

Relation to essential [beatitude] 475

II Concerning the intellect

Habits 477-79

Ignorance and error 480

Infused knowledge, in the Word 481-83

Actual knowledge in the Word 484

III Concerning the will

Habits 485-86

Acts 487

Sorrow 488-89

IV The glorious body

The state of the question 490

Related to essential beatitude 491, 2

The natural perfection of the body 494-96

Vegetative life 497

Sensitive life 498, 9

Ecstasy 500

V Externals

Friends 501

Place 502-4

Haloes 505-9

Character 510

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Accidental Beatitude - Pesch III, §§472-511

472 The existence of accidental beatitude:
Lk 15.10; Eph 3.10; [argument from] reason from Suarez

473 What accidental beatitude is:
It is not identified with the essential vision, love, joy; nor does it flow from it with absolute necessity.
It is rejoicing in created good: S.T. I, 95, 4.
Hence the division: rejoicing in goods of the soul, goods of the body, and external goods.

474 The root of accidental beatitude:
Ultimate root: the goodness of God - Lk 6.38
Proximate root: essential merit – essential beatitude
accidental merit from circumstances, objects, e[tc.]. See I, 95, 4.

475 A difference in accidental beatitude does not make for inequality in essential beatitude. Indeed, the contrary is true. The measure of joy in created things is the overflow of joy in the Uncreated. They [the Blessed] love God above all things, and all else on account of God.

476 In the intellect there is a manifold perfection:

477 Faith does not remain, nor the gifts of prophecy or knowledge inasmuch as they complement faith - 1 Cor 13.8
DB 530
S.T. II-II, 1, 5: the 'light of glory' is no more compatible with vague knowledge than scientific knowledge is with a mere opinion about the same thing and for the same reason.
Prophecy involves a certain vagueness or obscurity: II-II, 174, 5.
Faith entails free assent, which seems incompatible with the vision of God manifesting himself.

478 The gifts of the Holy Spirit do remain insofar as they do not entail obscurity, as in the case of Christ in Is 11.2.

479 Knowledge based upon faith, theology, does not remain. Because the best theology, as it progresses, becomes a new and clearer foundation in place of the obscure foundation afforded by faith.

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479 Species acquired naturally remain: 'It is the constant opinion of theologians that in heaven we retain the memory of what we have experienced in this life' - Suarez, De ult. fin. disp., 8, 2, 2.
New additional knowledge is proportionate to the desires of each individual, so that no desire is left unsatisfied.

480 There will be negative ignorance: they will not know everything. But there will be no privative ignorance: they will know everything that they ought to know. There will be no error, for that is an intellectual evil. There will be conjectures and probable judgements as such, hence

without error. These are the conclusions from the principle of the Fathers: every desire is to be satisfied.

481 The presence of infused knowledge is disputed.

Knowledge infused per se: if it cannot be acquired in the natural way.

Knowledge infused per accidens: if it could be acquired naturally.

1) Concerning knowledge infused per accidens, the common opinion among theologians (because the Blessed would otherwise be ignorant of many things: not convincing; Pesch says 'in some manner'; for in another manner, namely in the Word.)

2) Concerning knowledge infused per se: it must be admitted with regard to supernatural knowledge if not in the Word.

482 If infused knowledge is admitted, surely not also in the Word. Augustine affirms the presence of morning knowledge and evening knowledge; cf. S.T. I, 58, 6 and 7.

483 The Blessed see many things but not all things in the Word.

Suarez, on the authority of St. Thomas, S.T. I, 12, 8, 9, and 10.

A difficulty: there is nothing contingent in God; hence vision-knowledge [*scientia visionis*] is not had by looking at the Word.

484 What in fact is seen in the Word?

Augustine: all the mysteries of the faith

all that has to do with him, From the veneration of the saints, and from St. Thomas.

With regard to the will:

485 All infused habits that do not involve imperfection remain.

Hope does not remain, since it regards future good or good difficult of attainment.

According to Lessius, there remains love of concupiscence because of the habit of hope.

There remain the moral virtues, supposing the more probable opinion that there are infused moral virtues.

Repentance? it is hard to conceive.

Fortitude: yes, inasmuch as the Blessed rejoice in acts of fortitude.

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486 Temperance and continence do not remain under the aspect of the imperfection indicated by their names; but the habits themselves remain; for example, virgins rejoice in their virginity.

The gifts of the Holy Spirit remain: piety, fortitude, reverential fear.

Acquired virtues remain; if not acquired, they are infused because of the perfecting of the will.

No new habit in itself is infused: because all are already [present] in this life.

487 As to acts of the will

- completion of all desires. Jn 16.24, Ps 17 (16).15

- Augustine

- theologians

Desire fulfilled with regard to the degree of beatitude

Desire fulfilled with regard to the resurrection of the body: waiting without sadness.

488 No sadness.

Absolutely speaking, this is possible, as in the passion of our Lord Jesus Christ; but a miracle.

Is 25.8; Lk 6.21, Rev 7.16, 17; 22.3-5.

489 Reason suggests the same

- not on account of sins

- nor because of the justice of God carried out even on their closest relatives and friends

They [the Blessed] are as God himself is, infinitely happy, loved by them above all things.

Properties resulting from their glorified bodies:

490 [We shall deal] later [in the treatise *De Novissimis*] with the resurrection of the body and its gifts. Here we deal with what the glorified body contributes to beatitude.

491 The glorification of the body does not increase essential beatitude.

The contrary opinion was held by the Master [of the Sentences, i.e., Peter Lombard], Sent. 4, d. 49, and by the younger Aquinas: In 4 Sent., d. 49, 1-4; cf. S.T. I-II, 4, 5.

Reason: the operation of the intellective part of man is intrinsically independent of the bodily organism. Besides, the body is an impediment to vision, Ex 33.20.

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492 The glorified body adds to beatitude by extension:

S.T. I-II, 4, 5, ad 6m.

493 The [glorified] body will have total natural perfection: DB 207, 'not spherical in shape,' against the followers of Origen. The Roman Catechism quotes Augustine on the integrity of the body.

494 The Blessed will have all their internal and external organs.

Job 19.[26] – '*in my body* [I shall look on God]' - *Difficulty here: eyes do not see God - poetic expression.*

2 Mac 7.11 - *tongue cut out* [and hands cut off], *but these will be restored in the resurrection*

Lk 24.28 - *Christ* [risen] *invites the disciples to touch and see that he is the same person.*

The exemplar of the glorified body is the risen Christ; what he has, we too shall have

Organs not only tools or instruments for doing things (a Platonic notion) but part of a human person (composed of matter and form).

Whether hair, nails, teeth, blood, etc., receive the form is a disputed question, and is generally answered negatively; nevertheless they will be resurrected for the sake of human comeliness.

Also all the other fluids, except those which in this life are elements of corruption.

495 The opinion of those who hold that there will either be no sexual identity or only the male sex is to be rejected. For sexual differentiation belongs to man's nature, and does not result from sin, as is clear in Gen 1.27, 31.

Mt 22.30, with Jerome's commentary

Objection taken from Eph 4.13 – '...until we become the perfect Man [*virum*, human male].'

496 Augustine and others generally held that all will be resurrected as males in the prime of life.

497 Vegetative life does not remain

There is no reproductive activity: Mt 22.30

The kingdom of God is not a matter of eating and drinking: Rom 14.17

It is a spiritual body that rises: 1 Cor 15.42-44

Scriptural statements about the heavenly banquet and the like, are not to be taken literally.

498 Sentient life does remain

Otherwise, the risen body would be asleep - see S.T. Suppl. 82.[3]

Vital reaction!!¹ Whatever is received is received according to the nature of the receiver.

499 Sight, touch, taste, smell, hearing, imagination: not proved from the canticles in Revelation since the language there is mainly figurative; and when [St. John] heard the Blessed singing their bodies had not yet risen [Rev 14.19 ff.].

500 No ecstasy, but a most intense contemplation along with full use of the senses.

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501 The Blessed enjoy the company of their friends -

Jn 14.2 - many dwellings

Mt 8.11 - banqueting

Rev 21.3 - the new city where God dwells with men. Friendship necessarily resulting from essential beatitude – the mystical Body of Christ fully realized

Read Pesch.

502 The Blessed will be somewhere

For they will have bodies; ancient theologians dispute whether [they will be] simply on high or in the empyrean [highest] heaven. The doctrine depends on Aristotle's physics.

503 Christ ascended into heaven - indeed, higher than all the heavens: Eph 4.10.

There are several heavens - Paul speaks of the third heaven, 2 Cor 12.2.

Rom 8.31, 2 Pet 3.12, Is 65.17.

St. Thomas, De Pot. 5, 8-10; cf. Pesch here.

¹ Pesch, §498: 'In this life all sensation and bodily movement are connected with material change ... Sensation, however, does not consist in this change, but rather in the vital reaction that follows from it. Therefore in the Blessed there will be the motion and vital reaction that are required for sensation.' The double exclamation mark indicates Lonergan's strong disagreement. See *The Triune God: Systematics*, Collected Works of Bernard Lonergan 12, pp. 546-52.

504 The more modern concept

The argument from Isaiah 11.6 ff. is not valid.

It [heaven] is most beautiful: *Catechismus Romanus*, 1, 13, 12.

505 Haloes

Haloes: small golden crowns

Beatitude itself is often a crown of victory

A halo is the reward for a special victory; 'a privileged reward for a privileged victory' [S.T. Suppl. 96, 1.]

506 Strictly speaking there are three different haloes:

- for virgins, Rev 14.3

- for martyrs, Rev 7.13-14

- for doctors of the Church [teachers?], Deut 12.3 [?]

507 Reason for haloes, from St. Thomas, S.T. Suppl., 96, 11

Prelates must actually preach, *ibid.*, a. 7; writers also, *ibid.*, a. 11, ad 11

Those who act out of vainglory get nothing, even if they repent: *Quodl.* 5, q. 12, a. 24.

508 The wounds of Christ and of the martyrs are glorified, and without any defect; but haloes not on the body, because there were no examples at the time when [John] wrote Revelation.

509 Haloes: a special joy - St. Thomas; the cause of this joy - Suarez.

510 Sacramental character [adds to accidental beatitude.]

[511] Fruit [yielded] thirtyfold, etc.: various opinions.

[Reference to Mt. 13.23. Pesch: 'Some authorities explain these fruits as various accidental rewards.']

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DEATH

[Much of the following is taken from H. Lennerz, SJ, *De Novissimis*. Rome: Gregorian University Press, third edition enlarged and revised, 1950]

Thesis 18: BECAUSE OF THE SIN OF ADAM, DEATH, THE SEPARATION OF THE SOUL FROM THE BODY, IS TO BE UNDERGONE BY ALL MANKIND.

1. Death is the separation of body and soul
2. and because of Adam's sin it is justly to be suffered by all.

Death is the separation of body and soul

2 Tim 4.6 - *I am already being poured out* [as a libation] *and the moment* [kairos] *of my dissolution* (*analyseōs*) *is at hand*

Phil 1.23 – “*I want to be dissolved* [*analysai*] *and be with Christ..*”. “*to remain in the flesh*”

2 Cor 5.1, 4, 6, 8. 6

2 Pet 1.14

To die is to hand over [tradere], to emit one’s spirit:

Mt 27.50 - yielded up *aphēken to pneuma, emisit spiritum*

Lk 23.46 - breathed forth his spirit *exepneusen , exspiravit*

Jn 19.30 - handed over his spirit- *paredōken ta pneuma, tradidit spiritum*

Death is natural to man:

Immunity from death – immortality – was a privilege granted to our first parents, Gen 3.19

This privilege was revoked by sin, Rom 5.12

After the remission of original sin, death remains as a penalty.

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Is everyone in fact destined to die?

The general law is that all must die: "*debitum moriendi.*" Excluded from this general law are those persons who have not contracted original sin, namely, Christ and his mother. But one can be under an obligation without in fact having to fulfil that obligation: God is free in his actions, and in general no exception ought to be admitted unless it is proven.

It is more likely that those who are alive at the end of the world will not die.

1 Thes 4.15 ff., and cf. Knabenbauer on this passage.

2 Cor 5.1 ff.

1 Cor 15.51 in the Greek text. On the authority of the Vulgate translation of this verse, see Cornely-Merk, Introductionis in S. Scripturae libros compendium, §99; Prat, *La théologie de St. Paul* 1^o, 90-92; Ogara, *Estudios eclesiasticos* 4 (1925) 154-177, pp. 156 ff.; Jugie, pp. 14-16.

Virtually all the Greek Fathers have the same doctrine, understanding not only 1 Thes 4.15 ff. but also 1 Cor 15.51 in this sense.

[St. John] Chrysostom, M[igne] G[raeca] 61, 364

Some Latin Fathers teach the same:

- Tertullian, *De resurrectione carnis*, M L[atina] 2, 853 cc. 41 42

Adversus Marionem 2 501

- Jerome, *Epistle* 59, to Marcella, ML 22, 587 ff.

Epistle 119 simply sets forth various opinions: ML 22, 966.

- Augustine is of two minds: They will not die, ML 44, 181; they will die, ML 41, 688-690;

hesitates between both opinions, ML 33, 872; 32, 644. Retraction in 32, 644: ‘For either they will not die, or else by passing very swiftly in the twinkling of an eye from this life to death and from death to eternal life, they will not feel death.’

Latin theologians generally hold as the more probable opinion that those men will die and then immediately rise:

- S.T. I-II, 81, 3, ad 1m.

- Suarez, *De myst[er]iis vitae Christi*, disp. 50, sect. 2

- The Roman Catechism follows them, quoting in support Jerome (but wrongly quoting the opinion of another person, Acacius of Caesarea, a relative of Jerome), Augustine (who is obviously of two minds), and Ambrose (who is in fact not Ambrose but Pseudo-Ambrose): Pesch 9, §570; Prat 29, 449 n.

Pesch: based upon St. Paul, holds that [they will] *not* die, but that the opposite opinion based upon Augustine and theologians is more probable.

Palmieri: highly probable that they will not die.

Billot: far more probable that they will die.

Beraza: *very probable* that they will not die.

Lennerz: *preferred opinion is that they will not die.*

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Adversaries: The sentence handed down at the particular judgment is carried out immediately.

Hypnopsychites: souls after death are in an unconscious or semi-consciousness state until resurrection of the body Aphraates: R[ouët de Journel, *Enchiridion Patristicum*] §688; some Nestorians; Anabaptists and other sects tainted by this doctrine, against whom Calvin wrote in his work, *Psychopannychia*, 1545.

Thnetopsychites: the soul dies along with the body and rises with it later; some third-century Arabs. Some Fathers held that essential reward or punishment was given only after the general judgement, and that in the meantime the virtuous enjoyed some happiness while the reprobate were already in chains; exceptions were the martyrs, whom they considered to be already in heaven. Thus

Justinus, R 132; cf. P[atrolgia] G[raeca] 6, 571

Irenaeus, R 259

Tertullian, ML 2: 742, 750, 856 (cf. Lennerz, §204); cf. *Adversus Marcion* 3, 24 and 4, 34.

Note that here it is not a question of a new merit or demerit after death, but of a deferment of reward or punishment.

Cyril of Alexandria, R 2140, and cf. PG 74, 670 and Lennerz §218; Lactantius, PL 6, 802 and Lennerz 207.

Note: according to these Fathers judgment is simply deferred.

John XXII, in three sermons, see other folio

Greco-Russian theologians: are divided on this question

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[Church Documents]

D[enzinger]-B[annwart], *Enchiridion Symbolorum*, 457 (3048): if one dies in mortal sin, in hell in perpetuity; if one dies in charity, immediately to heaven for eternity.

DB 464: if [one dies] without sin or after finishing his purgation, he is received immediately (*autika*) into heaven; if he dies in sin, he descends immediately (*parautika*) into hell.

DB 493a (3049): those who die in sin immediately go down to hell.

DB 530, 531: cf. John XXII in the following folio:

‘Immediately after death and the aforesaid purgation ... even before the resumption of their bodies and the general judgement, they behold the essence of God in a face-to-face vision ... they are truly happy ... after this vision has begun, and it continues without any interruption and will continue for all eternity.’ ‘...of those who die in actual mortal sin, immediately after death descend to hell where they suffer the punishments of hell.’

DB 570s (3050):

‘[We ask] if you believe that there is a purgatory ... that [those who are there] are punished for a time by fire ... and that as soon as they are purified, even before the day of judgment, they attain true and eternal beatitude ...’

DB 693: ;are immediately (*euthys*) received into heaven’

‘immediately (*eutheōs*) descend to hell’

DB 696: ‘those who die before having committed any fault, immediately reach the kingdom of heaven and the vision of God’

DB 778: condemned proposition: ‘the salvation of the souls in purgatory is not a certainty; it is not proven that they cannot gain merit or incur demerit.’

DB 984: ‘... the saints enjoy eternal happiness in heaven.’ Cf. decrees of canonization.

See the next folio [on] the revised schema of the [First] Vatican Council.

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**Thesis 19: THOSE WHO DIE IN THE STATE OF GRACE OR IN THE STATE OF SIN
RECEIVE ETERNAL REWARD OR PUNISHMENT RESPECTIVELY.**

DB 457 (3048), 464 [soon (mox) = *autika*, *parautika*] , 493a, 530 ff. and cf. 570s (3050), 693 [soon (mox) = *euthus*, *eutheōs*], 778, and cf. 984 and decrees on canonization: *see preceding folio*.

Vatican Council, *Collectio Lacensis* 7, 564, revised schema of the Dogmatic Constitution on the Catholic Faith, part 2, chap. 5:

‘For just as those who die in grace will certainly obtain eternal life, which is the crown of justice, so those who die without grace will never attain it. For after death, the end of our life, we immediately stand before the judgment-seat of God in order that each one may reap what he deserves for what he did while in the body, and after this mortal life is ended there is no further room for repentance unto justification.’

Col. Lac. 7, 567.

Canon 6: 'If anyone should say that even after death a person can attain justification; or deny that the punishment of the damned in hell will not be eternal, let him be anathema" Cf. Col. Lac. 7, 517, 550.

John XXII in three sermons (1 Nov. and 15 Dec. 1331, and 5 Jan. 1332 (we have only a partial text of the third sermon) did not call into question the immortality of the soul (as Calvin falsely accused him of doing), nor did he call into question particular judgment immediately after death. He explicitly taught that immediately after death the just were rewarded and were in heaven, and the wicked punished. What he denied was that before the final judgement the Blessed enjoy the face-to-face vision of God, and that the reprobate experience the essential punishment of hell.

The majority of theologians rejected John's opinion. He called a consistory of bishops, theologians and others to a free discussion of this question, 28 Dec. 1333; he died on 4 Dec. 1334, before a decision was reached. But he had prepared a bull in which he declared that he had earlier spoken informally and for the sake of discussion, and that now he firmly held that the purified souls do see God clearly face to face, insofar as the state and condition of the separated soul allows.

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The present state of life ends with death.

Arguments from Scripture.

Suggested by Eccl [Qoheleth] 9.10; Sir 4.33, 11.20-28, 17.26, 18.22. There is the underlying conviction that 'after death there is no longer any room for good works or conversion.' - Eccl 11.3 is not about the death of a man.

Directly on the second coming of Christ:

Mk 13.35,37; Mt 24.42, 44; 25.13, 31 ff, Lk 12.40. But these words are addressed to all men, and so can be understood as referring to the death of every individual, and have in fact been so understood in the Church (cf. Mk 13.37 and Lk 12.41).

Jn 9.4 *common opinion among the Fathers*

'I must do the work of him who sent me, while it is still daylight: the night is coming when no one can work. As long as I am in the world I am the light of the world. 'While it is still daylight' = 'as long as I am in the world.' Therefore 'the night is coming' = 'when I am no longer in the world.' Therefore no one can work after he has departed this world.

Lk 16.26: [parable of 'Dives' and Lazarus]

'A great gulf has been set up so that whoever wants to go from here [Abrahams bosom] to you cannot do so, nor go from your side to ours.'

(1) reference is to the time when the brothers of the rich man were still alive; (2) if conversion were possible after death, it would be false to say 'one cannot go from your side to ours'; the text would have to read, 'be converted.'

2 Cor 5.10: ‘... that each one may reap what he deserves for what he did while in the body (ta dia tou sōmatos), good or evil.’ Therefore we shall be judged on what we did in the body, in this life on earth.

Rev 2.10: ‘Be faithful unto death and I will give you the crown of life.’

An objection: 1 Pet 3.18-20, and 4.5-6.

According to the common opinion, this text refers to the announcement of redemption, not the preaching of conversion. Those persons at the time of Noah are said to be unbelieving in order to show the great efficacy of the Passion of Christ from the fact that even such sinners as these have experienced its good effects. In 1 Cor 15.29 Paul does not approve baptism for the dead but uses an *argumentum ad hominem*.

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The present state of life ends with death.

Arguments from the Fathers of the Church:

Pseudo-Clement, R 103; Cyprian, R 561; Aphraates, R 693, *after death and resurrection - but he was a Hypnopsychite: therefore after death*

Hilarius, R 887 *note the fixity of the will*

Basil, R 966; Gregory Nazianzen, R 980; Chrysostom, R 1138, 1200; Jerome, R 1364.

Arguments from tradition:

- a) From the special care of those about to die; special faculties for priests in the case of imminent death.
- b) ‘Prayer for the conversion of the deceased’ is unknown in the Church.

Arguments from reason:

- a) Those who hold that the will cannot be changed after death, that is, that free will is changeable not of itself but by reason of the fact that it is in a changeable nature, easily explain and demonstrate that the state of this life ends with death.
- b) Those who have other opinions about the mutability and fixity of the will bring in the factor of God’s free disposition.
- c) The former opinion is to be preferred, for God acts through secondary causes; he does not only end this state of life in a subjective decree but also through an extrinsic term which necessarily includes the immutability of the will as regards its end.
- d) Hence St. Thomas by a single theory explains (i) moral impotence of a sinner in this life, (ii) the fixity of the direction of the will of an angel towards good or evil after its first free act, and (iii) fixity of the human will after this life.
- e) The root or grounds of merit is another question: for merit not only supposes a good will but also its acceptance on the part of God.

The present more common opinion, and the one that should be held: merit is not even accidentally increased in the next life.

St. Thomas admitted [that merit can increase] in In 2 Sent., but denied it in S.T. I, 62, 9, ad 3m. Peter Lombard admitted essential merit for angels after the end of their 'way' (2, d. 5 & 11), but theologians have generally abandoned this position.

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Immediately after death the sentence handed down at the particular judgement is carried out.

[Scripture:]

Lk 16.19 ff.: Immediately after his death Lazarus was in Abraham's bosom, the rich man in hell. A definitive sentence: no one can go from one to the other.

Before the last judgement the brothers of the rich man still alive on earth.

Fathers: see *Hilarius, ML 9, 290 (R 886) & 660; (Chrysostom, MG 62, 175); Augustine, ML 44, 498, R 1880*
But against these, R2140 [Cyril of Alexandria]

Lk 23.43: 'This day you will be with me in paradise.' Therefore today, no uncertainty about his eternal fate: judgement.

Therefore today, together with the Blessed: 'in paradise.'

N.B.: Concretely there will be limbo. These two texts do not establish that the beatific vision is immediate.

2 Cor 5.6 - *on this text, see S.T. I-II, 4 5, c.*

These are the same:

1) to be in the body; to be [traveling] away from the Lord; to walk by faith and not by sight [*species*];

2) to be away from the body (hence before resurrection) and be present to the Lord.

Besides, although the immediate reference is to Christ the Lord, it nevertheless does not seem that the object of this faith and this presence is restricted to the humanity of Christ only; for if [to] the humanity alone, faith remains and sight is lacking.

Phil 1.23: 'to be dissolved' (to die) and 'to be with Christ' are equivalent.

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Arguments from the Fathers. *See Rouët [de Journal], series 584-86*

Origen, R 446: this is among those truths clearly contained in the preaching of the apostles. Cf. MG 12, 480, Homily 7, On Leviticus.

Cyprian, ML 4, 601: On Mortality, c. 26: 'Dear brethren, we must consider and reflect often on the fact that we have renounced the world and are here but for a while as guests and wayfarers. We look forward with open arms to that day which assigns each of us to his or her home, and having rescued us from here and freed us from the snares of the world restores us to paradise and the kingdom ... There a large gathering of our loved ones awaits us, our parents, brothers, children; a

great throng longs to greet us, which is now secure in its safety but still anxious for our salvation ... Such is the joy of the heavenly kingdom, to be without fear of dying and certain of eternal life, a supreme and everlasting felicity.’

Ephraem, R 721, 739

Hilarius, ML 9: 290, 371, 433, 660, *R 886 (from 9:290)*

[Gregory] Nazianzen, MG 35, 815, *attributes the beatific vision to his sister Gorgonia, recently deceased*; 1191

[Gregory] of Nyssa, MG 46, 862, *says that Bishop Miletius intercedes before the Lord face to face* Epiphanius, R 1109

Chrysostom, MG 48, 749; 57, 222, *R 1172*; 60, 681; 61, 336; 62, 175.

Ambrose: see Lennerz, ## 214, 83; Niederhuber, *Die Eschatologie der heiligen Ambrosius*, Paderborn, 1907

Jerome, ML 25,965; 22,424

Augustine, ML 34,483; 35,1751, *R 1829*; 44,498, *R 1880*; 40,283, *R 1930*; 32,606, *R 1971*; 38, 1283 and 1392.

Gennadius, R2229

Caesarius of Arles, R2234a

Gregory the Great, R2320

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Theologians all agree that immediately after death there is a particular judgment which is immediately carried out.

Exceptions would be some theologians at the time of John XXII who defended the pope’s prior negative opinion contrary to the virtually unanimous opinion.

Whether beatitude increases after the resurrection of the body was and still is a disputed question.

The Fathers answered it in the affirmative: it is really hard to deny that they taught that beatitude (not only accidental beatitude) is greatly increased after the resurrection of the body - Lennerz, §222 *R 1971*, and cf. *ML 38, 1283 for Augustine*

So also Benedict XII’s personal opinion *that the vision itself is greatly enhanced* - Lennerz, §193

Likewise St. Thomas, In 4 Sent. d. 49, q. 1, a. 4, qc. 1; but on the contrary, S.T. I-II, 4, 5, c. and ad 4m, 5m, 6m.

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Cyril of Alexandria on the particular judgement: [Lennerz, §218

R 2140, MG 76, 1104, from his work, *Adversus Anthropomorphitas*:.
Commentary on the Gospel of John, L 12 (19.30), MG 74, 670:

‘For our position must be that the souls of the saints upon passing from their earthly body into the hands, as it were, of a loving Father, are not just commended to the goodness and mercy of God nor, as some unbelievers think, do they loiter around the monuments awaiting burial rites; neither

are they thrust down to the place of extreme torment, that is, hell, as the souls of sinners are, but rather hasten to the arms of the Father of all and of our Savior Christ, who opened up this way for us. For he has handed over his own soul into the Father's hands so that we too in and by way of that breakthrough may have a certain hope, firmly knowing and believing that having suffered physical death we shall be in the hands of God, a far, far better state to be in than when we were in the flesh. For this reason did Paul in his wisdom write for us that it is better to dissolve and be with Christ.'

In his a commentary on the words in John 19.30, 'he handed over his spirit,' he supposes that after death the souls of sinners are thrust down to a vast place of torment, into hell [*inferos*] (*eis haidou*). He supposes that the souls of the just, being in the hands of a most excellent Father, are far better off than when they were in the body.

Hence with regard to the other passage [Lk 16.19 ff., and Cyril's comment on it in his *Adversus Anthropomorphitas* (R 2140; see above)], one could say along with J. Mahé, (DTC 3, 2522; cf. *ibid.* 8, 1787 f.) that it deals with the general judgment, that it is an argument against Lazarus's full beatitude with his body resurrected; i.e., the resurrection of the body of Lazarus and of 'Dives' is a metaphor, although there is no particular judgment.

But this scarcely seems admissible. For it denies that recompense for good works or evil deeds has already been made; it goes on to deny that anyone has received recompense for any deed; it makes a metaphor not only of the resurrection of the body before judgment, but reduces the parable to a simple statement about future recompense. *Hence one must conclude that there is some obscurity here, with the notion of particular judgment and of essential beatitude not fully developed.*

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Objections against the particular judgment and its immediate execution
[These pages numbered 45 and 46 are a summary of Lennerz, pp. 141-45]

Rev 6.9-11 - the souls of the martyrs under the altar.

'It is a gratuitous assertion to say that their presence under the altar indicates the absence of beatitude; what they in their resting-place are waiting for is, according to the text itself, judgement upon those who are still on earth.'

Mt 25.31 - the conferring of reward or punishment is connected [only] with the general judgement. Christ in his eschatological discourses does speak about a solemn public universal judgement, when his full victory will be revealed and his Mystical Body will receive its definitive completion. But this does not rule out a private judgement of each individual immediately after death, as we have proven from Scripture in our thesis.

The particular judgement renders a general judgment superfluous.

Response from the Roman Catechism, I, 8, 3 ff.:

a) Having one's good and evil actions known to all the world is no small part of one;s reward and punishment (love of glory: the ultimate weakness of a noble soul).

- b) Good and evil actions have and will continue to have an effect until the very end of this world; hence we must await the end of the world in order that clear judgment may be rendered concerning all actions, in their causes and their effects.
- c) The body itself was a participant in both good and evil actions, and so ought to participate in judgment.
- d) In order that the manifold wisdom and justice and mercy of God throughout the whole course of history may be manifest to all; what troubles our minds on this earth is why a good God allows so many grave evils to occur. Cf. Ps 73 (72) 2.13 and Job 22.14.

The Church prays [in the Mass of the Dead], 'that Tartarus may not swallow them up, that they may not fall into darkness,' that they may be freed from eternal death, rest in peace, have eternal rest. Therefore the Church supposes that one's eternal fate is not decided after death.

There are several answers to this objection:

- a) Benedict XIV, *De Sacrificio Missae*, II, chap. 9: 'Tartarus', darkness, etc., are to be understood as referring to purgatory.
- b) They are to be understood as referring to hell, but the Church represents itself as praying [for the deceased] at the time of death; or, those prayers are offered as having been foreseen by God so as to be of help to the dying person before his or her death. Thus Bellarmine, *De Purgatorio*, II, ch. 5; Suarez, *De Paenitentia*, 48, 5, 12; Pesch, §617.
- c) At first these prayers were for those on their deathbed and were later transferred to the Mass for the Dead. Thus Ernst, *Theol. prakt. Monatsschrift* 28 (1918) 288 ff.
- d) The origin of these prayers is explained by an ancient image of the souls of the dead having to fight against evil spirits trying to obstruct their passage.

Stiglmayr, Der Katholik, 1913, I, 248 ff. Cf. *Iugie*, pp. 23-31, on "De Teloniis" for a similar notion among the Greco-Russians. Cf. *Cyril of Alexandria on the departure of the soul*, in a sermon at the end of his works in Migne [Patrologia Graeca]

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Further objections against one's fate being determined after death:

Trajanus was freed from hell through the prayers of Pope Gregory.

We simply deny this. It is true that this tale has given a handle to some errors among scholastics. St. Thomas, In 4 Sent, d. 45, q. 2, a. 2, qc. 1, ad 5m, teaches that probably Trajanus through the prayers of Gregory was called back to life in order to repent and regain grace; thus he was not irrevocably consigned to hell; or else that he was not simply absolved from the punishment of hell, but his damnation was suspended by a privilege for a certain time.

On this privilege, some interpret the words of Benedict XII in DB 531, 'according to the common law,' which is very uncertain.

On the story of Trajanus, cf. Grisar, *Zeitschrift für katholische Theologie* 11 (1887) 158 ff.

On various explanations given by scholastic theologians, cf. Franz, *Die Messe im deutschen Mittelalter*, 1902, pp. 228 f.

The devils are damned, yet they are not in hell, but roam about the world to harm people, as is clear in Mt 8.28 ff., Eph 6.11 ff., 1 Pet 5.8; therefore their sentence has not yet been carried out.

We reply: (1) our thesis has to do with human beings. (2) From the treatise on the angels, they are damned but not all are imprisoned in hell. Regarding the execution of their sentence, we deny that

as to their essential punishment it has not been carried out, but only as to their accidental punishment; after the last judgement their torments will be increased (Petavius, *De Angelis*, III, 8.)

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PURGATORY

1. Besides those who die in mortal sin and those who die free from all stain of sin, there is a third category of persons who die in venial sin.

2. The word 'purgatory' according to Iugie (p. 85) is not found in tradition during the first eight centuries. Its first occurrence is in Hildebert Cenomanensis, ML 171, 741. It came into general usage in the West from the eleventh century on. Among the Greek Fathers, 'purgation', 'purifying fire' and similar expressions are found.

3. Besides the Albigenses and some other heretics in the medieval period (Bellarmine, *De Purgatorio* I, ch. 2), the sixteenth-century reformers denied purgatory as being incompatible with their teaching about the corruption of humanity, extrinsic justification, and so on.

Luther in 1519 admitted the existence of purgatory as certain and to be firmly believed; next he said he could neither prove nor deny its existence; in 1530 he wrote a 'retraction of purgatory'; in 1543 he admitted prayers for the dead to be offered conditionally, that is, if the soul is in such a state as being capable of assistance.

Calvin and Zwingli rejected purgatory, especially denouncing prayers for the dead and the offering of the sacrifice for this purpose.

Melanchthon does not seem to have denied purgatory.

4. The Greco-Russian liturgy clearly recognizes a middle state between the Blessed and the damned; for those who are in that state it has prayers to God for the remission of sins and liberation from fiery torments so that they may attain eternal rest and eternal beatitude. It supposes not just a liberation through the prayers of the Church but also the purification of the soul.

Many Greco-Russian theologians from the ninth century to the present recognize a third state; many, however, deny the pain of fire for those souls in this third state; for the most part they deny that there is a third place distinct from the other two; many teach liberation through the prayers of the Church but deny purification through punishment. This is the major difference.

Other Greco-Russians deny a third state: they do not recognize temporal punishment after the remission of serious sin, nor do they acknowledge venial sins; the prayers of the Church are efficacious either to free souls from hell before the end of the world or to mitigate the punishments of hell.

Finally, others lack a clear position on a third state.

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5. Documents of the Church

In Denzinger-Bannwart, *Enchiridion Symbolorum*:
456 (3047) Innocent IV, A.D. 1254, 'Sub catholicae'

- 466 Second Council of Lyons (Michael Paleologus)
 530 Benedict XII
 535 Errors of the Armenians; cf. Mansi, 25, 1202 ff.
 For the replies of the Armenians, Lennerz, §238.
 570s (3050) Clement VI, ‘Super quibusdam.’
 693 Council of Florence, Decree for the Greeks.
 723a (3032) Sixtus IV, A.D. 1476
 729 Error of Peter de Osma
 740a (3051) Leo X, A.D. 1518, ‘Cum postquam’
 744 Errors of Martin Luther
 762
 777-780
 840 Council of Trent
 940
 950
 983 *decree on purgatory*
 998 *profession of faith*
 1542 *indulgences* Pius VI, A.D. 1794, ‘Auctorem fidei’
 2147a (3035) Pius X, A.D. 1910, letter ‘Ex quo’

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6.

THE SOULS OF THE JUST WHO DIE WITH THE STAIN OF SIN ARE PURIFIED BY THE PUNISHMENTS OF PURGATORY BEFORE BEING RECEIVED INTO HEAVEN.

Lennerz, Thesis 6, §245. Council of Florence, DB 693.

[Definition of terms:]

‘souls of the just’ - only those who are in the state of grace, without any mortal sin, without liability to eternal punishment

‘stain of sin’ - both venial sins that have not been remitted in this life, and temporal punishment on account of these sins, and the debt of temporal punishment remaining after the remission of sins, whether mortal or venial, in this life.

‘are purified by the punishments of purgatory’ - states that they suffer punishment, and that that suffering frees them from the stain of sin (‘satispassio’: the connection between punishment and liberation, against the Greco-Russians mentioned above). That is to say, their penalty is paid through undergoing punishment. Concerning the way in which venial sins not remitted in this life are remitted [in purgatory], there is nothing in this thesis itself, but this will be dealt with later in a scholion.

The thesis therefore asserts:

- there exists a third state between beatitude and damnation
- there exists a 'purgatory,' as it has been called for many centuries
- and this is *de fide definita*: defined as being a matter of faith.

The proof of the thesis implies the efficacy of prayers for the deceased.

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Text: 2 Mac 12. 43, 45. Differences between the Vulgate and the Septuagint.

Verse 43:

Vulgate: bene et religiose de resurrectione cogitans.

LXX: pany kalōs kai asteiōs prattōn hyper anastaseōs dialogizomenos.

[In English: 'an altogether fine and noble action, in which he took full account of the resurrection.' (Jerusalem Bible)]

Where the Vulgate has one participle [cogitans], LXX distinguishes between [doing a] 'fine and noble action' and the reason for it, "taking the resurrection into account.'

Verse 45:

Vulgate: ...et quia considerabat (another reason in addition to "taking into consideration") quod hi, qui cum pietate dormitionem acceperant, optimam haberent repositam gratiam. 46. Sancta ergo et salubris est cogitatio pro defunctis exorare ut a peccatis solvantur.

LXX: (43) ... prattōn ...dialogizomenos.... (45) eite emblepōn tois met' eusebeias koimōmenois kalliston apokeymenon kharistērion, hosia kai eusebēs hē epinoia: hothēn peri tōn tethnēkotōn ton exhilasmon epoiēsato tēs hamartias apolythēnai.

[In English: (45) 'whereas if he had in view the splendid recompense reserved for those who make a pious end, the thought was holy and devout. This was why he had this atonement sacrifice offered for the dead, so that they might be released from their sin.' (JB)]

That is, the 'holy and devout thought' is the author's approval of Judas's reasoning. What follows is the writer's summary: literally, 'hence he offered atonement for the dead so that they might be released from their sins.' *There is a colon (.) between epinoia and hothēn*

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Proof from Scripture

1) 2 Mac 12.32-46. *Ephraem, R.741. Augustine, R.1934.*

Judas, who took up the collection, the people who contributed to it, the priests who offered the sacrifice, and the inspired author himself (vv. 43, 44, 46) held that there was a third state that was neither eternal damnation (v. 45, 'who made a pious end') nor the attainment of glory, and that for the deceased in this state it was useful to offer sacrifice for their sins (v. 43).

Objection based on vv. 40-42:

Those slain, for whom the sacrifice was offered, had committed a mortal sin; therefore God punished them with death.

Reply: but in v. 45, 'who had made a pious end.'

Rejoinder: their 'piety' was mere patriotism.

Reply: 'No one has greater love than one who lays down his life for his friends;' also, it was a holy war.

Rejoinder: the book is deuterо-canonical, not accepted by Protestants.

Reply: it is deuterо-canonical, but still inspired.

2) Mt 12.32. See Gregory the Great, R 2321.

'He will not be forgiven either in this world or in the next' [JB]. Cf. Innocent IV, DB 456 (3047)

The text does not directly say that sins are remitted both in this world and in the next. But this is the implication; as Suarez puts it (*De Paenitentia*, 55, 1, 11), no one says he will not marry a wife either in this world or in the next.

Therefore there is a remission of sins in the next life: a third state.

3) 1 Cor 3.10-15. See *Augustine*, R.1467, *Caesarius of Arles*, R.2233; Innocent IV, DB 456 (3047).

I [Paul] laid the foundation: that is, 'of doctrine'. On top of this foundation, one can lay an edifice of gold, silver, etc., that is, useful doctrine. On top of this foundation also, however, one can build a structure of wood, grass, etc., that is, a doctrine that is empty and useless on the day of the Lord, v. 13, which is the day of judgement. The testing fire, v. 13, seems to be the judgement itself.

'He will be the loser,' v. 15, he will not get his reward, he has labored in vain, he will have to pay a penalty.

'He will be saved himself,' v. 15: he will be free from eternal damnation, according to the constant meaning of the word *sōzesthai* in the NT.

'as by fire': a figurative meaning cannot be excluded, for the whole is expressed in metaphors; he will be saved like one who runs through the flames in order to escape from a fire (see Zorrell, s.v. *pūr*).

Therefore [after death] there is not only eternal beatitude and eternal damnation, but a third state in which one is saved as if by fire.

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Arguments from the Fathers:

Rouët de Journal:

187 Abercius's epitaph

(352)? Tertullian

367 *we make offerings for the dead*

382 *prayers for his soul*

646.6 Lactantius

741 Ephraem

852 Cyril of Jerusalem, *prayer for exiles*

853 "

956 Basil - "*dētineantur*," *are detained*}

1061 Gregory of Nyssa - *purgatorial fire will purify*

1109 Epiphanius

1206 Chrysostom - *prayer, particularly Masses, according to the ordinance of the apostles*

- 1467 Augustine - *remedial fire, more painful than could be borne in this life*
 1513 " *praying for others; not for martyrs*
 1544 " *either fire of purification or eternal punishment*
 1616 " ?
 1776 " *temporal and eternal punishment*
 1780 " *prayer*
 1920 " *purifying fire*
 1930 " *prayer*
 1934 " *prayer*
 2233 Caesarius of Arles - *fire that is temporary, purifying, very painful*
 2321 Gregory the Great - *purifying fire*

Cyprian, ML 3, 786

Ambrose and Jerome: see on the eternity of hell

Tradition

Prayer for the dead in many liturgies - *from apostolic tradition, R.1206; from universal practice, R.1934*

Giving alms to bebenefit the deceased

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Lennerz on Purgatory, §§ 256 ff. [to 266]

Souls in purgatory are in the state of grace, are holy souls, adoptive sons.

They are past the state of being wayfarers: hence they cannot change their essential relation to God, cannot sin, are permanently in grace, confirmed in good, and will certainly reach heaven eventually.

They themselves are certain of their eternal salvation. Luther's opinion to the contrary condemned, DB 778.

This is altogether the common opinion, apart from very few. The Church prays for the deceased "who sleep in peace," but peace is certainly lacking if there is uncertainty about their eternal fate. Unless God interrupts their reflection, these souls know that they are beyond the state of wayfarers, that they love God greatly, and desire the beatific vision; hence they know that they are not damned, but saved.

Various explanations are given for the root of their impeccability.

These souls cannot merit, grow in love and habitual grace; Luther's contrary opinion condemned, DB 778.

Hence they do not make satisfaction, but undergo 'satispassion'; that is to say, by their suffering their debt of punishment is diminished, so that they are truly purified by their punishment, DB 456 (3047), 466, 693. This is the explicit teaching of the Church against certain Oriental [Greek] theologians.

Hence a problem: the extrasacramental remission of sins *ex opere operato*: how venial sin is remitted.

a) There are those who deny that venial sins remain after death, and so there is no problem about their remission.

Others hold that one must have sorrow for all venial sins at the time of death; if one fails to do this, there is serious contempt of God, serious carelessness about salvation, serious sin; but this is a baseless opinion.

Still others, such as Alexander of Hales, postulate a 'final grace' by which concupiscence and venial sin are removed, 4, q. 47, m. 8. But there is no basis for asserting such a final grace. Therefore venial sin does remain after this life.

b) Others (Scotus, in the second way, In 4 Sent., d. 21, q. 1) say that venial sins are wiped away at the moment of death through merits gained during one's life and by God's acceptance kept in reserve for this purpose.

Others [hold] that this remission is had through a meritorious act of charity; thus the earlier St. Thomas, In 4 Sent., d. 21, q. 1, a. 3, qc. 1, c.

Still others [hold that this remission is had] through an act of charity that is not meritorious but that removes an obstacle in that it is a repudiation and detestation of venial sin; St. Thomas, De Malo, 7, 11, c. and ad 9m and ad 16m.

This last opinion is subdivided: some say that this repudiation takes place over time (Bonaventure, In 4 Sent., d. 21, a. 2, q. 1, Schmidt), others that it takes place in a single act immediately after death (Aquinas, Suarez, Lugo).

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Lennerz on the Punishment of Purgatory, §262

The punishment of purgatory: temporary deprivation of the beatific vision on account of one's own sin.

This is a source of pain and sadness in the holy souls who are no longer wayfarers and who greatly desire the vision of God.

In some way it can be said to be a pain of loss: but it differs essentially from the pain of loss in hell, for there is no despair and it is not eternal, and it is accepted as being just, in perfect union with God's will.

The common opinion is that there is the pain of sense in purgatory, although it cannot be said that all are so punished.

This pain of sense in purgatory is understood in the same way as the pain of sense in hell, yet it is less certain whether it is caused by real fire:

a) scholastic theologians generally admit the reality of the fire, but the contrary opinion is not gravely censured;

b) Innocent [IV], DB 456 (3047), 'transitory fire.'

Clement VI, DB 570s (3050), 'tormented for a time by fire.'

c) Many Greek theologians deny punishment by fire in purgatory, and they did not have to abandon this opinion at the Council of Florence.

The Duration of Purgatory

We do not know in individual cases how much time is to be spent in purgatory.

We do know that the punishment is temporary, and that immediately after its penalty has been paid the soul is received into the beatific vision.

After the last judgement there will be no more purgatory; for according to Mt 25[31-46, everyone goes] either to the right [heaven] or to the left [hell]. The last people [on earth] are purified of their stains [of sin] either by the miserable conditions towards the end of the world or by the greater intensity of a very brief purgatory.

Relations between the souls in purgatory and those on earth

The souls in purgatory can be helped by the prayers of the living; this is a matter of faith.

This is established from almost all the documents quoted above in this thesis. It is based upon the communion of saints, for this communion includes the sharing of benefits.

They are helped above all by the sacrifice of the altar, and also by prayers, almsgiving, other works of devotion, and especially by indulgences, DB 693, 762, 940, 950, 983, 1542; as to the manner in which they are helped, since it is different in different cases, see the special treatise.

Judging from the practice of the Church, prayers help those for whom they are offered, but this does not rule out a special disposition on the part of God in particular cases.

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The souls in purgatory can pray for the living.

- a) The Church does not pray to them
- b) The practice of so praying is virtually universal among Christian people
- c) The Church grants indulgences for prayers in which the souls in purgatory are invoked; see, for example, Acta Sanctae Sedis 22 (1899-90) 744.
- d) This practice supposes not only that the souls in purgatory in general pray for the living but also that they help them in their particular needs.
- e) From the end of the thirteenth century after Richard of Mediavilla, the affirmative opinion became by far the more common opinion among theologians.

f) There are scarcely any reasons to the contrary:

1- 'They are unaware of our needs and difficulties' [therefore they do not pray for us]

Reply: i) since we know so little about their knowledge, there is no basis for arguing about it;

ii) just as we pray for them without knowing much about their situation, so they too can pray for us - S.T. I, 89, 8, ad 1m;

iii) they could know [about us] from the souls of those recently deceased, from angels or demons, or through a revelation from God (S.T., *ibid.*).

2- 'They need our prayers'

Reply: This does not mean that they do not pray for us: S.T. II-II, 83, 11, ad 3m.

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HELL, PAROUSIA, GENERAL JUDGEMENT, AND RESURRECTION

Hell

Adversaries:

The eternity of the punishments of hell is one of the greatest mysteries; hence many deny it:

1- Those who err about hell itself:

Sadducees: Mt 22.23; Act 23.8; Flavius Josephus, *History of the Jewish Wars*, II, 8, 14, and *Jewish Antiquities*, XVIII, 1, 1. They did not believe in resurrection or the existence of spiritual beings; they probably held that after death the soul simply ceases to exist.

Albigenses: the life which the soul leads in the body is hell itself: they [souls] were at one time in heaven, but having been led astray by an evil God, take on bodies so as to atone for their sin, after which they return to heaven.

2- Those who err about the eternity of hell:

Gnostics: those who are not to be saved are annihilated; the Hylics and those Pyschics who did not live good lives will be consumed by fire.

Arnobius: the soul is intrinsically mortal; the virtuous receive immortality as a reward, while the rest are annihilated after undergoing some punishment.

Pseudo-Clementine, homily: annihilation after some punishment

Origen (probably) and Origenists (certainly) taught that all punishment is medicinal, and therefore there is no such thing as eternal punishment; a creature can always be converted, and so ultimately all will be converted.

Anabaptists: some taught that all things would be restored.

Protestants: many later Protestants deny eternity [of hell]

3- Those who err about who are in hell:

Misericordes ["the Merciful Ones"], about whom Augustine wrote: either all the reprobate, or all the baptized, or all who were baptized in the Catholic Church, or baptized Catholics who gave alms, would eventually be freed from hell.

Hirscher: sanctifying grace is taken away by mortal sin; but only those who have been totally corrupted by sin will not have a chance for conversion in the next life. This error practically means that mortal sin is not sanctioned by eternal punishment.

Schell: restricts too much those sins that are mortal, and admits of conversion after death.

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The Existence of Eternal Punishment:

DB 16 "Fides Damasi"

40 "Quicumque"

211 Canons against Origenists

Councils of Quercy [France] and Valencia: the question of predestination is presupposed

410 Pope Innocent III

429 Fourth Lateran Council

464 Council of Lyon; Michael Paleologus

531 Pope Benedict XII

693 Council of Florence, Decree for the Greeks

807, 840, 835, 804, 915: Council of Trent supposes eternal punishment

1290 Pope Alexander VIII: philosophical sin "is not deserving of eternal punishment"

1526 Pope Pius VI, Errors of the Synod of Pistoia 26, supposes [the eternity of hell]

The Sacred Penitentiary, 30 April 1890: those who stubbornly deny the existence of fire in hell are not to be given absolution.

Index [of Forbidden Books], 19 July 1893: [included] writings of G. Mivart on the mitigation of the punishments of hell.

[First] Vatican Council, schema of the dogmatic constitution, chap. 17.

Definition: the punishments are perpetual, and after the course of this life there is no possibility of salutary repentance for any mortal sin; the opposite opinion is condemned as heretical. *Collectio Lacensis* 7, 517.

"If anyone says that a person can be justified even after death; or denies that the punishments of the damned in gehenna will last for ever, let him be anathema." *Col. Lac.* 7, 567.

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Gehenna; Greek, γέεννα; Hebrew, gei hinn“m

The valley of Hinnōm, also called ge-ben-hinnom, ge-benon-hinnom, hence Hinnōm seems to be a proper name, the name of the owner. It is a deep valley SW of Jerusalem.

4 Kings [2 Kings] 23.10; Jer 32.35; 2 Par [2 Chr] 33.6; Is 66.24; Jer 7.31-32, the valley in which under the impious kings Achaz and Manasseh the Jews sacrificed their sons and daughters to Moloch in the fires of Topheth. King Josias as part of his reform of religion declared this place unsanctified. Afterwards it became a public garbage-dump where every kind of refuse was burned in virtually continuous fires. Thus long before the time of Christ it became a symbol of hell.

Other names:

abyss, Lk 8.31

fiery furnace, Mt 13.42, 50

fiery lake of burning sulphur, Rev 19.20

lake of fire, Rev 20.15

lake burning with sulphurous fire, Rev 21.8

everlasting fire, Mt 18.8, 25.41

outer darkness, Mt 8.12

perdition, Mt 7.13

second death, Rev 21.8

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Arguments from Scripture

Sacred Scripture clearly and explicitly teaches:

- (a) a final sanction
- (b) on account of mortal sins
- (c) everlasting

Gehenna:

Mt 5.22 - liable to the gehenna of fire, which is to be greatly feared

Mt 5.29-30, 18.8-9 - if your eye leads you into sin ...

Mt 10.28 - fear rather one who can destroy both soul and body in hell

Mk 9.43 ff. - ... into gehenna and the unquenchable fire where their worm does not die and the fire is not extinguished

Weeping and gnashing of teeth:

Mt 8.12, 22.13, 24.51, 25.30; 13.40-42, 13.49 f., furnace of fire

Judgement:

Mt 7.23, 25.12; Lk 14.24; Jn 3.18, 36; 8.24, 5.29; Mt 25.41, 46.

Various expressions:

Rom 2.7 ff., 2 Thes 1.9, 1 Cor 6.9, Gal 5.21, Eph 5.5, Heb 6.2, Heb 10.26-30, James 2.13, Rev 14.9-11, 20.13 f., 21.8; cf. 2.11, 20.14.

From all this, (a) is clearly established, as also is (b). As for (c), cf. catalogue of sins in Cor, Gal, Eph, loc. cit., Rev 21.

1. [Objection:] Perhaps the word ["eternal"] itself does not exclude any limit.
 2. "For ever and ever," Rev 14.11 and 20.10, is never understood as referring to a definite length of time.
 3. Negative expressions exclude any end: Mk 9.42; 1 Cor 6.9, "they will not possess;" Gal 5.21, "they will not obtain."
 4. Frequent and constant use of the word "eternal" together with its parallel "eternal life" excludes any limit.
- Hence the Fathers [St. Augustine], R[ouët de Journal, *Enchiridion Patristicum*] 1779, 1802.

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Arguments from the Fathers:

[Key:] 1-eternal; 2-mortal sin; 3-[pain of] loss; 4-[pain of] sense; 5-torment of soul; 6-unequal [punishment]; 7-mitigation [of punishment]

[In *Enchiridion Symbolorum*:]

41 Ignatius of Antioch 1 2 4
 78 The Martyrdom of St. Polycarp 1 4
 100 Epistle to Diognetus 1
 102 Clement of Rome 1
 106 " " " 1
 115 Justin 1 4
 121 " 1
 124 " 1
 166 Athenagoras 4
 176 Theophilus of Antioch 1
 191 Irenaeus 1
 239 " 1
 273 Minucius Felix 1 4 7
 284 Tertullian 1 4
 290 " 1
 317 " 1 2 4
 346 " 5
 396 Hippolytus 1 4 7
 437 Clement of Alexandria 1
 446 Origen 1
 468 " 8 [universal restoration; see below]
 560 Cyprian 1 4 7
 561 "
 579 " 1
 646 Lactantius 1 4 5
 697 Aphraates 6
 710 Ephraem 1 4 6
 713 " 1 7
 724 " 1
 837 Cyril of Jerusalem 4
 855 Hilary 1 4
 958 Basil 4
 965 " 2 6
 976 " 1 6
 980 Gregory Nazianzen 2
 1013 " " 1 6
 1033 Gregory of Nyssa 8 [medicinal punishment; see below]
 1036 " " " 4
 1060 " " " 1
 1065 " " " 5
 1142 Chrysostom 1
 1206 " 2
 1258 Ambrose 6

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1370 Jerome 4
 1384 " 1
 1402 " 7
 1467 Augustine 1
 1772 " 1 3
 1774 " 4 5
 1775 " 1
 1778 " 6
 1779 " 1
 1802 " 1
 1924 " 6
 1931 " 1 6
 1932 " 1 3 7
 2233 Caesarius of Arles 2
 2266 Fulgentius 3 5
 2267 " 1
 2317 Gregory the Great 1
 2320 " " " 4 5
 2322 " " " 1 6
 2376 John Damascene 1

*Rouët: personal [?] sin
 pain of loss
 pain of sense
 which impact souls
 are eternal*

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Opinions of the Fathers on hell, doubtful opinions, etc.

The Alexandrian School, uncertain how to reconcile eternal punishment with the attributes of God, human freedom, and an end of punishment.

Clement of Alexandria: it is not clear what he taught.

In his *Quis dives salvetur?*, MG 9, 637, and R 437, he holds for the eternity of punishment.

In the *Stromata* I, 7; IV, 22, he speaks of eternal salvation which can be lost for ever.

Some justice is supposed in those who are purified by fire.

Stromata VII, 2 (MG 9, 16): punishments impel sinners to repentance.

Cohort. [*Protrepitkos*] 10 (MG 8, 204): but this repentance is fruitless, κενή.

Stromata VII, 16 (MG 9, 41): states that God only corrects, that punishments do not punish, from which it would follow that all punishment is medicinal, and so none are eternal.

Origen: though defended by some, he must be said to have erred.

De Principiis [*Peri archōn*] 1, Pref., 5 (MG 11, 118; R 446): eternal fire

Commentary on Romans, MG 14, 1185: The Jews, and Lucifer, will not be ultimately converted. Rational creatures are always free, God is always good, and all punishment is medicinal, with amendment in view.

De Principiis 2, 10, 6 (MG 11, 238): the fire of hell is said to be a help.

Against Celsus 5, 15 (MG 11, 1204): Scripture talks about eternal punishment in order to cause fear.

Against Celsus 6, 26 (MG 11, 1332): the doctrine about medicinal punishment should not be proposed to the simple faithful, who even under the threat of eternal punishment can scarcely refrain from sinning.

De Principiis 3, 6, 6 (MG 11,338; R 468): the restoration of all things.

The influence of Origen was not felt immediately.

Alexander of Alexandria, Athanasius, Cyril of Jerusalem (Catecheses 18, 14; MG 33, 1033) definitely state the eternity of hell.

Basil explicitly rejects an end to the punishment.

[Gregory] Nazianzen: *Orationes* 16, 7 (MG 35, 944; R 980): not a time of purification but of punishment.

Orationes 40, 36 (MG 36, 409; R 1013) is not necessarily to be taken as a doubt about eternal punishment.

[Gregory] of Nyssa: sometimes affirms the eternity [of punishment], but in other passages clearly speaks of the restoration [of all things].

Ambrose: explicitly and often teaches the eternity of punishment.

ML 15,1319, 1333, 1505; 14,401, 246, 296; 16,584.

But baptized Christians will be freed at the last judgement: ML 15,1492 ff.; 16, 1349; 14, 609.

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Jerome: Up to the year 394 he had the highest regard for Origen, but after that became his greatest adversary: cf. ML 23,418, where he says that he had referred to but not agreed with Origen's opinion.

After 394 he clearly taught the eternity of punishment: ML 25,1152; R 1384.

But for whom? He speaks of God's mercy, 406, ML 22,793; 408-410, ML 23,677, R 1402; 415, ML 23,522, whether, like Ambrose, that all Christians will be saved, or in the sense that it has to do with sins of Christians forgiven in this life.

Condemnation of Origenism:

Augustine, R 1772, 1775, 1779, 1802, 1931 ff.; Fulgentius, R 2267.

DB 211, 223; these condemnations reaffirmed in the Third Council of Constantinople, the Second Council of Nicaea, and the Fourth Council of Constantinople.

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The Location of Hell *See thesis 21, scholia 1 & 2*

The Church has not defined anything on this point.

John XXII in the letter to the Armenians supposes that the eternal punishment of hell is meted out in different ways and in different places: DB 493a (3049).

In the Scriptures, the Fathers, and among theologians hell is never considered as merely a state of punishment, but is considered as a place in which the wicked are separated from the just.

The same is postulated by the nature of positive punishment (real, not metaphorical, fire) which has to be in some place.

This is especially true after the resurrection of the body.

The Fathers and theologians commonly teach that hell is in or under the earth.

Augustine, ML 32,640, Retraction: states that he ought to have said that [hell] is under the earth.

Gregory, ML 77,400: I do not venture to make a rash definition, many ..., others...

Chrysostom, MG 60,674: "let us not seek to know where (gehenna) is, but how to avoid it."

Suarez, *De Angelis* 8; *De Mysteriis Vitae Christi*, disp. 43, s. 2; *De Paenitentia*, disp. 45, 2.

Lessius, *De Perf. Mor.*, div. 13, 24.

Patuzzi, *De Sede Inferni in Terris Quaerenda* ["On the Location of Hell on or under the Earth"], Venice, 1763.

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The Punishment of Venial Sin in the Case of the Damned

See thesis 21, scholion IV

Venial sin is not remitted as to its fault.

St. Thomas, *De Malo* 7, 10: punishment is not of itself eternal; for punishment lasts as long as there exists the fault, that is, bad will or malice; the eternity of punishment does not result from the demerit of venial sin but from its unremissibility.

Suarez holds the same, *De Peccato*, disp. 7, s. 4; *De Paenitentia*, disp. 11, s. 2.

Scotus holds the opposite, In 4 Sent., d. 21, q. 1.

Wirceburgenses [Würzburg theologians], Beraza: after temporal punishment fault remains without [further] punishment.

Sin, venial or mortal, remitted as to its fault but not as to its liability to undergo satisfactory punishment.

St. Thomas, In 4 Sent., d. 22, a. 1, a. 1, ad 5m: punishment is temporary.

Suarez holds the opposite view, *De Paenitentia*, disp. 37, s. 2, assertion 2, arguing from the impossibility of meriting, which seems dubious, for it is a matter of "satispassion."

According to St. Thomas there is some mitigation *per accidens*.

More commonly, theologians teach that God's punishments fall short of the strict rigor of justice, so that in damnation also his mercy is apparent.

S.T. I, 21, 4, ad 1m.

Suarez, *De Peccatis*, disp. 7, s. 3, n. 15.

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The Mitigation of Punishment in Hell

See thesis 21, difficulty 4

See what is said elsewhere concerning the remission of punishment for sins already remitted as to their fault.

Mivart, placed on the Index, 19 July 1893, taught that the pain of sense and of loss remain for ever, but that gradually the reprobate change their will, come to love God, and attain some happiness in hell.

Augustine, ML 40,284 f., notes the opinion of some that the punishments of hell are sometimes mitigated; he does not condemn this opinion.

Prudentius, ML 59,828, in an Easter celebration speaks of the mitigation of punishment in hell. There exist prayers for the lessening of the punishments of the damned; see Lennerz, §128.

Prepositinus, Gilbert de la Porrée, William of Auxerre, Peter Lombard (4, 45) thought that there could be some lessening of punishment on account of the prayers of the faithful.

St. Thomas, *In 4 Sent.*, d. 45, q. 2, a. 2, qc. 1 refers to these opinions and rejects them.

Suarez holds that it approximates a matter of faith that there is no lessening on account of prayers, and that the opposite opinion is erroneous: In 3, disp. 48, s. 4, n. 14.

Petavius, *De Angelis* 3, 8: nothing certain has been decreed by the Church; the opinion of the older theologians ought not to be summarily dismissed as absurd, even though at this period it is foreign to the general feeling among Catholics.

Faure approves Petavius's view.

Beraza holds that the opinion denying a lessening on account of prayers is theologically certain.

Michel feels that this point should not be given a theological note more severe than St. Thomas's; see the passage referred to.

Lennerz: the common teaching and practice of the Church are against this. The rare exceptions in earlier centuries do not weaken this consensus.

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The Inequality of Punishments – Lennerz, §126

A just judge renders to each according to their deeds; therefore there are unequal punishments for unequal degrees of culpability.

Scripture: Mt 16.27, Rom 2.:6-7, 2 Cor 5.10, Mt 10.15, Lk 12.47-48, Rev 18.7.

The Fathers: RJ 697, 710, 965, 1778, 1924, 1931, 2322.

Councils: Lateran IV, DB 429 towards the end; Lyons II, DB 464 towards the end; Florence, DB 693.

It is not certain (to me) that the doctrine of disparity of punishment has been defined except as regards that between those who die with original sin only and those who die with actual sin.

[see below]

The inequality of punishments is not a matter of their duration, for in hell all punishment is eternal. Inequality in the pain of sense is readily understandable.

But it ought to be found much more so in the greater pain of loss, since this is the essential punishment of hell. *It depends on the sense in which the pain of loss is understood*

This essential diversification arises from different degrees of knowledge of and esteem for the Good that is lost, and of grief over that loss: *Lessius, De Perf. Mor.*, div. 13, c. 29, n. 204.

Objection: from Mt 20:1-16, the parable of the workers hired to work in the vineyard.

Reply: a) the denarius is one's vocation to the faith

b) the denarius is objective beatitude, God himself

c) the denarius is both objective and subjective beatitude, but the parable teaches that the basis of merit is not the amount of time spent in serving God, but has another source, namely grace and the fervor of love

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The Nature of Eternal Punishment

Eternal punishment is of two kinds:

DB 410: the penalty of original sin is the lack of the vision of God, while the penalty for actual sin is the torment of eternal gehenna.

DB 464, 693: "to be punished, however, in different ways.

According to St Thomas (*De Malo*, q. 5, a. 2; cf. a. 5), Billot (*De Peccato*, p. 83), Cajetan (on Mk 9.43), Dugas, the pain of loss is this simple lack [of the vision of God]

According to Lennerz, Pesch, etc., the pain of loss includes remorse of conscience for having lost an infinite good; this remorse St Thomas and those who follow him refer to the pain of sense.

St Thomas in *De Malo*, q. 5, a. 3, holds that children who have died without baptism, since they simply lack a vision that they know nothing about ("eye has not seen ...", 1 Cor 2.9), possess without sorrow what is theirs by nature. Nevertheless, this simple lack does have the genuine element of penalty, inasmuch as it results from sin, namely original sin. This lack is that which has already been explained as being the natural result of sin which takes away charity.

There remains also in those who have committed actual sin a concomitant punishment, that is, remorse of conscience: "their worm does not die" [Mk 9.48].

Wis 5.1-5

Justin, MG 6, 406, 535; Clement of Alexandria, MG 8, 203; Cyprian, R 560; Gregory Nazienzen, R 980; Chrysostom, MG 48, 1051; 47, 287; Augustine, ML 38, 579; Fulgentius, ML 65, 689; see R 2266.

As is clear, this punishment is naturally experienced by those who are in anguish because through their own fault they have lost the supreme Good.

The punishment of fire, however, is not concomitant but inflicted, as is evident. It is justly decreed by God who orders all things with that infinite wisdom which is ours to adore rather than attempt to fathom.

N.B. – The punishment of fire is medicinal inasmuch as it is presented as a threat, but vindictive or retributive when inflicted.

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The Fire of Hell See Lennerz, §§98 ff.

This question is actually a question about the nature of the pain of sense.

Those who understand hellfire in a metaphorical sense hold that the damned feel the utmost anguish at having lost the beatific vision, and that this loss and anguish is expressed metaphorically as fire.

Those who understand hellfire literally hold that it is a created reality distinct from the damned themselves, that this created reality causes pain, that that this pain is not the same as the pain of loss and its consequences.

Those who take this fire in a literal sense hold that this created thing, causing pain, is a material reality, since a spiritual creature of this kind is hardly intelligible. They affirm, however, that the fire of gehenna is not like earthly fire in every respect: it is 'unquenchable'; it is not one of the four elements, since there are not four elements; nor does it seem to be the action of rapid oxidation, since, being material, it is continuously being consumed.

This punishment by fire is called the 'pain of sense' because it is caused by a sensible material agent and not because it is felt sentiently, for it affects pure spirits and separated souls.

The Church has not pronounced upon this point. See, however, the response of the Sacred Penitentiary, 30 April 1890, to the effect that persons in a certain place "who obstinately deny [that the fire of hell is real, not just metaphorical] are not to be granted absolution." Lennerz, §62.

On the meaning of this decree, see Lange, *Scholastik* 6 (1931) 90.

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[Syllogism:]

Sacred Scripture makes frequent mention of the fire of hell.

But in these passages 'fire' is not to be understood in a metaphorical or figurative sense; Therefore it is to be taken in the proper sense.

Major premise: Cf. Mt 5.22, 7.19, 13.40, 13.42, 50, 18.8-9; (Mk 9.43, 45, 48); 2 Th 1.8, Heb 10.27, 2 Pet 2.6, 3.7; Jude 7.23; Rev 14.10, 19.20, 20.9, 14-15, 21.8.

Minor premise:

- (a) There is no indication in Scripture that this fire is to be understood figuratively.
- (b) 'Fire' is not a recognized metaphor for 'severe pain', as for example, 'banquet' or 'merry feast' symbolize joy.
- (c) Various texts seem to exclude the metaphorical sense:
 - Mt 25.41: human beings are consigned to the fire that was prepared for the devil; they are certainly not sent into 'the pain of the devil'; it seems that that into which human beings are sent is distinct from them.
 - 2 Pet 2.6 and Jude 7: the fire of Sodom seems to be compared to hellfire that is real.
 - Mt 13.40-42; cf. Mt 13.30: a parable. Harvesters collect the weeds to be burned.

Explanation: they will send them (the evildoers) into a furnace of fire.
The parable is surely not explained by a metaphor.

Objections:

‘Fire’ is often used in a figurative sense.

Symbolizing a testing and purifying power, yes, but not intense pain and tribulation. Ps 16 (17).3, “*igne me examinasti*”, literally, ‘You have tested me by fire.’
So also Ps 65(66).10; cf. Ecclus [Sir] 2.5.

Mt 3.11-12: “He will baptize you in the Holy Spirit and with fire.”

There does not seem to be a metaphor here; see the following verse: “He will gather his wheat into the barn (baptism in the Holy Spirit) “and will burn the chaff in an unquenchable fire” (baptism of hellfire).

Mk 9.43-48: “Their worm never dies and the fire is never quenched.” Now, ‘worm’ is a metaphor; therefore so is ‘fire’.

‘Worm’ is an obvious and familiar metaphor, but ‘fire’ is not; therefore the argument does not hold. Knabenbauer, however, concedes that the reality of the fire of hell cannot be proven from this text alone.

Mk 9.49: “All will be salted with fire.”

The meaning is not clear. Perhaps, “all will be tested in the fire of tribulation” , or “of damnation.”

James 5.3: Consuming rust is compared to consuming fire.

No metaphor here.

Lk 16:24, the parable [of Dives and Lazarus] in itself proves nothing. Just as ‘finger’ and ‘tongue’ are metaphors, so also is ‘fire’; therefore the argument is not valid.

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Church Fathers:

See Rouët de Journel [*Enchiridion Patristicum*]

Lennerz, *De Novissimis*, §120: “They generally opt for the reality of the fire of hell.”

Origen seems to be the first to have understood the fire figuratively: R463, 464. But those who were influenced by him did not understand it in that way.

Theophylactus, in the 11th century (PG 123, 594) takes ‘fire’ in a metaphorical sense along with ‘worm’.

Based on only one text, Ambrose’s opinion may be considered doubtful.

Just because Damascene held that the fire of hell was not material like the fire we are familiar with, he need not necessarily be considered to have considered it to be just a metaphor.

Theologians

Until the sixteenth century, they were unanimous in favor of the reality of the fire of hell.

Cajetan: held that the fire is to be understood figuratively, like ‘worm’; but he denied that the fire was natural, and said that the fire was “an external punishment that causes pain as severe as that caused by fire.”

Catharinus: clearly taught the figurative sense, but found no followers.

In the nineteenth century, Möhler [held the figurative sense], and also Keel (but not Klee or Hettinger).

Origen, Theophylactus, Catharinus, Möhler and Keel over a period of nineteen centuries do not impair the unity of the tradition.

Note: St Thomas, *Quod.* 3, a. 23, said that the soul suffers pain from corporeal fire, as the Catholic faith teaches.

Suarez: [the reality of hellfire] is a certain Catholic opinion.

Patuzzi: some call the contrary opinion heretical and others call it next to heresy, but all label it at least arroneous and very temerarious.

Billot: the opinion has been so widely received in the Church that the contrary opinion is at least most temerarious.

Beraza: teaches the same.

Lennerz: the contrary opinion is at least temerarious, certainly for the time after the general resurrection. The general consensus of the Father and theologians warrants a stronger theological note.

Lennerz, §125: Since we do not know the nature of this fire, much less can we tell how it acts upon pure spirits.

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Parousia: Fact of The Second Coming of Christ

Creeds: DB 2, 6, 9, 13, 40, 54, 86, 255, 287, 344, 384, 426, 429, 462, 709, 994.

Christ clearly and explicitly predicted that he would come again: Mt 16.27 (and //), Mt 25.31 ff., 26.64 (Mk 14.62); cf. Mt 19.28.

The angel’s words after the ascension, Acts 1.11.

Christ, in responding to two questions (about the destruction of the temple and about his own coming, Mt 23.38, 24.2-3) answers both together; exegetes do not agree as to which verses refer to the second coming. Verses 29-31, 36, and 42 are generally understood as referring to the end of the world (see Dieckmann, *De Eccl.*, 1, §§115-18)

A fundamental doctrine in the preaching of the apostles: Acts 3.20 f., 1 Pet 4.13, 2 Pet 3.1 ff., 1 Thes. 4.15 ff., 1 Cor 4.5, Heb 1.6 f., Jas 5.8.

It is called a ‘coming’ (παρουσία): Mt 24.3, 27, 37, 39; 1 Thes 2.19, 3.13, 4.15, 5.23; 2 Thes 2.1-8; 1 Cor 15.23; Jas 5.7-8; 2 Pet 3.4-12; 1 Jn 2.28.

Also called ‘appearance’ (epiphaneia): referring to the first coming, 2 Tim 1.10; to the second, 1 Tim 6.14, 2 Tim 4.1-8, Tit 2.13; 2 Thes 2.8, τῆ ἐπιφανεῖα τῆς παρουσίας.

Also ‘revelation’ (apoklypsis): 2 Thes 1.7; 1 Cor 1.7; 1 Pet 1.7, 13, 4.13.

The ‘day’ of the second coming:

Day of the Son of Man: Lk 17.26; cf. v. 24.

The last day: Jn 6.39-40, 44-45, 11.24, 12.48.

The day of the Lord: 1 Thes 5.2, 1 Cor 1.8, 5.5, 2 Cor 1.14; 2 Pet 3.10-12.

The day of Christ: Phil 1.6-10, 2.16.

The day: 1 Cor 3.13.

Church Fathers R 31, 101, 125, 191, 290, 552, 647, 1014, 2262

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Lennerz, §343: At the second coming of Christ the world will be renewed; that is, it will not remain in its present state.

Christ spoke about the end of the world: Mt 5.18, 13.40, 49; 24.3, 14, 40, 49; 28.30.

The apostles teach the same: 1 Cor 15.24; Heb 1.11-12; 1 Pet 4.7; 1 Jn 2.17.

The end of this world is not annihilation but a transformation, 1 Cor 7.31, in which creation will be freed from the curse of sin and slavery to corruption, and will be transported into a state of glorification, not only of our bodies, Phil 3.20 f., but of everything in heaven and on earth: Eph 1.9 f., Col 1.18 ff., 2 Pet 3.10 ff., Apoc 21.1 ff.

The final state of this change is not fully revealed, but it can be said to be in a state befitting the state of the Blessed.

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The Time of the Second Coming

Mt 24.36: that day and hour no one knows, not even the angels in heaven, but only the Father. Cf vv. 42, 44; 25.13; Mk 13.37, "Stay awake!"

Augustine, *The City of God*, 18:53, PL 41.616.

Neither Christ nor the apostles taught that the second coming would be soon; see Dieckmann, *De Ecclesia.*, 1, §127; 2, §§694-706.

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At the second coming of Christ all the dead will rise.

All: the good, the wicked, adults, children. The exceptions will be those who are still alive (who will be changed, 1 Cor 15.51), and those already risen with their glorified body (the Blessed Virgin Mary and, according to several authors, those who have risen with Christ, Mt 27.52 f.)

Will rise: will live again in a body specifically and numerically the same.

DB 2, 6, 9, 14, 86, 228a, 242, 287, 347, 429, 464, 531.

Hosea 6.2f., 13.14 (LXX); cf. 1 Cor 15.54 f.

Is 26.19; cf. 26.14-21.

Ez 37.1-14: the resurrection of the body is a pledge of the restoration of Israel; see Jerome, PL 25, 349.

Dan 12.2; 13.13 (Hebrew text)

2 Mac 7.9-11, 14, 23, 29; 12.13 f.; 14.46.

Job 19.25: disputed, on account of the uncertainty of the Hebrew text.

Jews in Christ's time acknowledged resurrection, Mt 14.2, Jn 11.24.

and this belief Jesus supposes and approves, Mt 10.8, Lk 14.14.

And defends it against the Sadducees, Mt 22.23-33 & //; Jn 5.21, 28-29, 6.39 ff., 55

The apostles preached about the resurrection: Acts 4.2, 17.18, 32, 24:15, 26.6 ff., 23; Heb 6.2, 1 Thes 4.13 ff., 1 Cor 6.14, 15-12 ff., 2 Cor 4.14, Rom 8.11, 2 Tim 2:15 ff.

The resurrection is the completion of the work of redemption: Rom 5.12, 1 Cor 15.22, 26, 54 ff., Heb 2.14, Rom 8.19 f.

The unjust will also rise: Jn 5.28 f., Acts 24.15; Mt 25.31 ff., Acts 17.30.

There is no probative argument against this from 1 Jn 3.14-15 or 1 Cor 15.50; hence the unjust are excluded from eternal life (beatitude), and the merely natural man from beatitude.

Church Fathers

Rouët de Journal, EP:

The dead will rise: 10, 13, 74, 112, 147, 155, 157, 169, 173, 249, 250, 259, 272, 364, 441, 528, 616, 680, 681, 687, 721, 724, 872, 1064, 1065, 1100, 1141, 1232, 1276, 1522, 1768, 1785, 2153, 2375.

All will rise: 124, 191, 290, 365, 395, (646), 647, 694, 1142, 1232, 1829, 1922, 2112, 2222, 2229, 2267.

With the same body: 104, 120, 155, 345, 395, 446, 468, 543, 686, 836, 837, 885, 1088, 1522, 1785, 1880, 1923, 2222, 2375.

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Signs of the Second Coming

These do not specify the time, but some are events before which Christ will not come, and others are events that immediately precede his arrival.

The preaching of the gospel in the whole world (not the conversion of the world): Mt 24.14.

Although there is a reference to the Roman empire (Lk 2.1; Acts 11.28, 24.5), here the reference seems to be to the entire world (Mt 24.7-14, "nation against nation, kingdom against kingdom ... and then the end will come.")

The coming of Elijah and the conversion of the Jews.

2 Kings 2.11; Sir 48.9-13; 1 Mac 2.58; Elijah did not die, Sir 48.10; Mal 4.5-6; 3.23-24, will come again for the conversion of the Jews (cf. Rom 11.25 ff.). Mt 17.10 first refers to Elijah, then to John the Baptist (Lk 1.17); and this is how the disciples understood it. According to Suarez, all the Fathers similarly interpret Mal 4.5-6 and Mt 17.10.

The coming of Enoch--this is less certain.

Gen 5.24; Sir 44.16; 49.16, Heb 11.5: Enoch not dead. Rev 11.3 is interpreted by some Fathers and exegetes as meaning that Enoch will be a second witness along with Elijah.

Apostasy: 2 Thes 2.3

Many used to be of the opinion that this has to do with the disappearance of the Roman Empire.

This opinion is no longer held, but the text is taken as referring to a defection on the part of leaders of the Christian religion; that this is gradually being prepared; that it is not [an apostasy] of all individuals (the Church perdures to the end), but of civil societies. Cf. 1 Tim 4.1, and 2 Tim 3.1.

The Antichrist.

1 Jn 2.18: "You have heard [that the antichrist is coming]: a reference, therefore, to the preaching of the apostles. "Now many antichrists [have come]; v. 22, he [the antichrist] denies the Father and the Son.

1 Jn 4.2 ff. speaks about a particular adversary of Christ whose spirit is already operative in the world; cf. 2 Jn 7. So also 2 Thes 3.3 ff.

Similarly Rev 13.1 ff., if the beast mentioned here is an antichrist.

All these passages point to a great persecution at some future time; cf. Mt 24.21 ff.

The immediate signs.

Mt 24.29-30: the sun and the moon will be darkened, the stars will fall from the heavens; the sign of the Son of Man will appear in the sky (the cross, either of wood or luminous).

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Special Qualities of the Risen Body

1 Cor 15.42-44:

It will rise in incorruption (impassibility)

It will rise in glory (brilliance)

It will rise in strength (agility)

It will rise as a spiritual body (subtility)

Impassibility: excludes death, suffering, wounding.

Rev 7.16-17, 21.4; cf. Is 25.8, 49.10.

Brilliance: the glow of beatitude; Roman Catechism 1, 12, 13 Mt 13.43, the just will shine; cf. Phil 3.21, Wis 3.7, Dan 12.3. Exemplified by Christ's transfiguration, Mt 17.2. The degree of brilliance proportionate to that of beatitude, 1 Cor 15.41.

Agility: absence of effort, ease of movement: Roman Catechism, *ibid.*

S.T. Suppl. 84, 2, ad 2m: glorified bodies move not out of any need but to show off their power. Christ's apparitions exemplify this.

Subtlety: total subordination of the body to the soul. Spiritual body does not denote an airy or etherial body, but one fully filled with spirit, pneumati. Since, however, this subordination is already contained in the previous qualities, theologians generally explain it in terms of compenetration with other bodies.

These special endowments surpass the preternatural gifts granted to our first parents; they represent the fullness of Christ's redemption. Since theologians know very little about bodies, they ought to be cautious in explaining the intrinsic nature of these gifts; for it is very easy for them to utter absurdities, as evidenced by all the medieval speculations on this matter.

The bodies of the damned will be immortal, yet capable of suffering. For the reconciliation of these characteristics, see Suarez, *In 3*, disp. 50, sect. 5.

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The Dead Will Rise with the Same Body

DB 40, 347, 427, 429, 464, 531

Church Fathers: see above, on the bodily resurrection.

The Fathers were fully aware of the difficulties: bodies that were burned or dismembered and scattered, cannibalism and other ways by which matter can pass from one body to another. They solve these difficulties by appealing to God's omnipotence and omniscience.

Durandus solved the difficulties on the grounds that matter is pure potency, neither anything nor quantified nor of any particular quality, quite indeterminate, not this or that. He was preceded in this by Peter de Alverina, and followed by Billot and one or two others.

A contrary opinion was put forward by Segarra, *De identitate corporis mortalis et corporis resurgentis* (Madrid, 1929), who judged Durandus' theory to be temerarious. Of the thirty-five reviewers of Segarra's book, all agreed with its thesis, while five considered his judgement too severe. Against these Segarra defended himself in *Estudios Eclesiasticos* 10 (1931) 106-136.

For the development of St. Thomas' thought on the principle of individuation, see Roland-Gosselin, 'Le "De Ente et Essentia" de s. Thomas d'Aquin,' *Bibliothèque thomiste*, tom. 8 (1926) 104-126.

On the identity of body and matter, cf. C. Gent. IV, 81.

Arguments [objections]

The Fathers were aware of the difficulties; therefore we ought not remove them.
- But this is stupid.

The veneration of relics is not well founded if their matter does not belong to the body of that particular saint.

- But the argument from the practice of the Church is valid, since in fact Billot fails to explain [the identity] by his relation to the body.

It is not a question of what is possible according to some philosophical system, but of what will in fact happen according to the positive sources.

- According to the positive sources, there will be identity of body; but there is nothing in the sources about how this identity is obtained, whether generic (the principle of individuation) or specific (secondary causes); this is a matter for speculative theology. The Fathers posit the first cause (God's omniscience and omnipotence), and we are not bound to follow their philosophical principles (Platonism).

Briefly: If "to have one's own body" results from the actuation by the soul of individuated matter, we have a problem.

- Note that according to the common meaning of the words, one and the same man has his own body throughout his entire life, yet roughly every seven years there is a total change in its matter.

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Those who have risen from the dead will have the same body as they had during their life on earth. The explanation of this depends on what is meant by "to have the same body, one's own body."

Some theologians (Peter of Alvernia, Durandus, Billot) hold that "to have the same body" means the actuation of pure potency by the soul: there is no such thing as "this" or "that" pure potency since this would be a contradiction in terms; hence there is no problem

Others teach that "to have the same body" means the actuation of the matter by the soul; but matter is "this" or "that", and so there is a problem.

However, throughout one's lifetime the matter of one's body is entirely renewed every seven years; hence every seven years our own body is different; this is a difficulty for the second opinion.

On the other hand, the relics of the saints are venerated as members of the body of this or that particular saint, and it is asserted that this is not sufficiently accounted for by a relation of origin "from that saint."

The Fathers realized the difficulties in this regard; but that does not rule out a solution to these difficulties. Speculative theology exists, and it develops in the course of time.

Theologians for the most part reject the opinion of Durandus and Billot: it is temerarious to have recourse [to a solution] without totally sufficient grounds.

N.B. 1- matter = pure potency according to Aristotelian physics

*2- But according to the limitation of act by potency
-an act is such, limited by such a genus, species,
and individuality through potency
-act in itself denotes perfection*

The anomaly is not resolved.

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The General Judgement

DB 2, 6, 9, 14, 40, 54, 86, 228a (3028), 255, 287, 344, 422, 427, 429, 464, 530, 693, 994; it is an article of faith.

Christ often spoke about judgement and judgement day: Mt 7.22, 10.15, 11.22-24, 12.36, 41-43, 13.40 ff., 16.27, 24.25.

The apostles likewise: Acts 17.31, 24.25; Rom 2.16, 14.10; 1 Cor 3.13, 4.5; 2 Cor 5.10; 2 Tim 4.1; 2 Thes 2.5 ff.; 2 Pet 2.9; Jude 15; Rev 20.11 ff.

Church Fathers: R 74, 364, 396, 579, 694, 724, 964, 1172, 1456, 1768, 1880, 2140, 2376.

The judge will be Christ himself:

Mt 16.27, 25.32; Jn 5.22, 27, 30; Acts 10.42, 17.31; Rom 2.16, 14.10; 1 Cor 4.:3 f.; 2 Cor 5.10; 2 Tim 4.1.

Some saints also will be judges, Mt 19.28; 1 Cor 6.2-3. It is not clear who they will be or just how they will participate: St. Thomas, *In 4 Sent.*, d. 47, q. 1, a. 2, qc. 1, 2; Suarez, *disp. 57*, sec. 4; commentary on Mt, Cor.

All human beings will be judged: Mt 25.32, Rom 14.10, 2 Cor 5.10; Rev 20.12.

Even infants will be judged; those who have been baptized will come to judgement not for the sake of being examined but to be assigned their final destiny. St. Thomas says that non-baptized infants will also be present, not to be judged but to behold the glory of the Judge. Others hold that they will be judged in order that they may see that their final lot is just. [St Thomas,] *In 4*, d. 47, q. 2, a. 3, qc. 1, ad 3m; Suarez, d. 57, sect. 6.

The angels also will be judged: 1 Cor 6.3; 2 Pet 2.4; Jude 6; cf. Mt 8.29. St Thomas, *ibid.*, qc. 4, and *S.T. III*, 59, 6; Suarez, sect. 8.

Humans will be judged on the basis of their good and bad deeds: Mt 12.36, Rom 2.16, 1 Cor 3.13, 4.5, 2 Cor 5.10, Rev 20.11 ff.

Christ will come to this earth to judge: Mt 24.30, 25.31, Acts 1.11; 1 Thes 4.15 f. The place is not indicated.

The sentence will be either eternal life or eternal punishment, and this sentence will be carried out immediately.

Reasons for this judgement:

- as regards God, that his goodness, wisdom, and justice, which are often unclear to us in this life, may be manifested and acknowledged;
- as regards Christ, that he may be exalted before all those for whom he emptied himself [Phil 2.7], and may receive the reverence of all in a public triumph;
- as regards men, that the good and evil deeds of all may be brought to light and God's retributive justice may be clearly evident.

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Resurrection

Chiliasm [or Millenarianism]

Rev 20, particularly vv. 5, 7, 14, 15.

On account of this text, during the first centuries some taught that first only the just would rise at the second coming of Christ and that then Christ would reign gloriously on earth for a thousand [Gk. *chilioi*] years. At the end of this millennium the devil would rise up against Christ but be vanquished, and this would be followed by the resurrection of the wicked and the general judgement.

Thus Cerinthus, Papias, Irenaeus, Justin *who said that not all Christians hold this opinion*, Tertullian, Nepos, Coracius, Methodius, Lactantius, Victorinus of Petavio; so also "apostolics" in the middle ages, and later among the Mennonites, Melchiorites, Anabaptists, Baptists, Adventists, Mormons.

- 1- It is certain that the resurrected do not engage in deeds of the flesh: Mt 22.30, 1 Cor 15.50.
- 2- Nor is there any foundation in Scripture for this thousand-year delay. Mt 24.14 ff. gives no indication of any interval between resurrection and the judgement; so also Jn 5.28 f. Jn 6.39, 54 and 12:48: "resurrection" and "judgement" will be on the last day; cf. 1 Cor 15.52. (But 2 Pet 3.8, one day is like a thousand years).
- 3- Whatever may be said about the interpretation of Rev 20, these points are certain:
Verse 14: the first resurrection is opposed to the second death; but the second death is damnation; therefore the first resurrection is not the union of body and soul, but the attainment of eternal life.

There is no indication whatever that the Blessed are going to reign with Christ precisely on this earth, or that such a reign will last a thousand years after the Second Coming. As for the prophets, what they say about the future state of felicity is to be interpreted figuratively, not literally.

Millenarianism

- R 260-2 Irenaeus, marvellous grapes, 261; *see* 263 [below]
- 338 Tertullian
- 647 Lactantius, very good description
- 658 Eusebius, all due to Papias who was weak-headed
- 1407 Jerome, does not believe it, but does not condemn it because held by many holy men
- 1521 Augustine holds it
- 1769 Augustine, "I myself once held it"
- 2226 Gennadius lists those who held it and rejects it; cf. 2222
- 263 Irenaeus makes friendly beasts mere figure
- 2154 Theodoretus rejects it flatly
- 2222 Gennadius rejects it flatly

End of English Translation of Archive Document A48

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