LIFE AFTER DEATH, PART II

Question 88. The general judgment, as to the time and place at which it will be

[Will there be a general judgment?](http://www.newadvent.org/summa/5088.htm#article1)

[As regards the debate, will it be conducted by word of mouth?](http://www.newadvent.org/summa/5088.htm#article2)

[Will it take place at an unknown time?](http://www.newadvent.org/summa/5088.htm#article3)

[Will it take place in the valley of Josaphat?](http://www.newadvent.org/summa/5088.htm#article4)

Article 1. Whether there will be a general judgment?

I answer that, Just as operation refers to the beginning wherefrom things receive their being, so judgment belongs to the term, wherein they are brought to their end. Now we distinguish a twofold operation in [God](http://www.newadvent.org/cathen/06608a.htm). One is that whereby He first gave things their being, by fashioning their [nature](http://www.newadvent.org/cathen/10715a.htm) and by establishing the distinctions which contribute to the perfection thereof: from this work [God](http://www.newadvent.org/cathen/06608a.htm) is stated to have rested ([Genesis 2:2](http://www.newadvent.org/bible/gen002.htm#verse2)). His other operation is that whereby He works in governing creatures; and of this it is written ([John 5:17](http://www.newadvent.org/bible/joh005.htm#verse17)): "My Father worketh until now; and I work." Hence we distinguish in Him a twofold judgment, but in the reverse order. One corresponds to the work of governance which cannot be without judgment: and by this judgment each one is judged individually according to his works, not only as adapted to himself, but also as adapted to the government of the [universe](http://www.newadvent.org/cathen/15183a.htm). Hence one [man's](http://www.newadvent.org/cathen/09580c.htm) reward is delayed for the [good](http://www.newadvent.org/cathen/06636b.htm) of others ([Hebrews 11:13-40](http://www.newadvent.org/bible/heb011.htm#verse13)), and the punishment of one conduces to the profit of another. Consequently it is [necessary](http://www.newadvent.org/cathen/10733a.htm) that there should be another, and that a [general judgment](http://www.newadvent.org/cathen/08552a.htm) corresponding on the other hand with the first formation of things in being, in order that, to wit, just as then all things proceeded immediately from [God](http://www.newadvent.org/cathen/06608a.htm), so at length the world will receive its ultimate complement, by each one receiving finally his own personal due. Hence at this judgment the Divine [justice](http://www.newadvent.org/cathen/08571c.htm) will be made manifest in all things, whereas now it remains hidden, for as much as at times some [persons](http://www.newadvent.org/cathen/11726a.htm) are dealt with for the profit of others, otherwise than their manifest works would seem to require. For this same reason there will then be a general separation of the [good](http://www.newadvent.org/cathen/06636b.htm) from the [wicked](http://www.newadvent.org/cathen/05649a.htm), because there will be no further motive for the [good](http://www.newadvent.org/cathen/06636b.htm) to profit by the [wicked](http://www.newadvent.org/cathen/05649a.htm), or the [wicked](http://www.newadvent.org/cathen/05649a.htm) by the [good](http://www.newadvent.org/cathen/06636b.htm): for the sake of which profit the [good](http://www.newadvent.org/cathen/06636b.htm) are meanwhile mingled with the [wicked](http://www.newadvent.org/cathen/05649a.htm), so long as this state of life is governed by [Divine providence](http://www.newadvent.org/cathen/12510a.htm).

Article 2. Whether the judgment will take place by word of mouth?

I answer that, It is not possible to come to any certain conclusion about the [truth](http://www.newadvent.org/cathen/15073a.htm) of this question. It is, however, the more probable opinion that the whole of this judgment, whether as regards the inquiry, or as regards the accusation of the [wicked](http://www.newadvent.org/cathen/05649a.htm) and the approval of the [good](http://www.newadvent.org/cathen/06636b.htm) or again as regards the sentence on both, will take place [mentally](http://www.newadvent.org/cathen/10321a.htm). For if the [deeds](http://www.newadvent.org/cathen/01115a.htm) of each [individual](http://www.newadvent.org/cathen/07762a.htm) were to be related by word of mouth, this would require an inconceivable length of [time](http://www.newadvent.org/cathen/14726a.htm). Thus [Augustine](http://www.newadvent.org/cathen/02084a.htm) says (De Civ. Dei xx) that "if we suppose the book, from the pages of which all will be judged according to [Apocalypse 20](http://www.newadvent.org/bible/rev020.htm), to be a material book, who will be able to conceive its size and length? or the length of time required for the reading of a book that contains the entire life of every [individual](http://www.newadvent.org/cathen/07762a.htm)?" Nor is less time requisite for telling by word of mouth the [deeds](http://www.newadvent.org/cathen/01115a.htm) of each [individual](http://www.newadvent.org/cathen/07762a.htm), than for reading them if they were written in a material book. Hence, probably we should understand that the details set forth in [Matthew 25](http://www.newadvent.org/bible/mat025.htm) will be fulfilled not by word of mouth but [mentally](http://www.newadvent.org/cathen/10321a.htm).

Article 3. Whether the time of the future judgment is unknown?

I answer that, [God](http://www.newadvent.org/cathen/06608a.htm) is the [cause](http://www.newadvent.org/cathen/03459a.htm) of things by His [knowledge](http://www.newadvent.org/cathen/08673a.htm) [Cf. I, 14, 8]. Now He communicates both these things to His creatures, since He both endows some with the power of action on others whereof they are the [cause](http://www.newadvent.org/cathen/03459a.htm), and bestows on some the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of things. But in both cases He reserves something to Himself, for He operates certain things wherein no creature co-operates with Him, and again He [knows](http://www.newadvent.org/cathen/08673a.htm) certain things which are unknown to any mere creature. Now this should apply to none more than to those things which are subject to the Divine power alone, and in which no creature co-operates with Him. Such is the end of the world when the [day of judgment](http://www.newadvent.org/cathen/08552a.htm) will come. For the world will come to an end by no [created](http://www.newadvent.org/cathen/04470a.htm) [cause](http://www.newadvent.org/cathen/03459a.htm), even as it derived its [existence](http://www.newadvent.org/cathen/05543b.htm) immediately from [God](http://www.newadvent.org/cathen/06608a.htm). Wherefore the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of the end of the world is fittingly reserved to [God](http://www.newadvent.org/cathen/06608a.htm). Indeed [our Lord](http://www.newadvent.org/cathen/08374c.htm) seems to assign this very reason when He said ([Acts 1:7](http://www.newadvent.org/bible/act001.htm#verse7)): "It is not for you to [know](http://www.newadvent.org/cathen/08673a.htm) the times or moments which the Father hath put in His own power," as though He were to say, "which are reserved to His power alone."

Article 4. Whether the judgment will take place in the valley of Josaphat?

I answer that, We cannot [know](http://www.newadvent.org/cathen/08673a.htm) with any great [certainty](http://www.newadvent.org/cathen/03539b.htm) the manner in which this judgment will take place, nor how men will gather together to the place of judgment; but it may be gathered from [Scripture](http://www.newadvent.org/cathen/13635b.htm) that in all probability He will descend in the neighborhood of [Mount Olivet](http://www.newadvent.org/cathen/11244b.htm), even as He [ascended](http://www.newadvent.org/cathen/01767a.htm) from there, so as to show that He who descends is the same as He who [ascended](http://www.newadvent.org/cathen/01767a.htm).

Question 89. Those who will judge and those who will be judged at the general judgment

[Will any men judge together with Christ?](http://www.newadvent.org/summa/5089.htm#article1)

[Does the judicial power correspond to voluntary poverty?](http://www.newadvent.org/summa/5089.htm#article2)

[Will the angels also judge?](http://www.newadvent.org/summa/5089.htm#article3)

[Will the demons carry out the Judge's sentence on the damned?](http://www.newadvent.org/summa/5089.htm#article4)

[Will all men come up for judgment?](http://www.newadvent.org/summa/5089.htm#article5)

[Will any of the good be judged?](http://www.newadvent.org/summa/5089.htm#article6)

[Will any of the wicked be judged?](http://www.newadvent.org/summa/5089.htm#article7)

[Will the angels also be judged?](http://www.newadvent.org/summa/5089.htm#article8)

Article 1. Whether any men will judge together with Christ?

I answer that, To judge has several significations. First it is used [causally](http://www.newadvent.org/cathen/03459a.htm) as it were, when we say it of that which proves that some [person](http://www.newadvent.org/cathen/11726a.htm) ought to be judged. In this sense the expression is used of certain people in comparison, in so far as some are shown to be deserving of judgment through being compared with others: for instance ([Matthew 12:41](http://www.newadvent.org/bible/mat012.htm#verse41)): "The men of Nineve shall rise in judgment with this generation, and shall condemn it." To rise in judgment thus is common to the [good](http://www.newadvent.org/cathen/06636b.htm) and the [wicked](http://www.newadvent.org/cathen/05649a.htm). Secondly, the expression "to judge" is used equivalently, so to say; for consent to an action is considered equivalent to doing it. Wherefore those who will consent with [Christ](http://www.newadvent.org/cathen/08374c.htm) the Judge, by approving His sentence, will be said to judge. In this sense it will belong to all the [elect](http://www.newadvent.org/cathen/05374a.htm) to judge: wherefore it is written ([Wisdom 3:7-8](http://www.newadvent.org/bible/wis003.htm#verse7)): "The just . . . shall judge [nations](http://www.newadvent.org/cathen/06422a.htm)." Thirdly, a [person](http://www.newadvent.org/cathen/11726a.htm) is said to judge assessorially and by similitude, because he is like the judge in that his seat\* is raised above the others: and thus assessors are said to judge. [An "assessor" is one who "sits by" the judge.] Some say that the perfect to whom judiciary power is promised ([Matthew 19:28](http://www.newadvent.org/bible/mat019.htm#verse28)) will judge in this sense, namely that they will be raised to the dignity of assessors, because they will appear above others at the judgment, and go forth "to meet [Christ](http://www.newadvent.org/cathen/08374c.htm), into the air." But this apparently does not suffice for the fulfilment of [our Lord's](http://www.newadvent.org/cathen/08374c.htm) promise ([Matthew 19:28](http://www.newadvent.org/bible/mat019.htm#verse28)): "You shall sit . . . judging," for He would seem to make "judging" something additional to "sitting." Hence there is a fourth way of judging, which will be competent to perfect men as containing the decrees of Divine [justice](http://www.newadvent.org/cathen/08571c.htm) according to which men will be judged: thus a book containing the [law](http://www.newadvent.org/cathen/09053a.htm) might be said to judge: wherefore it is written ([Apocalypse 20:12](http://www.newadvent.org/bible/rev020.htm#verse12)): "(Judgment took her seat\*) and the books were opened." [The words in brackets are not in the [Vulgate](http://www.newadvent.org/cathen/15515b.htm). [Apocalypse 20:4](http://www.newadvent.org/bible/rev020.htm#verse4) we find: "I saw seats, and they sat upon them and judgment was given to them."] [Richard of St. Victor](http://www.newadvent.org/cathen/13045c.htm) expounds this judging in this way (De judic. potest.), wherefore he says: "Those who persevere in Divine [contemplation](http://www.newadvent.org/cathen/04324b.htm), who read every day the book of wisdom, transcribe, so to speak, in their hearts whatever they grasp by their clear insight of the [truth](http://www.newadvent.org/cathen/15073a.htm)"; and further on: "What else are the hearts of those who judge, divinely instructed in all [truth](http://www.newadvent.org/cathen/15073a.htm), but a [codex](http://www.newadvent.org/cathen/04080b.htm) of the [law](http://www.newadvent.org/cathen/09053a.htm)?" Since, however, judging denotes an action exercised on another [person](http://www.newadvent.org/cathen/11726a.htm), it follows that, properly speaking, he is said to judge who pronounces judgment on another. But this happens in two ways. First, by his own authority: and this belongs to the one who has dominion and power over others, and to whose ruling those who are judged are subject, wherefore it belongs to him to pass judgment on them. In this sense to judge belongs to [God](http://www.newadvent.org/cathen/06608a.htm) alone. Secondly, to judge is to acquaint others of the sentence delivered by another's authority, that is to announce the verdict already given. In this way perfect men will judge, because they will lead others to the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of Divine [justice](http://www.newadvent.org/cathen/08571c.htm), that these may [know](http://www.newadvent.org/cathen/08673a.htm) what is due to them on account of their [merits](http://www.newadvent.org/cathen/10202b.htm): so that this very [revelation](http://www.newadvent.org/cathen/13001a.htm) of [justice](http://www.newadvent.org/cathen/08571c.htm) is called judgment. Hence [Richard of St. Victor](http://www.newadvent.org/cathen/13045c.htm) says (De judic. potest.) that for "the judges to open the books of their decree in the presence of those who are to be judged signifies that they open their hearts to the gaze of all those who are below them, and that they reveal their [knowledge](http://www.newadvent.org/cathen/08673a.htm) in whatever pertains to the judgment."

Article 2. Whether the judicial power corresponds to voluntary poverty?

I answer that, The judicial power is due especially to [poverty](http://www.newadvent.org/cathen/12324a.htm) on three counts. First, by reason of congruity, since [voluntary](http://www.newadvent.org/cathen/15506a.htm) [poverty](http://www.newadvent.org/cathen/12324a.htm) belongs to those who despise all the things of the world and cleave to [Christ](http://www.newadvent.org/cathen/08374c.htm) alone. Consequently there is nothing in them to turn away their judgment from [justice](http://www.newadvent.org/cathen/08571c.htm), so that they are rendered competent to be judges as [loving](http://www.newadvent.org/cathen/09397a.htm) the [truth](http://www.newadvent.org/cathen/15073a.htm) of [justice](http://www.newadvent.org/cathen/08571c.htm) above all things. Secondly, by reason of [merit](http://www.newadvent.org/cathen/10202b.htm), since exaltation corresponds by way of [merit](http://www.newadvent.org/cathen/10202b.htm) to [humility](http://www.newadvent.org/cathen/07543b.htm). Now of all the things that make [man](http://www.newadvent.org/cathen/09580c.htm) contemptible in this world [humility](http://www.newadvent.org/cathen/07543b.htm) is the chief: and for this reason the excellence of judicial power is promised to the [poor](http://www.newadvent.org/cathen/12327a.htm), so that he who [humbles](http://www.newadvent.org/cathen/07543b.htm) himself for [Christ's](http://www.newadvent.org/cathen/08374c.htm) sake shall be exalted. Thirdly, because [poverty](http://www.newadvent.org/cathen/12324a.htm) disposes a man to the aforesaid manner of judging. For the reason why one of the [saints](http://www.newadvent.org/cathen/04171a.htm) will be said to judge as stated above [Cf. 1], is that he will have the heart instructed in all Divine [truth](http://www.newadvent.org/cathen/15073a.htm) which he will be thus able to make [known](http://www.newadvent.org/cathen/08673a.htm) to others. Now in the advancement to perfection, the first thing that occurs to be renounced is external [wealth](http://www.newadvent.org/cathen/15571a.htm), because this is the last thing of all to be acquired. And that which is last in the order of generation is the first in the order of destruction: wherefore among the [beatitudes](http://www.newadvent.org/cathen/02371a.htm) whereby we advance to perfection, the first place is given to [poverty](http://www.newadvent.org/cathen/12324a.htm). Thus judicial power corresponds to [poverty](http://www.newadvent.org/cathen/12324a.htm), in so far as this is the disposition to the aforesaid perfection. Hence also it is that this same power is not promised to all who are [voluntarily](http://www.newadvent.org/cathen/15506a.htm) poor, but to those who leave all and follow [Christ](http://www.newadvent.org/cathen/08374c.htm) in accordance with the perfection of life.

Article 3. Whether the angels will judge?

I answer that, The judge's assessors must be conformed to the judge. Now judgment is ascribed to the [Son of man](http://www.newadvent.org/cathen/14144a.htm) because He will appear to all, both [good](http://www.newadvent.org/cathen/06636b.htm) and [wicked](http://www.newadvent.org/cathen/05649a.htm), in His [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm), although the whole [Trinity](http://www.newadvent.org/cathen/15047a.htm) will judge by authority. Consequently it behooves also the Judge's assessors to have the [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm), so as to be visible to all, both [good](http://www.newadvent.org/cathen/06636b.htm) and [wicked](http://www.newadvent.org/cathen/05649a.htm). Hence it is not fitting for the [angels](http://www.newadvent.org/cathen/01476d.htm) to judge, although in a certain sense we may say that the [angels](http://www.newadvent.org/cathen/01476d.htm) will judge, namely by approving the sentence [Cf. 1].

Article 4. Whether the demons will carry out the sentence of the Judge on the damned?

I answer that, The [Master](http://www.newadvent.org/cathen/11768d.htm) in the text of Sentent. iv, D, 47 mentions two opinions on this question, both of which seem consistent with Divine [justice](http://www.newadvent.org/cathen/08571c.htm), because it is just for [man](http://www.newadvent.org/cathen/09580c.htm) to be subjected to the [devil](http://www.newadvent.org/cathen/04764a.htm) for having [sinned](http://www.newadvent.org/cathen/14004b.htm), and yet it is [unjust](http://www.newadvent.org/cathen/08010c.htm) for the [demon](http://www.newadvent.org/cathen/04710a.htm) to be over him. Accordingly the opinion which holds that after the [judgment day](http://www.newadvent.org/cathen/08552a.htm) the [demons](http://www.newadvent.org/cathen/04710a.htm) will not be placed over men to punish them, regards the order of Divine [justice](http://www.newadvent.org/cathen/08571c.htm) on the part of the [demons](http://www.newadvent.org/cathen/04710a.htm) punishing; while the contrary opinion regards the order of Divine [justice](http://www.newadvent.org/cathen/08571c.htm) on the part of the men punished.

Which of these opinions is nearer the [truth](http://www.newadvent.org/cathen/15073a.htm) we cannot [know](http://www.newadvent.org/cathen/08673a.htm) for certain. Yet I think it truer to say that just as, among the saved, order will be observed so that some will be enlightened and perfected by others (because all the orders of the heavenly hierarchies will continue for ever) [Cf. I, 108, 7,8], so, too, will order be observed in punishments, men being punished by [demons](http://www.newadvent.org/cathen/04710a.htm), lest the Divine order, whereby the [angels](http://www.newadvent.org/cathen/01476d.htm) are placed between the [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) and the Divine, be entirely set aside. Wherefore just as the Divine illuminations are conveyed to [men](http://www.newadvent.org/cathen/09580c.htm) by the [good](http://www.newadvent.org/cathen/06636b.htm) [angels](http://www.newadvent.org/cathen/01476d.htm), so too the [demons](http://www.newadvent.org/cathen/04710a.htm) execute the Divine [justice](http://www.newadvent.org/cathen/08571c.htm) on the [wicked](http://www.newadvent.org/cathen/05649a.htm). Nor does this in any way diminish the punishment of the [demons](http://www.newadvent.org/cathen/04710a.htm), since even in torturing others they are themselves tortured, because then the fellowship of the unhappy will not lessen but will increase unhappiness.

Article 5. Whether all men will be present at the judgment?

I answer that, The judicial power was bestowed on [Christ](http://www.newadvent.org/cathen/08374c.htm) as [man](http://www.newadvent.org/cathen/09580c.htm), in reward for the [humility](http://www.newadvent.org/cathen/07543b.htm) which He showed forth in His [passion](http://www.newadvent.org/cathen/11527b.htm). Now in His [passion](http://www.newadvent.org/cathen/11527b.htm) He shed His blood for all in point of sufficiency, although through meeting with an obstacle in some, it had not its effect in all. Therefore it is fitting that all men should assemble at the judgment, to see His exaltation in His [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm), in respect of which "He was appointed by [God](http://www.newadvent.org/cathen/06608a.htm) to be judge of the living and of the dead."

Article 6. Whether the good will be judged at the judgment?

I answer that, The judgment comprises two things, namely the discussion of [merits](http://www.newadvent.org/cathen/10202b.htm) and the payment of rewards. As regards the payment of rewards, all will be judged, even the [good](http://www.newadvent.org/cathen/06636b.htm), since the Divine sentence will appoint to each one the reward corresponding to his [merit](http://www.newadvent.org/cathen/10202b.htm). But there is no discussion of [merits](http://www.newadvent.org/cathen/10202b.htm) save where [good](http://www.newadvent.org/cathen/06636b.htm) and [evil](http://www.newadvent.org/cathen/05649a.htm) [merits](http://www.newadvent.org/cathen/10202b.htm) are mingled together. Now those who build on the foundation of [faith](http://www.newadvent.org/cathen/05752c.htm), "gold, silver, and precious stones" ([1 Corinthians 3:12](http://www.newadvent.org/bible/1co003.htm#verse12)), by devoting themselves wholly to the Divine service, and who have no notable admixture of [evil](http://www.newadvent.org/cathen/05649a.htm) [merit](http://www.newadvent.org/cathen/10202b.htm), are not subjected to a discussion of their [merits](http://www.newadvent.org/cathen/10202b.htm). Such are those who have entirely renounced the things of the world and are solicitously thoughtful of the things that are of [God](http://www.newadvent.org/cathen/06608a.htm): wherefore they will be saved but will not be judged. Others, however, build on the foundation of [faith](http://www.newadvent.org/cathen/05752c.htm), wood, hay, stubble [Cf. I-II, 89, 2]; they, in fact, love worldly things and are busy about earthly concerns, yet so as to prefer nothing to [Christ](http://www.newadvent.org/cathen/08374c.htm), but strive to redeem their [sins](http://www.newadvent.org/cathen/14004b.htm) with [alms](http://www.newadvent.org/cathen/01328f.htm), and these have an admixture of [good](http://www.newadvent.org/cathen/06636b.htm) with [evil](http://www.newadvent.org/cathen/05649a.htm) [merits](http://www.newadvent.org/cathen/10202b.htm). Hence they are subjected to a discussion of their [merits](http://www.newadvent.org/cathen/10202b.htm), and consequently in this account will be judged, and yet they will be saved.

Article 7. Whether the wicked will be judged?

I answer that, The judgment as regards the sentencing to punishment for [sin](http://www.newadvent.org/cathen/14004b.htm) concerns all the [wicked](http://www.newadvent.org/cathen/05649a.htm). whereas the judgment as regards the discussion of [merits](http://www.newadvent.org/cathen/10202b.htm) concerns only believers. Because in unbelievers the foundation of [faith](http://www.newadvent.org/cathen/05752c.htm) is lacking, without which all subsequent works are deprived of the perfection of a right [intention](http://www.newadvent.org/cathen/08069b.htm), so that in them there is no admixture of [good](http://www.newadvent.org/cathen/06636b.htm) and [evil](http://www.newadvent.org/cathen/05649a.htm) works or [merits](http://www.newadvent.org/cathen/10202b.htm) requiring discussion. But believers in whom the foundation of [faith](http://www.newadvent.org/cathen/05752c.htm) remains, have at least a praiseworthy act of [faith](http://www.newadvent.org/cathen/05752c.htm), which though it is not [meritorious](http://www.newadvent.org/cathen/10202b.htm) without [charity](http://www.newadvent.org/cathen/09397a.htm), yet is in itself directed to [merit](http://www.newadvent.org/cathen/10202b.htm), and consequently they will be subjected to the discussion of [merits](http://www.newadvent.org/cathen/10202b.htm). Consequently, believers who were at least counted as citizens of the [City of God](http://www.newadvent.org/cathen/07170a.htm) will be judged as citizens, and sentence of death will not be passed on them without a discussion of their [merits](http://www.newadvent.org/cathen/10202b.htm); whereas unbelievers will be condemned as foes, who are wont among men to be exterminated without their [merits](http://www.newadvent.org/cathen/10202b.htm) being discussed.

Article 8. Whether at the coming judgment the angels will be judged?

I answer that, The judgment of discussion nowise concerns either the [good](http://www.newadvent.org/cathen/06636b.htm) or the [wicked](http://www.newadvent.org/cathen/05649a.htm) [angels](http://www.newadvent.org/cathen/01476d.htm), since neither is any [evil](http://www.newadvent.org/cathen/05649a.htm) to be found in the [good](http://www.newadvent.org/cathen/06636b.htm) [angels](http://www.newadvent.org/cathen/01476d.htm), nor is any [good](http://www.newadvent.org/cathen/06636b.htm) liable to judgment to be found in the [wicked](http://www.newadvent.org/cathen/05649a.htm) [angels](http://www.newadvent.org/cathen/01476d.htm). But if we speak of the judgment of retribution, we must distinguish a twofold retribution. One corresponds to the [angels](http://www.newadvent.org/cathen/01476d.htm)' personal [merits](http://www.newadvent.org/cathen/10202b.htm) and was made to both from the beginning when some were raised to bliss, and others plunged into the depths of woe. The other corresponds to the [merits](http://www.newadvent.org/cathen/10202b.htm), [good](http://www.newadvent.org/cathen/06636b.htm) or [evil](http://www.newadvent.org/cathen/05649a.htm), procured through the [angels](http://www.newadvent.org/cathen/01476d.htm), and this retribution will be made in the judgment to come, because the [good](http://www.newadvent.org/cathen/06636b.htm) [angels](http://www.newadvent.org/cathen/01476d.htm) will have an increased [joy](http://www.newadvent.org/cathen/07131b.htm) in the [salvation](http://www.newadvent.org/cathen/13407a.htm) of those whom they have prompted to [deeds](http://www.newadvent.org/cathen/01115a.htm) of [merit](http://www.newadvent.org/cathen/10202b.htm), while the [wicked](http://www.newadvent.org/cathen/05649a.htm) will have an increase of torment through the manifold downfall of those whom they have incited to [evil](http://www.newadvent.org/cathen/05649a.htm) [deeds](http://www.newadvent.org/cathen/01115a.htm). Consequently the judgment will not regard the [angels](http://www.newadvent.org/cathen/01476d.htm) directly, neither as judging nor as judged, but only men; but it will regard the [angels](http://www.newadvent.org/cathen/01476d.htm) indirectly somewhat, in so far as they were concerned in men's [deeds](http://www.newadvent.org/cathen/01115a.htm).

Question 90. The form of the judge in coming to the judgment

[Will Christ judge under the form of His humanity?](http://www.newadvent.org/summa/5090.htm#article1)

[Will He appear under the form of His glorified humanity?](http://www.newadvent.org/summa/5090.htm#article2)

[Can His Godhead be seen without joy?](http://www.newadvent.org/summa/5090.htm#article3)

Article 1. Whether Christ will judge under the form of His humanity?

I answer that, Judgment requires a certain authority in the judge. Wherefore it is written ([Romans 14:4](http://www.newadvent.org/bible/rom014.htm#verse4)): "Who art thou that judgest another [man's](http://www.newadvent.org/cathen/09580c.htm) servant?" Hence it is becoming that [Christ](http://www.newadvent.org/cathen/08374c.htm) should judge in respect of His having authority over men to whom chiefly the [last judgment](http://www.newadvent.org/cathen/08552a.htm) will be directed. Now He is [our Lord](http://www.newadvent.org/cathen/08374c.htm), not only by reason of the [Creation](http://www.newadvent.org/cathen/04470a.htm), since "the Lord He is [God](http://www.newadvent.org/cathen/06608a.htm), He made us and not we ourselves" ([Psalm 99:3](http://www.newadvent.org/bible/psa099.htm#verse3)), but also by reason of the [Redemption](http://www.newadvent.org/cathen/12677d.htm), which pertains to Him in respect of His [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm). Wherefore "to this end [Christ](http://www.newadvent.org/cathen/08374c.htm) died and rose again, that He might be [Lord](http://www.newadvent.org/cathen/06608a.htm) both of the dead and of the living" ([Romans 14:9](http://www.newadvent.org/bible/rom014.htm#verse9)). But the goods of the [Creation](http://www.newadvent.org/cathen/04470a.htm) would not suffice us to obtain the reward of [eternal life](http://www.newadvent.org/cathen/07170a.htm), without the addition of the boon of the [Redemption](http://www.newadvent.org/cathen/12677d.htm), on account of the obstacle accruing to [created](http://www.newadvent.org/cathen/04470a.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) through the [sin](http://www.newadvent.org/cathen/14004b.htm) of our [first parent](http://www.newadvent.org/cathen/01129a.htm). Hence, since the [last judgment](http://www.newadvent.org/cathen/08552a.htm) is directed to the admission of some to the kingdom, and the exclusion of others therefrom, it is becoming that [Christ](http://www.newadvent.org/cathen/08374c.htm) should preside at that judgment under the form of His [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm), since it is by favor of that same [nature's](http://www.newadvent.org/cathen/10715a.htm) [Redemption](http://www.newadvent.org/cathen/12677d.htm) that [man](http://www.newadvent.org/cathen/09580c.htm) is admitted to the kingdom. In this sense it is stated ([Acts 10:42](http://www.newadvent.org/bible/act010.htm#verse42)) that "He . . . was appointed by [God](http://www.newadvent.org/cathen/06608a.htm) to be Judge of the living and of the dead." And forasmuch as by [redeeming](http://www.newadvent.org/cathen/12677d.htm) [mankind](http://www.newadvent.org/cathen/09580c.htm) He restored not only [man](http://www.newadvent.org/cathen/09580c.htm) but all creatures without exception--inasmuch as all creatures are bettered through [man's](http://www.newadvent.org/cathen/09580c.htm) restoration, according to [Colossians 1:20](http://www.newadvent.org/bible/col001.htm#verse20), "Making peace through the blood of His [cross](http://www.newadvent.org/cathen/04529a.htm), both as to things on earth, and the things that are in [heaven](http://www.newadvent.org/cathen/07170a.htm)"--it follows that through His [Passion](http://www.newadvent.org/cathen/11527b.htm) [Christ](http://www.newadvent.org/cathen/08374c.htm) [merited](http://www.newadvent.org/cathen/10202b.htm) lordship and judicial power not over [man](http://www.newadvent.org/cathen/09580c.htm) alone, but over all creatures, according to [Matthew 28:18](http://www.newadvent.org/bible/mat028.htm#verse18), "All power is given to Me, in [heaven](http://www.newadvent.org/cathen/07170a.htm) and in earth" [Cf. III, 59].

Article 2. Whether at the judgment Christ will appear in His glorified humanity?

I answer that, [Christ](http://www.newadvent.org/cathen/08374c.htm) is called the mediator of [God](http://www.newadvent.org/cathen/06608a.htm) and men ([1 Timothy 2:5](http://www.newadvent.org/bible/1ti002.htm#verse5)) inasmuch as He satisfies for men and intercedes for them to the Father, and confers on men things which belong to the Father, according to [John 17:22](http://www.newadvent.org/bible/joh017.htm#verse22), "The [glory](http://www.newadvent.org/cathen/06585a.htm) which Thou hast given Me, I have given to them." Accordingly then both these things belong to Him in that He communicates with both extremes: for in that He communicates with men, He takes their part with the Father, and in that He communicates with the Father, He bestows the Father's [gifts](http://www.newadvent.org/cathen/06553a.htm) on men. Since then at His first coming He came in order to make satisfaction for us to the Father, He came in the form of our weakness. But since at His second coming He will come in order to execute the Father's [justice](http://www.newadvent.org/cathen/08571c.htm) on men, He will have to show forth His [glory](http://www.newadvent.org/cathen/06585a.htm) which is in Him by reason of His communication with the Father: and therefore He will appear in the form of [glory](http://www.newadvent.org/cathen/06585a.htm).

Article 3. Whether the Godhead can be seen by the wicked without joy?

I answer that, In every object of [appetite](http://www.newadvent.org/cathen/01656a.htm) or of pleasure two things may be considered, namely the thing which is desired or which gives pleasure, and the aspect of appetibility or pleasurableness in that thing. Now according to [Boethius](http://www.newadvent.org/cathen/02610b.htm) (De Hebdom.) that which is can have something besides what it is, but 'being' itself has no admixture of aught else beside itself. Hence that which is desirable or pleasant can have an admixture of something rendering it undesirable or unpleasant; but the very aspect of pleasurableness has not and cannot have anything mixed with it rendering it unpleasant or undesirable. Now it is possible for things that are pleasurable, by participation of [goodness](http://www.newadvent.org/cathen/06636b.htm) which is the aspect of appetibility or pleasurableness, not to give pleasure when they are apprehended, but it is impossible for that which is [good](http://www.newadvent.org/cathen/06636b.htm) by its [essence](http://www.newadvent.org/cathen/05543b.htm) not to give pleasure when it is apprehended. Therefore since [God](http://www.newadvent.org/cathen/06608a.htm) is [essentially](http://www.newadvent.org/cathen/05543b.htm) His own [goodness](http://www.newadvent.org/cathen/06636b.htm), it is impossible for the Godhead to be seen without [joy](http://www.newadvent.org/cathen/07131b.htm).

Question 91. The quality of the world after the judgment

[Will there be a renewal of the world?](http://www.newadvent.org/summa/5091.htm#article1)

[Will the movement of the heavenly bodies cease?](http://www.newadvent.org/summa/5091.htm#article2)

[Will the heavenly bodies be more brilliant?](http://www.newadvent.org/summa/5091.htm#article3)

[Will the elements receive an additional clarity?](http://www.newadvent.org/summa/5091.htm#article4)

[Will the animals and plants remain?](http://www.newadvent.org/summa/5091.htm#article5)

Article 1. Whether the world will be renewed?

I answer that, We [believe](http://www.newadvent.org/cathen/02408b.htm) all corporeal things to have been made for [man's](http://www.newadvent.org/cathen/09580c.htm) sake, wherefore all things are stated to be subject to him [[Psalm 8:5](http://www.newadvent.org/bible/psa008.htm#verse5), seqq.]. Now they serve [man](http://www.newadvent.org/cathen/09580c.htm) in two ways, first, as sustenance to his bodily life, secondly, as helping him to [know](http://www.newadvent.org/cathen/08673a.htm) [God](http://www.newadvent.org/cathen/06608a.htm), inasmuch as [man](http://www.newadvent.org/cathen/09580c.htm) sees the invisible things of [God](http://www.newadvent.org/cathen/06608a.htm) by the things that are made ([Romans 1:20](http://www.newadvent.org/bible/rom001.htm#verse20)). Accordingly glorified [man](http://www.newadvent.org/cathen/09580c.htm) will nowise need creatures to render him the first of these services, since his body will be altogether incorruptible, the Divine power effecting this through the [soul](http://www.newadvent.org/cathen/14153a.htm) which it will glorify immediately. Again [man](http://www.newadvent.org/cathen/09580c.htm) will not need the second service as to [intellective](http://www.newadvent.org/cathen/08066a.htm) [knowledge](http://www.newadvent.org/cathen/08673a.htm), since by that [knowledge](http://www.newadvent.org/cathen/08673a.htm) he will see [God](http://www.newadvent.org/cathen/06608a.htm) immediately in His [essence](http://www.newadvent.org/cathen/05543b.htm). The carnal eye, however, will be unable to attain to this vision of the Essence; wherefore that it may be fittingly comforted in the [vision of God](http://www.newadvent.org/cathen/02364a.htm), it will see the Godhead in Its corporeal effects, wherein manifest [proofs](http://www.newadvent.org/cathen/12454c.htm) of the Divine majesty will appear, especially in [Christ's](http://www.newadvent.org/cathen/08374c.htm) flesh, and secondarily in the bodies of the blessed, and afterwards in all other bodies. Hence those bodies also will need to receive a greater inflow from the Divine [goodness](http://www.newadvent.org/cathen/06636b.htm) than now, not indeed so as to change their [species](http://www.newadvent.org/cathen/14210a.htm), but so as to add a certain perfection of [glory](http://www.newadvent.org/cathen/06585a.htm): and such will be the renewal of the world. Wherefore at the one same time, the world will be renewed, and [man](http://www.newadvent.org/cathen/09580c.htm) will be glorified.

Article 2. Whether the movement of the heavenly bodies will cease?

I answer that, There are three opinions touching this question. The first is of the [philosophers](http://www.newadvent.org/cathen/12025c.htm) who assert that the movement of the [heaven](http://www.newadvent.org/cathen/07170a.htm) will last for ever. But this is not in keeping with our [faith](http://www.newadvent.org/cathen/05752c.htm), which holds that the [elect](http://www.newadvent.org/cathen/05374a.htm) are in a certain number preordained by [God](http://www.newadvent.org/cathen/06608a.htm), so that the begetting of [men](http://www.newadvent.org/cathen/09580c.htm) will not last for ever, and for the same reason, neither will other things that are directed to the begetting of [men](http://www.newadvent.org/cathen/09580c.htm), such as the movement of the [heaven](http://www.newadvent.org/cathen/07170a.htm) and the variations of the elements. Others say that the movement of the [heaven](http://www.newadvent.org/cathen/07170a.htm) will cease [naturally](http://www.newadvent.org/cathen/10715a.htm). But this again is [false](http://www.newadvent.org/cathen/05781a.htm), since every body that is moved [naturally](http://www.newadvent.org/cathen/10715a.htm) has a place wherein it rests [naturally](http://www.newadvent.org/cathen/10715a.htm), whereto it is moved [naturally](http://www.newadvent.org/cathen/10715a.htm), and whence it is not moved except by [violence](http://www.newadvent.org/cathen/15446a.htm). Now no such place can be assigned to the heavenly body, since it is not more [natural](http://www.newadvent.org/cathen/10715a.htm) to the sun to move towards a point in the east than to move away from it, wherefore either its movement would not be altogether [natural](http://www.newadvent.org/cathen/10715a.htm), or its movement would not [naturally](http://www.newadvent.org/cathen/10715a.htm) terminate in rest. Hence we must agree with others who say that the movement of the [heaven](http://www.newadvent.org/cathen/07170a.htm) will cease at this renewal of the world, not indeed by any [natural](http://www.newadvent.org/cathen/10715a.htm) [cause](http://www.newadvent.org/cathen/03459a.htm), but as a result of the [will](http://www.newadvent.org/cathen/15624a.htm) of [God](http://www.newadvent.org/cathen/06608a.htm). For the body in question, like other bodies, was made to serve [man](http://www.newadvent.org/cathen/09580c.htm) in the two ways above mentioned (1): and hereafter in the state of [glory](http://www.newadvent.org/cathen/06585a.htm) [man](http://www.newadvent.org/cathen/09580c.htm) will no longer need one of these services, that namely in respect of which the heavenly bodies serve [man](http://www.newadvent.org/cathen/09580c.htm) for the sustenance of his bodily life. Now in this way the heavenly bodies serve [man](http://www.newadvent.org/cathen/09580c.htm) by their movement, in so far as by the heavenly movement the [human race](http://www.newadvent.org/cathen/09580c.htm) is multiplied, plants and animals needful for [man's](http://www.newadvent.org/cathen/09580c.htm) use generated, and the temperature of the atmosphere rendered conducive to health. Therefore the movement of the heavenly body will cease as soon as [man](http://www.newadvent.org/cathen/09580c.htm) is glorified.

Article 3. Whether the brightness of the heavenly bodies will be increased at this renewal?

I answer that, The renewal of the world is directed to the end that, after this renewal has taken place, [God](http://www.newadvent.org/cathen/06608a.htm) may become visible to [man](http://www.newadvent.org/cathen/09580c.htm) by signs so manifest as to be perceived as it were by his senses. Now creatures lead to the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of [God](http://www.newadvent.org/cathen/06608a.htm) chiefly by their comeliness and beauty, which show forth the wisdom of their [Maker and Governor](http://www.newadvent.org/cathen/06608a.htm); wherefore it is written ([Wisdom 13:5](http://www.newadvent.org/bible/wis013.htm#verse5)): "By the greatness of the beauty and of the creature, the [Creator](http://www.newadvent.org/cathen/06608a.htm) of them may be seen, so as to be [known](http://www.newadvent.org/cathen/08673a.htm) thereby." And the beauty of the heavenly bodies consists chiefly in light; wherefore it is written ([Sirach 43:10](http://www.newadvent.org/bible/sir043.htm#verse10)): "The [glory](http://www.newadvent.org/cathen/06585a.htm) of the stars is the beauty of [heaven](http://www.newadvent.org/cathen/07170a.htm), the [Lord](http://www.newadvent.org/cathen/06608a.htm) enlighteneth the world on high." Hence the heavenly bodies will be bettered, especially as regards their brightness. But to what degree and in what way this betterment will take place is [known](http://www.newadvent.org/cathen/08673a.htm) to Him alone Who will bring it about.

Article 4. Whether the elements will be renewed by an addition of brightness?

I answer that, Just as there is a certain order between the [heavenly spirits](http://www.newadvent.org/cathen/01476d.htm) and the earthly or [human](http://www.newadvent.org/cathen/09580c.htm) spirits, so is there an order between heavenly bodies and earthly bodies. Since then the corporeal creature was made for the sake of the [spiritual](http://www.newadvent.org/cathen/14220b.htm) and is ruled thereby, it follows that corporeal things are dealt with similarly to [spiritual](http://www.newadvent.org/cathen/14220b.htm) things. Now in this final consummation of things the lower spirits will receive the properties of the higher spirits, because men will be as the [angels](http://www.newadvent.org/cathen/01476d.htm) in [heaven](http://www.newadvent.org/cathen/07170a.htm) ([Matthew 22:30](http://www.newadvent.org/bible/mat022.htm#verse30)): and this will be accomplished by conferring the highest degree of perfection on that in which the [human](http://www.newadvent.org/cathen/09580c.htm) spirit agrees with the [angelic](http://www.newadvent.org/cathen/01476d.htm). Wherefore, in like manner, since the lower bodies do not agree with the heavenly bodies except in the [nature](http://www.newadvent.org/cathen/10715a.htm) of light and transparency (De Anima ii), it follows that the lower bodies are to be perfected chiefly as regards brightness. Hence all the elements will be clothed with a certain brightness, not equally, however, but according to their mode: for it is said that the earth on its outward surface will be as transparent as glass, water as crystal, the air as [heaven](http://www.newadvent.org/cathen/07170a.htm), fire as the lights of [heaven](http://www.newadvent.org/cathen/07170a.htm).

Article 5. Whether the plants and animals will remain in this renewal?

I answer that, Since the renewal of the world will be for [man's](http://www.newadvent.org/cathen/09580c.htm) sake it follows that it should be conformed to the renewal of [man](http://www.newadvent.org/cathen/09580c.htm). Now by being renewed [man](http://www.newadvent.org/cathen/09580c.htm) will pass from the state of corruption to incorruptibility and to a state of everlasting rest, wherefore it is written ([1 Corinthians 15:53](http://www.newadvent.org/bible/1co015.htm#verse53)): "This corruptible must put on incorruption, and this mortal must put on [immortality](http://www.newadvent.org/cathen/07687a.htm)"; and consequently the world will be renewed in such a way as to throw off all corruption and remain for ever at rest. Therefore it will be impossible for anything to be the subject of that renewal, unless it be a subject of incorruption. Now such are the heavenly bodies, the elements, and [man](http://www.newadvent.org/cathen/09580c.htm). For the heavenly bodies are by their very [nature](http://www.newadvent.org/cathen/10715a.htm) incorruptible both as to their whole and as to their part: the elements are corruptible as to their parts but incorruptible as a whole: while men are corruptible both in whole and in part, but this is on the part of their [matter](http://www.newadvent.org/cathen/10053b.htm) not on the part of their form, the rational [soul](http://www.newadvent.org/cathen/14153a.htm) to wit, which will remain incorrupt after the corruption of [man](http://www.newadvent.org/cathen/09580c.htm). on the other hand, dumb animals, plants, and minerals, and all mixed bodies, are corruptible both in their whole and in their parts, both on the part of their [matter](http://www.newadvent.org/cathen/10053b.htm) which loses its [form](http://www.newadvent.org/cathen/06137b.htm), and on the part of their form which does not remain actually; and thus they are in no way subjects of incorruption. Hence they will not remain in this renewal, but those things alone which we have mentioned above.

Question 92. The vision of the divine essence in reference to the blessed

[Will the saints see God in His essence?](http://www.newadvent.org/summa/5092.htm#article1)

[Will they see Him with the eyes of the body?](http://www.newadvent.org/summa/5092.htm#article2)

[In seeing God, will they see all that God sees?](http://www.newadvent.org/summa/5092.htm#article3)

Article 1. Whether the human intellect can attain to the vision of God in His essence?

I answer that, Even as we hold by [faith](http://www.newadvent.org/cathen/05752c.htm) that the last end of [man's](http://www.newadvent.org/cathen/09580c.htm) life is to see [God](http://www.newadvent.org/cathen/06608a.htm), so the [philosophers](http://www.newadvent.org/cathen/12025c.htm) maintained that [man's](http://www.newadvent.org/cathen/09580c.htm) ultimate [happiness](http://www.newadvent.org/cathen/07131b.htm) is to understand immaterial [substances](http://www.newadvent.org/cathen/14322c.htm) according to their being. Hence in reference to this question we find that [philosophers](http://www.newadvent.org/cathen/12025c.htm) and theologians encounter the same difficulty and the same difference of opinion. For some [philosophers](http://www.newadvent.org/cathen/12025c.htm) held that our passive [intellect](http://www.newadvent.org/cathen/08066a.htm) can never come to understand separate [substances](http://www.newadvent.org/cathen/14322c.htm). thus Alfarabius expresses himself at the end of his Ethics, although he says the contrary in his book On the Intelligence, as the [Commentator](http://www.newadvent.org/cathen/02150c.htm) attests (De Anima iii). In like manner certain theologians held that the [human](http://www.newadvent.org/cathen/09580c.htm) [intellect](http://www.newadvent.org/cathen/08066a.htm) can never attain to the [vision of God](http://www.newadvent.org/cathen/02364a.htm) in His [essence](http://www.newadvent.org/cathen/05543b.htm). on either side they were moved by the distance which separates our [intellect](http://www.newadvent.org/cathen/08066a.htm) from the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) and from separate [substances](http://www.newadvent.org/cathen/14322c.htm). For since the [intellect](http://www.newadvent.org/cathen/08066a.htm) in act is somewhat one with the intelligible object in act, it would seem difficult to understand how the [created](http://www.newadvent.org/cathen/04470a.htm) [intellect](http://www.newadvent.org/cathen/08066a.htm) is made to be an uncreated [essence](http://www.newadvent.org/cathen/05543b.htm). Wherefore [Chrysostom](http://www.newadvent.org/cathen/08452b.htm) says (Hom. xiv in Joan.): "How can the creature see the uncreated?" Those who hold the passive [intellect](http://www.newadvent.org/cathen/08066a.htm) to be the subject of generation and corruption, as being a power dependent on the body, encounter a still greater difficulty not only as regards the [vision of God](http://www.newadvent.org/cathen/02364a.htm) but also as regards the vision of any separate [substances](http://www.newadvent.org/cathen/14322c.htm). But this opinion is altogether untenable. First, because it is in contradiction to the authority of canonical scripture, as [Augustine](http://www.newadvent.org/cathen/02084a.htm) declares (De Videndo Deo: Ep. cxlvii). Secondly, because, since understanding is an operation most proper to [man](http://www.newadvent.org/cathen/09580c.htm), it follows that his [happiness](http://www.newadvent.org/cathen/07131b.htm) must be held to consist in that operation when perfected in him. Now since the perfection of an [intelligent](http://www.newadvent.org/cathen/08066a.htm) being as such is the intelligible object, if in the most perfect operation of his [intellect](http://www.newadvent.org/cathen/08066a.htm) [man](http://www.newadvent.org/cathen/09580c.htm) does not attain to the vision of the Divine [essence](http://www.newadvent.org/cathen/05543b.htm), but to something else, we shall be forced to conclude that something other than [God](http://www.newadvent.org/cathen/06608a.htm) is the object of [man's](http://www.newadvent.org/cathen/09580c.htm) [happiness](http://www.newadvent.org/cathen/07131b.htm): and since the ultimate perfection of a thing consists in its being united to its principle, it follows that something other than [God](http://www.newadvent.org/cathen/06608a.htm) is the effective principle of [man](http://www.newadvent.org/cathen/09580c.htm), which is absurd, according to us, and also according to the [philosophers](http://www.newadvent.org/cathen/12025c.htm) who maintain that our [souls](http://www.newadvent.org/cathen/14153a.htm) emanate from the separate [substances](http://www.newadvent.org/cathen/14322c.htm), so that finally we may be able to understand these [substances](http://www.newadvent.org/cathen/14322c.htm). Consequently, according to us, it must be asserted that our [intellect](http://www.newadvent.org/cathen/08066a.htm) will at length attain to the vision of the Divine [essence](http://www.newadvent.org/cathen/05543b.htm), and according to the [philosophers](http://www.newadvent.org/cathen/12025c.htm), that it will attain to the vision of separate [substances](http://www.newadvent.org/cathen/14322c.htm).

It remains, then, to examine how this may come about. For some, like Alfarabius and [Avempace](http://www.newadvent.org/cathen/02150a.htm), held that from the very fact that our [intellect](http://www.newadvent.org/cathen/08066a.htm) understands any intelligible objects whatever, it attains to the vision of a separate [substance](http://www.newadvent.org/cathen/14322c.htm). To [prove](http://www.newadvent.org/cathen/12454c.htm) this they employ two arguments. The first is that just as the specific [nature](http://www.newadvent.org/cathen/10715a.htm) is not diversified in various [individuals](http://www.newadvent.org/cathen/07762a.htm), except as united to various individuating principles, so the [idea](http://www.newadvent.org/cathen/07630a.htm) understood is not diversified in me and you, except in so far as it is united to various [imaginary](http://www.newadvent.org/cathen/07672a.htm) forms: and consequently when the [intellect](http://www.newadvent.org/cathen/08066a.htm) separates the [idea](http://www.newadvent.org/cathen/07630a.htm) understood from the [imaginary](http://www.newadvent.org/cathen/07672a.htm) forms, there remains a quiddity understood, which is one and the same in the various [persons](http://www.newadvent.org/cathen/11726a.htm) understanding it, and such is the quiddity of a separate [substance](http://www.newadvent.org/cathen/14322c.htm). Hence, when our [intellect](http://www.newadvent.org/cathen/08066a.htm) attains to the supreme abstraction of any intelligible quiddity, it thereby understands the quiddity of the separate [substance](http://www.newadvent.org/cathen/14322c.htm) that is similar to it. The second argument is that our [intellect](http://www.newadvent.org/cathen/08066a.htm) has a [natural](http://www.newadvent.org/cathen/10715a.htm) aptitude to abstract the quiddity from all intelligible objects having a quiddity. If, then, the quiddity which it abstracts from some particular [individual](http://www.newadvent.org/cathen/07762a.htm) be a quiddity without a quiddity, the [intellect](http://www.newadvent.org/cathen/08066a.htm) by understanding it understands the quiddity of the separate [substance](http://www.newadvent.org/cathen/14322c.htm) which has a like disposition, since separate [substances](http://www.newadvent.org/cathen/14322c.htm) are subsisting quiddities without quiddities; for the quiddity of a simple thing is the simple thing itself, as [Avicenna](http://www.newadvent.org/cathen/02157a.htm) says (Met. iii). On the other hand if the quiddity abstracted from this particular sensible be a quiddity that has a quiddity, it follows that the [intellect](http://www.newadvent.org/cathen/08066a.htm) has a [natural](http://www.newadvent.org/cathen/10715a.htm) aptitude to abstract this quiddity, and consequently since we cannot go on indefinitely, we shall come to some quiddity without a quiddity, and this is what we understand by a separate quiddity [Cf. I, 88, 2].

But this reasoning is seemingly inconclusive. First, because the quiddity of the material [substance](http://www.newadvent.org/cathen/14322c.htm), which the [intellect](http://www.newadvent.org/cathen/08066a.htm) abstracts, is not of the same [nature](http://www.newadvent.org/cathen/10715a.htm) as the quiddity of the separate [substances](http://www.newadvent.org/cathen/14322c.htm), and consequently from the fact that our [intellect](http://www.newadvent.org/cathen/08066a.htm) abstracts the quiddities of material [substances](http://www.newadvent.org/cathen/14322c.htm) and [knows](http://www.newadvent.org/cathen/08673a.htm) them, it does not follow that it [knows](http://www.newadvent.org/cathen/08673a.htm) the quiddity of a separate [substance](http://www.newadvent.org/cathen/14322c.htm), especially of the Divine [essence](http://www.newadvent.org/cathen/05543b.htm), which more than any other is of a different [nature](http://www.newadvent.org/cathen/10715a.htm) from any [created](http://www.newadvent.org/cathen/04470a.htm) quiddity. Secondly, because granted that it be of the same [nature](http://www.newadvent.org/cathen/10715a.htm), nevertheless the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of a composite thing would not lead to the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of a separate [substance](http://www.newadvent.org/cathen/14322c.htm), except in the point of the most remote genus, namely [substance](http://www.newadvent.org/cathen/14322c.htm): and such a [knowledge](http://www.newadvent.org/cathen/08673a.htm) is imperfect unless it reach to the properties of a thing. For to [know](http://www.newadvent.org/cathen/08673a.htm) a man only as an animal is to [know](http://www.newadvent.org/cathen/08673a.htm) him only in a restricted sense and [potentially](http://www.newadvent.org/cathen/01124a.htm): and much less is it to [know](http://www.newadvent.org/cathen/08673a.htm) only the [nature](http://www.newadvent.org/cathen/10715a.htm) of [substance](http://www.newadvent.org/cathen/14322c.htm) in him. Hence to [know](http://www.newadvent.org/cathen/08673a.htm) [God](http://www.newadvent.org/cathen/06608a.htm) thus, or other separate [substances](http://www.newadvent.org/cathen/14322c.htm), is not to see the [essence](http://www.newadvent.org/cathen/05543b.htm) of [God](http://www.newadvent.org/cathen/06608a.htm) or the quiddity of a separate [substance](http://www.newadvent.org/cathen/14322c.htm), but to [know](http://www.newadvent.org/cathen/08673a.htm) Him in His effect and in a mirror as it were. For this reason [Avicenna](http://www.newadvent.org/cathen/02157a.htm) in his Metaphysics. propounds another way of understanding separate [substances](http://www.newadvent.org/cathen/14322c.htm), to wit that separate [substances](http://www.newadvent.org/cathen/14322c.htm) are understood by us by means of intentions of their quiddities, such intentions being images of their [substances](http://www.newadvent.org/cathen/14322c.htm), not indeed abstracted therefrom, since they are immaterial, but impressed thereby on our [souls](http://www.newadvent.org/cathen/14153a.htm). But this way also seems inadequate to the Divine vision which we seek. For it is agreed that "whatever is received into anything is therein after the mode of the recipient": and consequently the likeness of the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) impressed on our [intellect](http://www.newadvent.org/cathen/08066a.htm) will be according to the mode of our [intellect](http://www.newadvent.org/cathen/08066a.htm): and the mode of our [intellect](http://www.newadvent.org/cathen/08066a.htm) falls short of a perfect reception of the Divine likeness. Now the lack of perfect likeness may occur in as many ways, as unlikeness may occur. For in one way there is a deficient likeness, when the form is participated according to the same specific [nature](http://www.newadvent.org/cathen/10715a.htm), but not in the same measure of perfection: such is the defective likeness in a subject that has little whiteness in comparison with one that has much. In another way the likeness is yet more defective, when it does not attain to the same specific [nature](http://www.newadvent.org/cathen/10715a.htm) but only to the same generic [nature](http://www.newadvent.org/cathen/10715a.htm): such is the likeness of an orange-colored or yellowish object in comparison with a white one. In another way, still more defective is the likeness when it does not attain to the same generic [nature](http://www.newadvent.org/cathen/10715a.htm), but only to a certain analogy or proportion: such is the likeness of whiteness to [man](http://www.newadvent.org/cathen/09580c.htm), in that each is a being: and in this way every likeness received into a creature is defective in comparison with the Divine [essence](http://www.newadvent.org/cathen/05543b.htm). Now in order that the sight [know](http://www.newadvent.org/cathen/08673a.htm) whiteness, it is [necessary](http://www.newadvent.org/cathen/10733a.htm) for it to receive the likeness of whiteness according to its specific [nature](http://www.newadvent.org/cathen/10715a.htm), although not according to the same manner of being because the form has a manner of being in the sense other from that which it has in the thing outside the [soul](http://www.newadvent.org/cathen/14153a.htm): for if the form of yellowness were received into the eye, the eye would not be said to see whiteness. In like manner in order that the [intellect](http://www.newadvent.org/cathen/08066a.htm) understand a quiddity, it is [necessary](http://www.newadvent.org/cathen/10733a.htm) for it to receive its likeness according to the same specific [nature](http://www.newadvent.org/cathen/10715a.htm), although there may possibly not be the same manner of being on either side: for the form which is in the [intellect](http://www.newadvent.org/cathen/08066a.htm) or sense is not the principle of [knowledge](http://www.newadvent.org/cathen/08673a.htm) according to its manner of being on both sides, but according to its common ratio with the external object. Hence it is clear that by no likeness received in the [created](http://www.newadvent.org/cathen/04470a.htm) [intellect](http://www.newadvent.org/cathen/08066a.htm) can [God](http://www.newadvent.org/cathen/06608a.htm) be understood, so that His [essence](http://www.newadvent.org/cathen/05543b.htm) be seen immediately. And for this reason those who held the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) to be seen in this way alone, said that the [essence](http://www.newadvent.org/cathen/05543b.htm) itself will not be seen, but a certain brightness, as it were a radiance thereof. Consequently neither does this way suffice for the Divine vision that we seek.

Therefore we must take the other way, which also certain [philosophers](http://www.newadvent.org/cathen/12025c.htm) held, namely Alexander and [Averroes](http://www.newadvent.org/cathen/02150c.htm) (De Anima iii.). For since in every [knowledge](http://www.newadvent.org/cathen/08673a.htm) some form is required whereby the object is [known](http://www.newadvent.org/cathen/08673a.htm) or seen, this form by which the [intellect](http://www.newadvent.org/cathen/08066a.htm) is perfected so as to see separate [substances](http://www.newadvent.org/cathen/14322c.htm) is neither a quiddity abstracted by the [intellect](http://www.newadvent.org/cathen/08066a.htm) from composite things, as the first opinion maintained, nor an impression left on our [intellect](http://www.newadvent.org/cathen/08066a.htm) by the separate [substance](http://www.newadvent.org/cathen/14322c.htm), as the second opinion affirmed; but the separate [substance](http://www.newadvent.org/cathen/14322c.htm) itself united to our [intellect](http://www.newadvent.org/cathen/08066a.htm) as its [form](http://www.newadvent.org/cathen/06137b.htm), so as to be both that which is understood, and that whereby it is understood. And whatever may be the case with other separate [substances](http://www.newadvent.org/cathen/14322c.htm), we must nevertheless allow this to be our way of seeing [God](http://www.newadvent.org/cathen/06608a.htm) in His [essence](http://www.newadvent.org/cathen/05543b.htm), because by whatever other form our [intellect](http://www.newadvent.org/cathen/08066a.htm) were informed, it could not be led thereby to the Divine [essence](http://www.newadvent.org/cathen/05543b.htm). This, however, must not be understood as though the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) were in reality the form of our [intellect](http://www.newadvent.org/cathen/08066a.htm), or as though from its conjunction with our [intellect](http://www.newadvent.org/cathen/08066a.htm) there resulted one being simply, as in [natural](http://www.newadvent.org/cathen/10715a.htm) things from the [natural](http://www.newadvent.org/cathen/10715a.htm) form and [matter](http://www.newadvent.org/cathen/10053b.htm): but the meaning is that the proportion of the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) to our [intellect](http://www.newadvent.org/cathen/08066a.htm) is as the proportion of form to [matter](http://www.newadvent.org/cathen/10053b.htm). For whenever two things, one of which is the perfection of the other, are received into the same recipient, the proportion of one to the other, namely of the more perfect to the less perfect, is as the proportion of form to [matter](http://www.newadvent.org/cathen/10053b.htm): thus light and color are received into a transparent object, light being to color as form to [matter](http://www.newadvent.org/cathen/10053b.htm). When therefore [intellectual](http://www.newadvent.org/cathen/08066a.htm) light is received into the [soul](http://www.newadvent.org/cathen/14153a.htm), together with the indwelling Divine [essence](http://www.newadvent.org/cathen/05543b.htm), though they are not received in the same way, the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) will be to the [intellect](http://www.newadvent.org/cathen/08066a.htm) as form to [matter](http://www.newadvent.org/cathen/10053b.htm): and that this suffices for the [intellect](http://www.newadvent.org/cathen/08066a.htm) to be able to see the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) by the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) itself may be shown as follows.

As from the [natural](http://www.newadvent.org/cathen/10715a.htm) form (whereby a thing has being) and [matter](http://www.newadvent.org/cathen/10053b.htm), there results one thing simply, so from the form whereby the [intellect](http://www.newadvent.org/cathen/08066a.htm) understands, and the [intellect](http://www.newadvent.org/cathen/08066a.htm) itself, there results one thing intelligibly. Now in [natural](http://www.newadvent.org/cathen/10715a.htm) things a self-subsistent thing cannot be the form of any [matter](http://www.newadvent.org/cathen/10053b.htm), if that thing has [matter](http://www.newadvent.org/cathen/10053b.htm) as one of its parts, since it is impossible for [matter](http://www.newadvent.org/cathen/10053b.htm) to be the form of a thing. But if this self-subsistent thing be a mere form, nothing hinders it from being the form of some [matter](http://www.newadvent.org/cathen/10053b.htm) and becoming that whereby the composite itself is [Literally,--and becoming the 'whereby-it-is' of the composite itself] as instanced in the [soul](http://www.newadvent.org/cathen/14153a.htm). Now in the [intellect](http://www.newadvent.org/cathen/08066a.htm) we must take the [intellect](http://www.newadvent.org/cathen/08066a.htm) itself in [potentiality](http://www.newadvent.org/cathen/01124a.htm) as [matter](http://www.newadvent.org/cathen/10053b.htm), and the intelligible [species](http://www.newadvent.org/cathen/14210a.htm) as form; so that the [intellect](http://www.newadvent.org/cathen/08066a.htm) actually understanding will be the composite as it were resulting from both. Hence if there be a self-subsistent thing, that has nothing in itself besides that which is intelligible, such a thing can by itself be the form whereby the [intellect](http://www.newadvent.org/cathen/08066a.htm) understands. Now a thing is intelligible in respect of its [actuality](http://www.newadvent.org/cathen/01224a.htm) and not of its [potentiality](http://www.newadvent.org/cathen/01124a.htm) (Met. ix): in [proof](http://www.newadvent.org/cathen/12454c.htm) of which an intelligible form needs to be abstracted from [matter](http://www.newadvent.org/cathen/10053b.htm) and from all the properties of [matter](http://www.newadvent.org/cathen/10053b.htm). Therefore, since the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) is [pure act](http://www.newadvent.org/cathen/01125b.htm), it will be possible for it to be the form whereby the [intellect](http://www.newadvent.org/cathen/08066a.htm) understands: and this will be the [beatific vision](http://www.newadvent.org/cathen/02364a.htm). Hence the [Master](http://www.newadvent.org/cathen/11768d.htm) says (Sent. ii, D, 1) that the union of the body with the [soul](http://www.newadvent.org/cathen/14153a.htm) is an illustration of the [blissful](http://www.newadvent.org/cathen/07131b.htm) union of the spirit with [God](http://www.newadvent.org/cathen/06608a.htm).

Article 2. Whether after the resurrection the saints will see God with the eyes of the body? [Cf. I, 12, 3]

I answer that, A thing is perceptible to the senses of the body in two ways, directly and indirectly. A thing is perceptible directly if it can act directly on the bodily senses. And a thing can act directly either on sense as such or on a particular sense as such. That which acts directly in this second way on a sense is called a proper sensible, for instance color in relation to the sight, and sound in relation to the hearing. But as sense as such makes use of a bodily organ, nothing can be received therein except corporeally, since whatever is received into a thing is therein after the mode of the recipient. Hence all sensibles act on the sense as such, according to their magnitude: and consequently magnitude and all its consequences, such as movement, rest, number, and the like, are called common sensibles, and yet they are direct objects of sense.

An indirect object of sense is that which does not act on the sense, neither as sense nor as a particular sense, but is annexed to those things that act on sense directly: for instance [Socrates](http://www.newadvent.org/cathen/14119a.htm); the son of Diares; a friend and the like which are the direct object of the [intellect's](http://www.newadvent.org/cathen/08066a.htm) [knowledge](http://www.newadvent.org/cathen/08673a.htm) in the universal, and in the particular are the object of the cogitative power in [man](http://www.newadvent.org/cathen/09580c.htm), and of the estimative power in other animals. The external sense is said to perceive things of this kind, although indirectly, when the apprehensive power (whose province it is to [know](http://www.newadvent.org/cathen/08673a.htm) directly this thing [known](http://www.newadvent.org/cathen/08673a.htm)), from that which is sensed directly, apprehends them at once and without any [doubt](http://www.newadvent.org/cathen/05141a.htm) or discourse (thus we see that a [person](http://www.newadvent.org/cathen/11726a.htm) is alive from the fact that he speaks): otherwise the sense is not said to perceive it even indirectly.

I say then that [God](http://www.newadvent.org/cathen/06608a.htm) can nowise be seen with the eyes of the body, or perceived by any of the senses, as that which is seen directly, neither here, nor in [heaven](http://www.newadvent.org/cathen/07170a.htm): for if that which belongs to sense as such be removed from sense, there will be no sense, and in like manner if that which belongs to sight as sight be removed therefrom, there will be no sight. Accordingly seeing that sense as sense perceives magnitude, and sight as such a sense perceives color, it is impossible for the sight to perceive that which is neither color nor magnitude, unless we call it a sense equivocally. Since then sight and sense will be specifically the same in the glorified body, as in a non-glorified body, it will be impossible for it to see the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) as an object of direct vision; yet it will see it as an object of indirect vision, because on the one hand the bodily sight will see so great a [glory](http://www.newadvent.org/cathen/06585a.htm) of [God](http://www.newadvent.org/cathen/06608a.htm) in bodies, especially in the glorified bodies and most of all in the body of [Christ](http://www.newadvent.org/cathen/08374c.htm), and, on the other hand, the [intellect](http://www.newadvent.org/cathen/08066a.htm) will see [God](http://www.newadvent.org/cathen/06608a.htm) so clearly, that [God](http://www.newadvent.org/cathen/06608a.htm) will be perceived in things seen with the eye of the body, even as life is perceived in speech. For although our [intellect](http://www.newadvent.org/cathen/08066a.htm) will not then see [God](http://www.newadvent.org/cathen/06608a.htm) from seeing His creatures, yet it will see [God](http://www.newadvent.org/cathen/06608a.htm) in His creatures seen corporeally. This manner of seeing [God](http://www.newadvent.org/cathen/06608a.htm) corporeally is indicated by [Augustine](http://www.newadvent.org/cathen/02084a.htm) (De Civ. Dei xxii), as is clear if we take note of his words, for he says: "It is very credible that we shall so see the mundane bodies of the new heaven and the new earth, as to see most clearly [God](http://www.newadvent.org/cathen/06608a.htm) everywhere present, governing all corporeal things, not as we now see the invisible things of [God](http://www.newadvent.org/cathen/06608a.htm) as understood by those that are made, but as when we see men . . . we do not [believe](http://www.newadvent.org/cathen/02408b.htm) but see that they live."

Article 3. Whether the saints, seeing God, see all that God sees? [Cf. I, 12, 7,8]

I answer that, [God](http://www.newadvent.org/cathen/06608a.htm) by seeing his [essence](http://www.newadvent.org/cathen/05543b.htm) [knows](http://www.newadvent.org/cathen/08673a.htm) all things whatsoever that are, shall be, or have been: and He is said to [know](http://www.newadvent.org/cathen/08673a.htm) these things by His "[knowledge](http://www.newadvent.org/cathen/08673a.htm) of vision," because He [knows](http://www.newadvent.org/cathen/08673a.htm) them as though they were present in likeness to corporeal vision. Moreover by seeing this [essence](http://www.newadvent.org/cathen/05543b.htm) He [knows](http://www.newadvent.org/cathen/08673a.htm) all that He can do, although He never did them, nor ever will: else He would not [know](http://www.newadvent.org/cathen/08673a.htm) His power perfectly; since a power cannot be [known](http://www.newadvent.org/cathen/08673a.htm) unless its objects be [known](http://www.newadvent.org/cathen/08673a.htm): and this is called His "science" or "[knowledge](http://www.newadvent.org/cathen/08673a.htm) of simple [intelligence](http://www.newadvent.org/cathen/08066a.htm)." Now it is impossible for a [created](http://www.newadvent.org/cathen/04470a.htm) [intellect](http://www.newadvent.org/cathen/08066a.htm), by seeing the Divine [essence](http://www.newadvent.org/cathen/05543b.htm), to [know](http://www.newadvent.org/cathen/08673a.htm) all that [God](http://www.newadvent.org/cathen/06608a.htm) can do, because the more perfectly a principle is [known](http://www.newadvent.org/cathen/08673a.htm), the more things are [known](http://www.newadvent.org/cathen/08673a.htm) in it; thus in one principle of demonstration one who is quick of [intelligence](http://www.newadvent.org/cathen/08066a.htm) sees more conclusions than one who is slow of [intelligence](http://www.newadvent.org/cathen/08066a.htm). Since then the extent of the Divine power is measured according to what it can do, if an [intellect](http://www.newadvent.org/cathen/08066a.htm) were to see in the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) all that [God](http://www.newadvent.org/cathen/06608a.htm) can do, its perfection in understanding would equal in extent the Divine power in producing its effects, and thus it would comprehend the Divine power, which is impossible for any [created](http://www.newadvent.org/cathen/04470a.htm) [intellect](http://www.newadvent.org/cathen/08066a.htm) to do. Yet there is a [created](http://www.newadvent.org/cathen/04470a.htm) [intellect](http://www.newadvent.org/cathen/08066a.htm), namely the [soul](http://www.newadvent.org/cathen/14153a.htm) of [Christ](http://www.newadvent.org/cathen/08374c.htm) [Cf. III, 16, 2], which [knows](http://www.newadvent.org/cathen/08673a.htm) in the Word all that [God](http://www.newadvent.org/cathen/06608a.htm) [knows](http://www.newadvent.org/cathen/08673a.htm) by the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of vision. But regarding others who see the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) there are two opinions. For some say that all who see [God](http://www.newadvent.org/cathen/06608a.htm) in His [essence](http://www.newadvent.org/cathen/05543b.htm) see all that [God](http://www.newadvent.org/cathen/06608a.htm) sees by His [knowledge](http://www.newadvent.org/cathen/08673a.htm) of vision. This, however, is contrary to the sayings of [holy](http://www.newadvent.org/cathen/07386a.htm) men, who hold that [angels](http://www.newadvent.org/cathen/01476d.htm) are [ignorant](http://www.newadvent.org/cathen/07648a.htm) of some things; and yet it is clear that according to [faith](http://www.newadvent.org/cathen/05752c.htm) all the [angels](http://www.newadvent.org/cathen/01476d.htm) see [God](http://www.newadvent.org/cathen/06608a.htm) in His [essence](http://www.newadvent.org/cathen/05543b.htm). Wherefore others say that others than [Christ](http://www.newadvent.org/cathen/08374c.htm), although they see [God](http://www.newadvent.org/cathen/06608a.htm) in His [essence](http://www.newadvent.org/cathen/05543b.htm), do not see all that [God](http://www.newadvent.org/cathen/06608a.htm) sees because they do not comprehend the Divine [essence](http://www.newadvent.org/cathen/05543b.htm). For it is not [necessary](http://www.newadvent.org/cathen/10733a.htm) that he who [knows](http://www.newadvent.org/cathen/08673a.htm) a [cause](http://www.newadvent.org/cathen/03459a.htm) should [know](http://www.newadvent.org/cathen/08673a.htm) all its effects, unless he comprehend the [cause](http://www.newadvent.org/cathen/03459a.htm): and this is not in the competency of a [created](http://www.newadvent.org/cathen/04470a.htm) [intellect](http://www.newadvent.org/cathen/08066a.htm). Consequently of those who see [God](http://www.newadvent.org/cathen/06608a.htm) in His [essence](http://www.newadvent.org/cathen/05543b.htm), each one sees in His [essence](http://www.newadvent.org/cathen/05543b.htm) so much the more things according as he sees the Divine [essence](http://www.newadvent.org/cathen/05543b.htm) the more clearly: and hence it is that one is able to instruct another concerning these things. Thus the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of the [angels](http://www.newadvent.org/cathen/01476d.htm) and of the [souls](http://www.newadvent.org/cathen/14153a.htm) of the [saints](http://www.newadvent.org/cathen/04171a.htm) can go on increasing until the [day of judgment](http://www.newadvent.org/cathen/08552a.htm), even as other things pertaining to the [accidental](http://www.newadvent.org/cathen/01096c.htm) reward. But afterwards it will increase no more, because then will be the final state of things, and in that state it is possible that all will [know](http://www.newadvent.org/cathen/08673a.htm) everything that [God](http://www.newadvent.org/cathen/06608a.htm) [knows](http://www.newadvent.org/cathen/08673a.htm) by the [knowledge](http://www.newadvent.org/cathen/08673a.htm) of vision.

Question 93. The happiness of the saints and their mansions

[Will the happiness of the saints increase after the judgment?](http://www.newadvent.org/summa/5093.htm#article1)

[Should the degrees of happiness be called mansions?](http://www.newadvent.org/summa/5093.htm#article2)

[Do the various mansions differ according to various degrees of charity?](http://www.newadvent.org/summa/5093.htm#article3)

Article 1. Whether the happiness of the saints will be greater after the judgment than before?

I answer that, It is manifest that the [happiness](http://www.newadvent.org/cathen/07131b.htm) of the [saints](http://www.newadvent.org/cathen/04171a.htm) will increase in extent after the [resurrection](http://www.newadvent.org/cathen/12792a.htm), because their [happiness](http://www.newadvent.org/cathen/07131b.htm) will then be not only in the [soul](http://www.newadvent.org/cathen/14153a.htm) but also in the body. Moreover, the [soul's](http://www.newadvent.org/cathen/14153a.htm) [happiness](http://www.newadvent.org/cathen/07131b.htm) also will increase in extent, seeing that the [soul](http://www.newadvent.org/cathen/14153a.htm) will rejoice not only in its own [good](http://www.newadvent.org/cathen/06636b.htm), but also in that of the body. We may also say that the [soul's](http://www.newadvent.org/cathen/14153a.htm) [happiness](http://www.newadvent.org/cathen/07131b.htm) will increase in intensity [Cf. I-II, 4, 5, ad 5, where [St. Thomas](http://www.newadvent.org/cathen/14663b.htm) retracts this statement]. For [man's](http://www.newadvent.org/cathen/09580c.htm) body may be considered in two ways: first, as being dependent on the [soul](http://www.newadvent.org/cathen/14153a.htm) for its completion; secondly, as containing something that hampers the [soul](http://www.newadvent.org/cathen/14153a.htm) in its operations, through the [soul](http://www.newadvent.org/cathen/14153a.htm) not perfectly completing the body. As regards the first way of considering the body, its union with the [soul](http://www.newadvent.org/cathen/14153a.htm) adds a certain perfection to the [soul](http://www.newadvent.org/cathen/14153a.htm), since every part is imperfect, and is completed in its whole; wherefore the whole is to the part as form to [matter](http://www.newadvent.org/cathen/10053b.htm). Consequently the [soul](http://www.newadvent.org/cathen/14153a.htm) is more perfect in its [natural](http://www.newadvent.org/cathen/10715a.htm) being, when it is in the whole--namely, [man](http://www.newadvent.org/cathen/09580c.htm) who results from the union of [soul](http://www.newadvent.org/cathen/14153a.htm) and body--than when it is a separate part. But as regards the second consideration the union of the body hampers the perfection of the [soul](http://www.newadvent.org/cathen/14153a.htm), wherefore it is written ([Wisdom 9:15](http://www.newadvent.org/bible/wis009.htm#verse15)) that "the corruptible body is a load upon the [soul](http://www.newadvent.org/cathen/14153a.htm)." If, then, there be removed from the body all those things wherein it hampers the [soul's](http://www.newadvent.org/cathen/14153a.htm) action, the [soul](http://www.newadvent.org/cathen/14153a.htm) will be simply more perfect while [existing](http://www.newadvent.org/cathen/05543b.htm) in such a body than when separated therefrom. Now the more perfect a thing is in being, the more perfectly is it able to operate: wherefore the operation of the [soul](http://www.newadvent.org/cathen/14153a.htm) united to such a body will be more perfect than the operation of the separated [soul](http://www.newadvent.org/cathen/14153a.htm). But the glorified body will be a body of this description, being altogether subject to the spirit. Therefore, since beatitude consists in an operation [Cf. I-II, 3, 2, seqq.], the [soul's](http://www.newadvent.org/cathen/14153a.htm) [happiness](http://www.newadvent.org/cathen/07131b.htm) after its reunion with the body will be more perfect than before. For just as the [soul](http://www.newadvent.org/cathen/14153a.htm) separated from a corruptible body is able to operate more perfectly than when united thereto, so after it has been united to a glorified body, its operation will be more perfect than while it was separated. Now every imperfect thing desires its perfection. Hence the separated [soul](http://www.newadvent.org/cathen/14153a.htm) [naturally](http://www.newadvent.org/cathen/10715a.htm) desires reunion with the body and on account of this desire which proceeds from the [soul's](http://www.newadvent.org/cathen/14153a.htm) imperfection its operation whereby it is borne towards [God](http://www.newadvent.org/cathen/06608a.htm) is less intense. This agrees with the saying of [Augustine](http://www.newadvent.org/cathen/02084a.htm) (Gen. ad lit. xii, 35) that "on account of the body's desire it is held back from tending with all its might to that sovereign [good](http://www.newadvent.org/cathen/06636b.htm)."

Article 2. Whether the degrees of beatitude should be called mansions?

I answer that, Since local movement precedes all other movements, terms of movement, distance and the like are derived from local movement to all other movements according to the [Philosopher](http://www.newadvent.org/cathen/01713a.htm) (Phys., liber viii, 7). Now the end of local movement is a place, and when a thing has arrived at that place it remains there at rest and is maintained therein. Hence in every movement this very rest at the end of the movement is called an establishment [collocatio] or mansion. Wherefore since the term movement is transferred to the actions of the [appetite](http://www.newadvent.org/cathen/01656a.htm) and will, the attainment of the end of an [appetitive](http://www.newadvent.org/cathen/01656a.htm) movement is called a mansion or establishment: so that the unity of a house corresponds to the unity of beatitude which unity is on the part of the object, and the plurality of mansions corresponds to the differences of beatitude on the part of the blessed: even so we observe in [natural](http://www.newadvent.org/cathen/10715a.htm) things that there is one same place above to which all light objects tend, whereas each one reaches it more closely, according as it is lighter, so that they have various mansions corresponding to their various lightness.

Article 3. Whether the various mansions are distinguished according to the various degrees of charity?

I answer that, The distinctive principle of the mansions or degrees of beatitude is twofold, namely proximate and remote. The proximate principle is the difference of disposition which will be in the blessed, whence will result the difference of perfection in them in respect to the beatific operation: while the remote principle is the [merit](http://www.newadvent.org/cathen/10202b.htm) by which they have obtained that beatitude. In the first way the mansions are distinguished according to the [charity](http://www.newadvent.org/cathen/09397a.htm) of [heaven](http://www.newadvent.org/cathen/07170a.htm), which the more perfect it will be in any one, the more will it render him capable of the Divine clarity, on the increase of which will depend the increase in perfection of the Divine vision. In the second way the mansions are distinguished according to the [charity](http://www.newadvent.org/cathen/09397a.htm) of the way. For our actions are [meritorious](http://www.newadvent.org/cathen/10202b.htm), not by the very [substance](http://www.newadvent.org/cathen/14322c.htm) of the action, but only by the [habit](http://www.newadvent.org/cathen/07099b.htm) of [virtue](http://www.newadvent.org/cathen/15472a.htm) with which they are informed. Now every [virtue](http://www.newadvent.org/cathen/15472a.htm) obtains its [meritorious](http://www.newadvent.org/cathen/10202b.htm) efficacy from [charity](http://www.newadvent.org/cathen/09397a.htm) [Cf. I-II, 114, 4], which has the end itself for its object [Cf. II-II, 24, 3, ad 1]. Hence the diversity of [merit](http://www.newadvent.org/cathen/10202b.htm) is all traced to the diversity of [charity](http://www.newadvent.org/cathen/09397a.htm), and thus the [charity](http://www.newadvent.org/cathen/09397a.htm) of the way will distinguish the mansions by way of [merit](http://www.newadvent.org/cathen/10202b.htm).

Question 94. The relations of the saints towards the damned

[Do the saints see the sufferings of the damned?](http://www.newadvent.org/summa/5094.htm#article1)

[Do they pity them?](http://www.newadvent.org/summa/5094.htm#article2)

[Do they rejoice in their sufferings?](http://www.newadvent.org/summa/5094.htm#article3)

Article 1. Whether the blessed in heaven will see the sufferings of the damned?

I answer that, Nothing should be denied the blessed that belongs to the perfection of their beatitude. Now everything is [known](http://www.newadvent.org/cathen/08673a.htm) the more for being compared with its contrary, because when contraries are placed beside one another they become more conspicuous. Wherefore in order that the [happiness](http://www.newadvent.org/cathen/07131b.htm) of the [saints](http://www.newadvent.org/cathen/04171a.htm) may be more delightful to them and that they may render more copious thanks to [God](http://www.newadvent.org/cathen/06608a.htm) for it, they are allowed to see perfectly the sufferings of the damned.

Article 2. Whether the blessed pity the unhappiness of the damned?

I answer that, Mercy or compassion may be in a [person](http://www.newadvent.org/cathen/11726a.htm) in two ways: first by way of passion, secondly by way of choice. In the blessed there will be no passion in the lower powers except as a result of the reason's choice. Hence compassion or mercy will not be in them, except by the choice of reason. Now mercy or compassion comes of the reason's choice when a [person](http://www.newadvent.org/cathen/11726a.htm) wishes another's [evil](http://www.newadvent.org/cathen/05649a.htm) to be dispelled: wherefore in those things which, in accordance with reason, we do not wish to be dispelled, we have no such compassion. But so long as sinners are in this world they are in such a state that without prejudice to the Divine [justice](http://www.newadvent.org/cathen/08571c.htm) they can be taken away from a state of unhappiness and [sin](http://www.newadvent.org/cathen/14004b.htm) to a state of [happiness](http://www.newadvent.org/cathen/07131b.htm). Consequently it is possible to have compassion on them both by the choice of the [will](http://www.newadvent.org/cathen/15624a.htm)--in which sense [God](http://www.newadvent.org/cathen/06608a.htm), the [angels](http://www.newadvent.org/cathen/01476d.htm) and the blessed are said to pity them by desiring their [salvation](http://www.newadvent.org/cathen/13407a.htm)--and by passion, in which way they are pitied by the [good](http://www.newadvent.org/cathen/06636b.htm) men who are in the state of wayfarers. But in the future state it will be impossible for them to be taken away from their unhappiness: and consequently it will not be possible to pity their sufferings according to right reason. Therefore the blessed in [glory](http://www.newadvent.org/cathen/06585a.htm) will have no pity on the damned.

Article 3. Whether the blessed rejoice in the punishment of the wicked?

I answer that, A thing may be a matter of rejoicing in two ways. First directly, when one rejoices in a thing as such: and thus the [saints](http://www.newadvent.org/cathen/04171a.htm) will not rejoice in the punishment of the [wicked](http://www.newadvent.org/cathen/05649a.htm). Secondly, indirectly, by reason namely of something annexed to it: and in this way the [saints](http://www.newadvent.org/cathen/04171a.htm) will rejoice in the punishment of the [wicked](http://www.newadvent.org/cathen/05649a.htm), by considering therein the order of Divine [justice](http://www.newadvent.org/cathen/08571c.htm) and their own deliverance, which will fill them with [joy](http://www.newadvent.org/cathen/07131b.htm). And thus the Divine [justice](http://www.newadvent.org/cathen/08571c.htm) and their own deliverance will be the direct [cause](http://www.newadvent.org/cathen/03459a.htm) of the [joy](http://www.newadvent.org/cathen/07131b.htm) of the blessed: while the punishment of the damned will [cause](http://www.newadvent.org/cathen/03459a.htm) it indirectly.

Question 95. The gifts, or dowry, of the blessed

[Should any gifts be assigned to the blessed?](http://www.newadvent.org/summa/5095.htm#article1)

[Does a gift differ from beatitude?](http://www.newadvent.org/summa/5095.htm#article2)

[Is it fitting for Christ to have gifts?](http://www.newadvent.org/summa/5095.htm#article3)

[Is this competent to the angels?](http://www.newadvent.org/summa/5095.htm#article4)

[Are three gifts of the soul rightly assigned?](http://www.newadvent.org/summa/5095.htm#article5)

Article 1. Whether any gifts should be assigned as dowry to the blessed?

I answer that, Without [doubt](http://www.newadvent.org/cathen/05141a.htm) the blessed when they are brought into [glory](http://www.newadvent.org/cathen/06585a.htm) are dowered by [God](http://www.newadvent.org/cathen/06608a.htm) with certain [gifts](http://www.newadvent.org/cathen/06553a.htm) for their adornment, and this adornment is called their [dowry](http://www.newadvent.org/cathen/05145c.htm) by the masters. Hence the dower of which we speak now is defined thus: "The [dowry](http://www.newadvent.org/cathen/05145c.htm) is the everlasting adornment of [soul](http://www.newadvent.org/cathen/14153a.htm) and body adequate to life, lasting for ever in [eternal bliss](http://www.newadvent.org/cathen/02364a.htm)." This description is taken from a likeness to the material [dowry](http://www.newadvent.org/cathen/05145c.htm) whereby the bride is adorned and the husband provided with an adequate support for his wife and children, and yet the [dowry](http://www.newadvent.org/cathen/05145c.htm) remains inalienable from the bride, so that if the marriage union be severed it reverts to her. As to the reason of the name there are various opinions. For some say that the name "[dowry](http://www.newadvent.org/cathen/05145c.htm)" is taken not from a likeness to the corporeal marriage, but according to the manner of speaking whereby any perfection or adornment of any [person](http://www.newadvent.org/cathen/11726a.htm) whatever is called an endowment; thus a man who is proficient in [knowledge](http://www.newadvent.org/cathen/08673a.htm) is said to be endowed with [knowledge](http://www.newadvent.org/cathen/08673a.htm), and in this sense ovid employed the word "endowment" (De Arte Amandi i, 538): "By whatever endowment thou canst please, strive to please." But this does not seem quite fitting, for whenever a term is employed to signify a certain thing principally, it is not usually transferred to another save by reason of some likeness. Wherefore since by its primary signification a [dowry](http://www.newadvent.org/cathen/05145c.htm) refers to carnal marriage, it follows that in every other application of the term we must observe some kind of likeness to its principal signification. Consequently others say that the likeness consists in the fact that in carnal marriage a [dowry](http://www.newadvent.org/cathen/05145c.htm) is properly a [gift](http://www.newadvent.org/cathen/06553a.htm) bestowed by the bridegroom on the bride for her adornment when she is taken to the bridegroom's dwelling: and that this is shown by the words of [Sichem](http://www.newadvent.org/cathen/13771b.htm) to [Jacob](http://www.newadvent.org/cathen/08261a.htm) and his sons ([Genesis 34:12](http://www.newadvent.org/bible/gen034.htm#verse12)): "Raise the [dowry](http://www.newadvent.org/cathen/05145c.htm), and ask [gifts](http://www.newadvent.org/cathen/06553a.htm)," and from [Exodus 22:16](http://www.newadvent.org/bible/exo022.htm#verse16): "If a man [seduce](http://www.newadvent.org/cathen/13679c.htm) a [virgin](http://www.newadvent.org/cathen/15458a.htm) . . . and lie with her, he shall endow her, and have her to wife." Hence the adornment bestowed by [Christ](http://www.newadvent.org/cathen/08374c.htm) on the [saints](http://www.newadvent.org/cathen/04171a.htm), when they are brought into the [abode of glory](http://www.newadvent.org/cathen/07170a.htm), is called a [dowry](http://www.newadvent.org/cathen/05145c.htm). But this is clearly contrary to what jurists say, to whom it belongs to treat of these matters. For they say that a [dowry](http://www.newadvent.org/cathen/05145c.htm), properly speaking, is a donation on the part of the wife made to those who are on the part of the husband, in view of the marriage burden which the husband has to bear; while that which the bridegroom gives the bride is called "a donation in view of marriage." In this sense [dowry](http://www.newadvent.org/cathen/05145c.htm) is taken ([1 Kings 9:16](http://www.newadvent.org/bible/1ki009.htm#verse16)) where it is stated that "[Pharao](http://www.newadvent.org/cathen/11788c.htm), the king of [Egypt](http://www.newadvent.org/cathen/05329b.htm), took Gezer . . . and gave it for a [dowry](http://www.newadvent.org/cathen/05145c.htm) to his daughter, [Solomon's](http://www.newadvent.org/cathen/14135b.htm) wife." Nor do the authorities quoted [prove](http://www.newadvent.org/cathen/12454c.htm) anything to the contrary. For although it is customary for a [dowry](http://www.newadvent.org/cathen/05145c.htm) to be given by the [maiden](http://www.newadvent.org/cathen/15458a.htm)'s parents, it happens sometimes that the bridegroom or his father gives the [dowry](http://www.newadvent.org/cathen/05145c.htm) instead of the bride's father; and this happens in two ways: either by reason of his very great love for the bride as in the case of [Sichem](http://www.newadvent.org/cathen/13771b.htm)'s father Hemor, who on account of his son's great love for the [maiden](http://www.newadvent.org/cathen/15458a.htm) wished to give the [dowry](http://www.newadvent.org/cathen/05145c.htm) which he had a right to receive; or as a punishment on the bridegroom, that he should out of his own possessions give a [dowry](http://www.newadvent.org/cathen/05145c.htm) to the [virgin](http://www.newadvent.org/cathen/15458a.htm) [seduced](http://www.newadvent.org/cathen/13679c.htm) by him, whereas he should have received it from the girl's father. In this sense [Moses](http://www.newadvent.org/cathen/10596a.htm) speaks in the passage quoted above. Wherefore in the opinion of others we should hold that in carnal marriage a [dowry](http://www.newadvent.org/cathen/05145c.htm), properly speaking, is that which is given by those on the wife's side to those on the husband's side, for the bearing of the marriage burden, as stated above. Yet the difficulty remains how this signification can be adapted to the case in point, since the heavenly adornments are given to the [spiritual](http://www.newadvent.org/cathen/14220b.htm) spouse by the Father of the Bridegroom. This shall be made clear by replying to the objections.

Article 2. Whether the dowry is the same as beatitude? Cf. I, 12, 7, ad 1; I-II, 4, 3

I answer that, There are two opinions on this question. For some say that beatitude and [dowry](http://www.newadvent.org/cathen/05145c.htm) are the same in reality but differ in aspect: because [dowry](http://www.newadvent.org/cathen/05145c.htm) regards the [spiritual](http://www.newadvent.org/cathen/14220b.htm) marriage between [Christ](http://www.newadvent.org/cathen/08374c.htm) and the [soul](http://www.newadvent.org/cathen/14153a.htm), whereas beatitude does not. But seemingly this will not stand, since beatitude consists in an operation, whereas a [dowry](http://www.newadvent.org/cathen/05145c.htm) is not an operation, but a [quality](http://www.newadvent.org/cathen/12589c.htm) or disposition. Wherefore according to others it must be stated that beatitude and [dowry](http://www.newadvent.org/cathen/05145c.htm) differ even in reality, beatitude being the perfect operation itself by which the [soul](http://www.newadvent.org/cathen/14153a.htm) is united to [God](http://www.newadvent.org/cathen/06608a.htm), while the [dowries](http://www.newadvent.org/cathen/05145c.htm) are [habits](http://www.newadvent.org/cathen/07099b.htm) or dispositions or any other [qualities](http://www.newadvent.org/cathen/12589c.htm) directed to this same perfect operation, so that they are directed to beatitude instead of being in it as parts thereof.

Article 3. Whether it is fitting that Christ should receive a dowry?

I answer that, There are two opinions on this point. For some say that there is a threefold union in [Christ](http://www.newadvent.org/cathen/08374c.htm). One is the union of concord, whereby He is united to [God](http://www.newadvent.org/cathen/06608a.htm) in the bond of love; another is the union of condescension, whereby the [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) is united to the Divine; the third is the union whereby [Christ](http://www.newadvent.org/cathen/08374c.htm) is united to the [Church](http://www.newadvent.org/cathen/03744a.htm). They say, then, that as regards the first two unions it is fitting for [Christ](http://www.newadvent.org/cathen/08374c.htm) to have the [dowries](http://www.newadvent.org/cathen/05145c.htm) as such, but as regards the third, it is fitting for Him to have the [dowries](http://www.newadvent.org/cathen/05145c.htm) in the most excellent degree, considered as to that in which they consist, but not considered as [dowries](http://www.newadvent.org/cathen/05145c.htm); because in this union [Christ](http://www.newadvent.org/cathen/08374c.htm) is the bridegroom and the [Church](http://www.newadvent.org/cathen/03744a.htm) the bride, and a [dowry](http://www.newadvent.org/cathen/05145c.htm) is given to the bride as regards property and control, although it is given to the bridegroom as to use. But this does not seem congruous. For in the union of [Christ](http://www.newadvent.org/cathen/08374c.htm) with the Father by the concord of love, even if we consider Him as [God](http://www.newadvent.org/cathen/06608a.htm), there is not said to be a marriage, since it implies no subjection such as is required in the bride towards the bridegroom. Nor again in the union of the [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) with the Divine, whether we consider the Personal union or that which regards the conformity of will, can there be a [dowry](http://www.newadvent.org/cathen/05145c.htm), properly speaking, for three reasons. First, because in a marriage where a [dowry](http://www.newadvent.org/cathen/05145c.htm) is given there should be likeness of [nature](http://www.newadvent.org/cathen/10715a.htm) between bridegroom and bride, and this is lacking in the union of the [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) with the Divine; secondly, because there is required a distinction of [persons](http://www.newadvent.org/cathen/11726a.htm), and the [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) is not personally distinct from the Word; thirdly, because a [dowry](http://www.newadvent.org/cathen/05145c.htm) is given when the bride is first taken to the dwelling of the bridegroom and thus would seem to belong to the bride, who from being not united becomes united; whereas the [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm), which was assumed into the unity of Person by the Word, never was otherwise than perfectly united. Wherefore in the opinion of others we should say that the notion of [dowry](http://www.newadvent.org/cathen/05145c.htm) is either altogether unbecoming to [Christ](http://www.newadvent.org/cathen/08374c.htm), or not so properly as to the [saints](http://www.newadvent.org/cathen/04171a.htm); but that the things which we call [dowries](http://www.newadvent.org/cathen/05145c.htm) befit Him in the highest degree.

Article 4. Whether the angels receive the dowries?

I answer that, Without any [doubt](http://www.newadvent.org/cathen/05141a.htm), whatever pertains to the endowments of the [soul](http://www.newadvent.org/cathen/14153a.htm) is befitting to the [angels](http://www.newadvent.org/cathen/01476d.htm) as it is to [men](http://www.newadvent.org/cathen/09580c.htm). But considered under the aspect of [dowry](http://www.newadvent.org/cathen/05145c.htm) they are not as becoming to the [angels](http://www.newadvent.org/cathen/01476d.htm) as to [men](http://www.newadvent.org/cathen/09580c.htm), because the character of bride is not so properly becoming to the [angels](http://www.newadvent.org/cathen/01476d.htm) as to [men](http://www.newadvent.org/cathen/09580c.htm). For there is required a conformity of [nature](http://www.newadvent.org/cathen/10715a.htm) between bridegroom and bride, to wit that they should be of the same [species](http://www.newadvent.org/cathen/14210a.htm). Now [men](http://www.newadvent.org/cathen/09580c.htm) are in conformity with [Christ](http://www.newadvent.org/cathen/08374c.htm) in this way, since He took [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm), and by so doing became conformed to all [men](http://www.newadvent.org/cathen/09580c.htm) in the specific [nature](http://www.newadvent.org/cathen/10715a.htm) of [man](http://www.newadvent.org/cathen/09580c.htm). on the other hand, He is not conformed to the [angels](http://www.newadvent.org/cathen/01476d.htm) in unity of [species](http://www.newadvent.org/cathen/14210a.htm), neither as to His Divine nor as to His [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm). Consequently the notion of [dowry](http://www.newadvent.org/cathen/05145c.htm) is not so properly becoming to [angels](http://www.newadvent.org/cathen/01476d.htm) as to [men](http://www.newadvent.org/cathen/09580c.htm). Since, however, in metaphorical expressions, it is not [necessary](http://www.newadvent.org/cathen/10733a.htm) to have a likeness in every respect, we must not argue that one thing is not to be said of another metaphorically on account of some lack of likeness; and consequently the argument we have adduced does not [prove](http://www.newadvent.org/cathen/12454c.htm) that the [dowries](http://www.newadvent.org/cathen/05145c.htm) are simply unbecoming to the [angels](http://www.newadvent.org/cathen/01476d.htm), but only that they are not so properly befitting to [angels](http://www.newadvent.org/cathen/01476d.htm) as to [men](http://www.newadvent.org/cathen/09580c.htm), on account of the aforesaid lack of likeness.

Article 5. Whether three dowries of the soul are suitably assigned?

I answer that, All agree in reckoning three [dowries](http://www.newadvent.org/cathen/05145c.htm) of the [soul](http://www.newadvent.org/cathen/14153a.htm), in different ways however. For some say that the three [dowries](http://www.newadvent.org/cathen/05145c.htm) of the [soul](http://www.newadvent.org/cathen/14153a.htm) are vision, love, and fruition. others reckon them to be vision, comprehension, and fruition; others, vision, delight, and comprehension. However, all these reckonings come to the same, and their number is assigned in the same way. For it has been said (2) that a [dowry](http://www.newadvent.org/cathen/05145c.htm) is something inherent to the [soul](http://www.newadvent.org/cathen/14153a.htm), and directing it to the operation in which beatitude consists. Now two things are requisite in this operation: its [essence](http://www.newadvent.org/cathen/05543b.htm) which is vision, and its perfection which is delight: since beatitude must needs be a perfect operation. Again, a vision is delightful in two ways: first, on the part of the object, by reason of the thing seen being delightful; secondly, on the part of the vision, by reason of the seeing itself being delightful, even as we delight in [knowing](http://www.newadvent.org/cathen/08673a.htm) [evil](http://www.newadvent.org/cathen/05649a.htm) things, although the [evil](http://www.newadvent.org/cathen/05649a.htm) things themselves delight us not. And since this operation wherein ultimate beatitude consists must needs be most perfect, this vision must needs be delightful in both ways. Now in order that this vision be delightful on the part of the vision, it needs to be made connatural to the seer by means of a [habit](http://www.newadvent.org/cathen/07099b.htm); while for it to be delightful on the part of the visible object, two things are [necessary](http://www.newadvent.org/cathen/10733a.htm), namely that the visible object be suitable, and that it be united to the seer. Accordingly for the vision to be delightful on its own part a [habit](http://www.newadvent.org/cathen/07099b.htm) is required to elicit the vision, and thus we have one [dowry](http://www.newadvent.org/cathen/05145c.htm), which all call vision. But on the part of the visible object two things are [necessary](http://www.newadvent.org/cathen/10733a.htm). First, suitableness, which regards the affections--and in this respect some reckon love as a [dowry](http://www.newadvent.org/cathen/05145c.htm), others fruition (in so far as fruition regards the affective part) since what we love most we deem most suitable. Secondly, union is required on the part of the visible object, and thus some reckon comprehension, which is nothing else than to have [God](http://www.newadvent.org/cathen/06608a.htm) present and to hold Him within ourself [Cf. I-II, 4, 3]; while others reckon fruition, not of hope, which is ours while on the way, but of possession [Literally "of the reality: non spei . . . sed rei"] which is in [heaven](http://www.newadvent.org/cathen/07170a.htm).

Thus the three [dowries](http://www.newadvent.org/cathen/05145c.htm) correspond to the three theological [virtues](http://www.newadvent.org/cathen/15472a.htm), namely vision to [faith](http://www.newadvent.org/cathen/05752c.htm), comprehension (or fruition in one sense) to [hope](http://www.newadvent.org/cathen/07465b.htm), and fruition (or delight according to another reckoning to [charity](http://www.newadvent.org/cathen/09397a.htm)). For perfect fruition such as will be had in [heaven](http://www.newadvent.org/cathen/07170a.htm) includes delight and comprehension, for which reason some take it for the one, and some for the other.

Others, however, ascribe these three [dowries](http://www.newadvent.org/cathen/05145c.htm) to the three powers of the [soul](http://www.newadvent.org/cathen/14153a.htm), namely vision to the rational, delight to the [concupiscible](http://www.newadvent.org/cathen/04208a.htm), and fruition to the irascible, seeing that this fruition is acquired by a victory. But this is not said properly, because the irascible and [concupiscible](http://www.newadvent.org/cathen/04208a.htm) powers are not in the [intellective](http://www.newadvent.org/cathen/08066a.htm) but in the sensitive part, whereas the [dowries](http://www.newadvent.org/cathen/05145c.htm) of the [soul](http://www.newadvent.org/cathen/14153a.htm) are assigned to the [mind](http://www.newadvent.org/cathen/10321a.htm).

Question 96. The aureoles

[Do the aureoles differ from the essential reward?](http://www.newadvent.org/summa/5096.htm#article1)

[Do they differ from the fruit?](http://www.newadvent.org/summa/5096.htm#article2)

[Is a fruit due to the virtue of continence only?](http://www.newadvent.org/summa/5096.htm#article3)

[Are three fruits fittingly assigned to the three parts of continence?](http://www.newadvent.org/summa/5096.htm#article4)

[Is an aureole due to virgins?](http://www.newadvent.org/summa/5096.htm#article5)

[Is it due to martyrs?](http://www.newadvent.org/summa/5096.htm#article6)

[Is it due to doctors?](http://www.newadvent.org/summa/5096.htm#article7)

[Is it due to Christ?](http://www.newadvent.org/summa/5096.htm#article8)

[To the angels?](http://www.newadvent.org/summa/5096.htm#article9)

[Is it due to the human body?](http://www.newadvent.org/summa/5096.htm#article10)

[Are three aureoles fittingly assigned?](http://www.newadvent.org/summa/5096.htm#article11)

[Is the virgin's aureole the greatest?](http://www.newadvent.org/summa/5096.htm#article12)

[Does one have the same aureole in a higher degree than another?](http://www.newadvent.org/summa/5096.htm#article13)

Article 1. Whether the aureole is the same as the essential reward which is called the aurea?

I answer that, [Man's](http://www.newadvent.org/cathen/09580c.htm) [essential](http://www.newadvent.org/cathen/05543b.htm) reward, which is his beatitude, consists in the perfect union of the [soul](http://www.newadvent.org/cathen/14153a.htm) with [God](http://www.newadvent.org/cathen/06608a.htm), inasmuch as it enjoys [God](http://www.newadvent.org/cathen/06608a.htm) perfectly as seen and loved perfectly. Now this reward is called a "crown" or "aurea" metaphorically, both with reference to [merit](http://www.newadvent.org/cathen/10202b.htm) which is gained by a kind of conflict--since "the life of [man](http://www.newadvent.org/cathen/09580c.htm) upon earth is a warfare" ([Job 7:1](http://www.newadvent.org/bible/job007.htm#verse1))--and with reference to the reward whereby in a way [man](http://www.newadvent.org/cathen/09580c.htm) is made a participator of the Godhead, and consequently endowed with regal power: "Thou hast made us to our [God](http://www.newadvent.org/cathen/06608a.htm) a kingdom," etc. ([Apocalypse 5:10](http://www.newadvent.org/bible/rev005.htm#verse10)); for a crown is the proper sign of regal power.

In like manner the [accidental](http://www.newadvent.org/cathen/01096c.htm) reward which is added to the [essential](http://www.newadvent.org/cathen/05543b.htm) has the character of a crown. For a crown signifies some kind of perfection, on account of its circular shape, so that for this very reason it is becoming to the perfection of the blessed. Since, however, nothing can be added to the [essential](http://www.newadvent.org/cathen/05543b.htm), but what is less than it, the additional reward is called an "aureole." Now something may be added in two ways to this [essential](http://www.newadvent.org/cathen/05543b.htm) reward which we call the "aurea." First, in consequence of a [condition](http://www.newadvent.org/cathen/04211a.htm) attaching to the [nature](http://www.newadvent.org/cathen/10715a.htm) of the one rewarded: thus the [glory](http://www.newadvent.org/cathen/06585a.htm) of the body is added to the beatitude of the [soul](http://www.newadvent.org/cathen/14153a.htm), wherefore this same [glory](http://www.newadvent.org/cathen/06585a.htm) of the body is sometimes called an "aureole." Thus a [gloss](http://www.newadvent.org/cathen/06586a.htm) of [Bede](http://www.newadvent.org/cathen/02384a.htm) on [Exodus 25:25](http://www.newadvent.org/bible/exo025.htm#verse25), "Thou . . . shalt make another little golden crown," says that "finally the aureole is added, when it is stated in the [Scriptures](http://www.newadvent.org/bible/index.html) that a higher degree of [glory](http://www.newadvent.org/cathen/06585a.htm) is in store for us when our bodies are resumed." But it is not in this sense that we speak of an aureole now. Secondly, in consequence of the [nature](http://www.newadvent.org/cathen/10715a.htm) of the [meritorious](http://www.newadvent.org/cathen/10202b.htm) act. Now this has the character of [merit](http://www.newadvent.org/cathen/10202b.htm) on two counts, whence also it has the character of [good](http://www.newadvent.org/cathen/06636b.htm). First, to wit, from its root which is [charity](http://www.newadvent.org/cathen/09397a.htm), since it is referred to the last end, and thus there is due to it the [essential](http://www.newadvent.org/cathen/05543b.htm) reward, namely the attainment of the end, and this is the "aurea." Secondly, from the very genus of the act which derives a certain praiseworthiness from its due circumstances, from the [habit](http://www.newadvent.org/cathen/07099b.htm) eliciting it and from its proximate end, and thus is due to it a kind of [accidental](http://www.newadvent.org/cathen/01096c.htm) reward which we call an "aureole": and it is in this sense that we regard the aureole now. Accordingly it must be said that an "aureole" denotes something added to the "aurea," a kind of [joy](http://www.newadvent.org/cathen/07131b.htm), to wit, in the works one has done, in that they have the character of a signal victory: for this [joy](http://www.newadvent.org/cathen/07131b.htm) is distinct from the [joy](http://www.newadvent.org/cathen/07131b.htm) in being united to [God](http://www.newadvent.org/cathen/06608a.htm), which is called the "aurea." Some, however, affirm that the common reward, which is the "aurea," receives the name of "aureole," according as it is given to [virgins](http://www.newadvent.org/cathen/15458a.htm), [martyrs](http://www.newadvent.org/cathen/09736b.htm), or [doctors](http://www.newadvent.org/cathen/05072b.htm): even as money receives the name of debt through being due to some one, though the money and the debt are altogether the same. And that nevertheless this does not imply that the [essential](http://www.newadvent.org/cathen/05543b.htm) reward is any greater when it is called an "aureole"; but that it corresponds to a more excellent act, more excellent not in intensity of [merit](http://www.newadvent.org/cathen/10202b.htm) but in the manner of meriting; so that although two [persons](http://www.newadvent.org/cathen/11726a.htm) may have the Divine vision with equal clearness, it is called an "aureole" in one and not in the other in so far as it corresponds to higher [merit](http://www.newadvent.org/cathen/10202b.htm) as regards the way of meriting. But this would seem contrary to the meaning of the [gloss](http://www.newadvent.org/cathen/06586a.htm) quoted above. For if "aurea" and "aureole" were the same, the "aureole" would not be described as added to the "aurea." Moreover, since reward corresponds to [merit](http://www.newadvent.org/cathen/10202b.htm), a more excellent reward must needs correspond to this more excellent way of meriting: and it is this excellence that we call an "aureole." Hence it follows that an "aureole" differs from the "aurea."

Article 2. Whether the aureole differs from the fruit?

I answer that, Metaphorical expressions can be taken in various ways, according as we find resemblances to the various properties of the thing from which the comparison is taken. Now since fruit, properly speaking, is applied to material things born of the earth, we employ it variously in a [spiritual](http://www.newadvent.org/cathen/14220b.htm) sense, with reference to the various conditions that obtain in material fruits. For the material fruit has sweetness whereby it refreshes so far as it is used by [man](http://www.newadvent.org/cathen/09580c.htm): again it is the last thing to which the operation of [nature](http://www.newadvent.org/cathen/10715a.htm) attains: moreover it is that to which husbandry looks forward as the result of sowing or any other process. Accordingly fruit is taken in a [spiritual](http://www.newadvent.org/cathen/14220b.htm) sense sometimes for that which refreshes as being the last end: and according to this signification we are said to enjoy [frui] [God](http://www.newadvent.org/cathen/06608a.htm) perfectly in [heaven](http://www.newadvent.org/cathen/07170a.htm), and imperfectly on the way. From this signification we have fruition which is a [dowry](http://www.newadvent.org/cathen/05145c.htm): but we are not speaking of fruit in this sense now. Sometimes fruit signifies spiritually that which refreshes only, though it is not the last end; and thus the [virtues](http://www.newadvent.org/cathen/15472a.htm) are called fruits, inasmuch as "they refresh the [mind](http://www.newadvent.org/cathen/10321a.htm) with genuine sweetness," as [Ambrose](http://www.newadvent.org/cathen/01383c.htm) says [De Parad. xiii]. In this sense fruit is taken ([Galatians 6:22](http://www.newadvent.org/bible/gal006.htm#verse22)): "The fruit of the Spirit is [charity](http://www.newadvent.org/cathen/09397a.htm), [joy](http://www.newadvent.org/cathen/07131b.htm)," etc. Nor again is this the sense in which we speak of fruit now; for we have treated of this already [Cf. I-II, 70, 1, ad 2].

We may, however, take [spiritual](http://www.newadvent.org/cathen/14220b.htm) fruit in another sense, in likeness to material fruit, inasmuch as material fruit is a profit expected from the labor of husbandry: so that we call fruit that reward which [man](http://www.newadvent.org/cathen/09580c.htm) acquires from his labor in this life: and thus every reward which by our labors we shall acquire for the future life is called a "fruit." In this sense fruit is taken ([Romans 6:22](http://www.newadvent.org/bible/rom006.htm#verse22)): "You have your fruit unto sanctification, and the end life everlasting." Yet neither in this sense do we speak of fruit now, but we are treating of fruit as being the product of seed: for it is in this sense that [our Lord](http://www.newadvent.org/cathen/08374c.htm) speaks of fruit ([Matthew 13:23](http://www.newadvent.org/bible/mat013.htm#verse23)), where He divides fruit into thirtyfold, sixtyfold, and hundredfold. Now fruit is the product of seed in so far as the seed power is capable of transforming the humors of the soil into its own [nature](http://www.newadvent.org/cathen/10715a.htm); and the more efficient this power, and the better prepared the soil, the more plentiful fruit will result. Now the [spiritual](http://www.newadvent.org/cathen/14220b.htm) seed which is sown in us is the [Word of God](http://www.newadvent.org/cathen/09328a.htm): wherefore the more a [person](http://www.newadvent.org/cathen/11726a.htm) is transformed into a [spiritual](http://www.newadvent.org/cathen/14220b.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) by withdrawing from carnal things, the greater is the fruit of the Word in him. Accordingly the fruit of the [Word of God](http://www.newadvent.org/cathen/09328a.htm) differs from the aurea and the aureole, in that the "aurea" consists in the [joy](http://www.newadvent.org/cathen/07131b.htm) one has in [God](http://www.newadvent.org/cathen/06608a.htm), and the "aureole" in the [joy](http://www.newadvent.org/cathen/07131b.htm) one has in the perfection of one's works, whereas the "fruit" consists in the [joy](http://www.newadvent.org/cathen/07131b.htm) that the worker has in his own disposition as to his degree of spirituality to which he has attained through the seed of [God's Word](http://www.newadvent.org/cathen/09328a.htm).

Some, however, distinguish between aureole and fruit, by saying that the aureole is due to the fighter, according to [2 Timothy 2:5](http://www.newadvent.org/bible/2ti002.htm#verse5), "He . . . shall not be crowned, except he strive lawfully"; whereas the fruit is due to the laborer, according to the saying of [Wisdom 3:15](http://www.newadvent.org/bible/wis003.htm#verse15), "The fruit of [good](http://www.newadvent.org/cathen/06636b.htm) labors is [glorious](http://www.newadvent.org/cathen/06585a.htm)." Others again say that the "aurea" regards conversion to [God](http://www.newadvent.org/cathen/06608a.htm), while the "aureole" and the "fruit" regard things directed to the end; yet so that the fruit regards the [will](http://www.newadvent.org/cathen/15624a.htm) rather, and the aureole the body. Since, however, labor and strife are in the same subject and about the same [matter](http://www.newadvent.org/cathen/10053b.htm), and since the body's reward depends on the [soul's](http://www.newadvent.org/cathen/14153a.htm), these explanations of the difference between fruit, aurea and aureole would only imply a [logical](http://www.newadvent.org/cathen/09324a.htm) difference: and this cannot be, since fruit is assigned to some to whom no aureole is assigned.

Article 3. Whether a fruit is due to the virtue of continence alone?

I answer that, A fruit is a reward due to a [person](http://www.newadvent.org/cathen/11726a.htm) in that he passes from the carnal to the [spiritual](http://www.newadvent.org/cathen/14220b.htm) life. Consequently a fruit corresponds especially to that [virtue](http://www.newadvent.org/cathen/15472a.htm) which more than any other frees [man](http://www.newadvent.org/cathen/09580c.htm) from subjection to the flesh. Now this is the effect of [continence](http://www.newadvent.org/cathen/04330b.htm), since it is by sexual pleasures that the [soul](http://www.newadvent.org/cathen/14153a.htm) is especially subject to the flesh; so much so that in the carnal act, according to [Jerome](http://www.newadvent.org/cathen/08341a.htm) (Ep. ad Ageruch.), "not even the spirit of [prophecy](http://www.newadvent.org/cathen/12473a.htm) touches the heart of the [prophet](http://www.newadvent.org/cathen/12477a.htm)," nor "is it possible to understand anything in the midst of that pleasure," as the [Philosopher](http://www.newadvent.org/cathen/01713a.htm) says (Ethic. vii, 11). Therefore fruit corresponds to [continence](http://www.newadvent.org/cathen/04330b.htm) rather than to another [virtue](http://www.newadvent.org/cathen/15472a.htm).

Article 4. Whether three fruits are fittingly assigned to the three parts of continence?

I answer that, By [continence](http://www.newadvent.org/cathen/04330b.htm), to which the fruit corresponds, [man](http://www.newadvent.org/cathen/09580c.htm) is brought to a kind of [spiritual](http://www.newadvent.org/cathen/14220b.htm) [nature](http://www.newadvent.org/cathen/10715a.htm), by withdrawing from carnal things. Consequently various fruits are distinguished according to the various manners of the spirituality resulting from [continence](http://www.newadvent.org/cathen/04330b.htm). Now there is a certain spirituality which is [necessary](http://www.newadvent.org/cathen/10733a.htm), and one which is superabundant. The spirituality that is [necessary](http://www.newadvent.org/cathen/10733a.htm) consists in the rectitude of the spirit not being disturbed by the pleasures of the flesh: and this obtains when one makes use of carnal pleasures according to the order of right reason. This is the spirituality of [married](http://www.newadvent.org/cathen/09707a.htm) [persons](http://www.newadvent.org/cathen/11726a.htm). Spirituality is superabundant when a man withdraws himself entirely from those carnal pleasures which stifle the spirit. This may be done in two ways: either in respect of all time past, present, and future, and this is the spirituality of [virgins](http://www.newadvent.org/cathen/15458a.htm); or in respect of a particular time, and this is the spirituality of widows. Accordingly to those who keep conjugal [continence](http://www.newadvent.org/cathen/04330b.htm), the thirtyfold fruit is awarded; to those who keep the [continence](http://www.newadvent.org/cathen/04330b.htm) of [widows](http://www.newadvent.org/cathen/15617c.htm), the sixtyfold fruit; and to those who keep virginal [continence](http://www.newadvent.org/cathen/04330b.htm), the hundredfold fruit: and this for the reason given by [Bede](http://www.newadvent.org/cathen/02384a.htm) quoted above, although another motive may be found in the very [nature](http://www.newadvent.org/cathen/10715a.htm) of the numbers. For 30 is the product of 3 multiplied by 10. Now 3 is the number of everything, as stated in De Coelo et Mundo i, and contains a certain perfection common to all, namely of beginning, middle, and end. Wherefore the number 30 is fittingly assigned to [married](http://www.newadvent.org/cathen/09707a.htm) [persons](http://www.newadvent.org/cathen/11726a.htm), in whom no other perfection is added to the observance of the [Decalogue](http://www.newadvent.org/cathen/04664a.htm), signified by the number 10, than the common perfection without which there is no [salvation](http://www.newadvent.org/cathen/13407a.htm). The number six the multiplication of which by 10 amounts to 60 has perfection from its parts, being the aggregate of all its parts taken together; wherefore it corresponds fittingly to [widowhood](http://www.newadvent.org/cathen/15617c.htm), wherein we find perfect withdrawal from carnal pleasures as to all its circumstances (which are the parts so to speak of a [virtuous](http://www.newadvent.org/cathen/15472a.htm) act), since [widowhood](http://www.newadvent.org/cathen/15617c.htm) uses no carnal pleasures in connection with any [person](http://www.newadvent.org/cathen/11726a.htm), place, or any other circumstance; which was not the case with conjugal [continence](http://www.newadvent.org/cathen/04330b.htm). The number 100 corresponds fittingly to [virginity](http://www.newadvent.org/cathen/15458a.htm); because the number 10 of which 100 is a multiple is the limit of numbers: and in like manner [virginity](http://www.newadvent.org/cathen/15458a.htm) occupies the limit of spirituality, since no further spirituality can be added to it. The number 100 also being a square number has perfection from its figure: for a square figure is perfect through being equal on all sides, since all its sides are equal: wherefore it is adapted to [virginity](http://www.newadvent.org/cathen/15458a.htm) wherein incorruption is found equally as to all times.

Article 5. Whether an aureole is due on account of virginity?

I answer that, Where there is a notable kind of victory, a special crown is due. Wherefore since by [virginity](http://www.newadvent.org/cathen/15458a.htm) a [person](http://www.newadvent.org/cathen/11726a.htm) wins a signal victory over the flesh, against which a continuous battle is waged: "The flesh [lusteth](http://www.newadvent.org/cathen/09438a.htm) against the spirit," etc. ([Galatians 5:17](http://www.newadvent.org/bible/gal005.htm#verse17)), a special crown called the aureole is due to [virginity](http://www.newadvent.org/cathen/15458a.htm). This indeed is the common opinion of all; but all are not agreed as to the kind of [virginity](http://www.newadvent.org/cathen/15458a.htm) to which it is due. For some say that the aureole is due to the act. So that she who actually remains a [virgin](http://www.newadvent.org/cathen/15458a.htm) will have the aureole provided she be of the number of the saved. But this would seem unreasonable, because in this case those who have the [will](http://www.newadvent.org/cathen/15624a.htm) to marry and nevertheless die before marrying would have the aureole. Hence others hold that the aureole is due to the state and not to the act: so that those [virgins](http://www.newadvent.org/cathen/15458a.htm) alone [merit](http://www.newadvent.org/cathen/10202b.htm) the aureole who by [vow](http://www.newadvent.org/cathen/15511a.htm) have placed themselves in the state of observing perpetual [virginity](http://www.newadvent.org/cathen/15458a.htm). But this also seems unreasonable, because it is possible to have the same [intention](http://www.newadvent.org/cathen/08069b.htm) of observing [virginity](http://www.newadvent.org/cathen/15458a.htm) without a [vow](http://www.newadvent.org/cathen/15511a.htm) as with a [vow](http://www.newadvent.org/cathen/15511a.htm). Hence it may be said otherwise that [merit](http://www.newadvent.org/cathen/10202b.htm) is due to every [virtuous](http://www.newadvent.org/cathen/15472a.htm) act commanded by [charity](http://www.newadvent.org/cathen/09397a.htm). Now [virginity](http://www.newadvent.org/cathen/15458a.htm) comes under the genus of [virtue](http://www.newadvent.org/cathen/15472a.htm) in so far as perpetual incorruption of mind and body is an object of choice, as appears from what has been said above (Sent. iv, D, 33, 3, 1,2) [Cf. III, 152, 1,3]. Consequently the aureole is due to those [virgins](http://www.newadvent.org/cathen/15458a.htm) alone, who had the purpose of observing perpetual [virginity](http://www.newadvent.org/cathen/15458a.htm), whether or no they have confirmed this purpose by [vow](http://www.newadvent.org/cathen/15511a.htm)--and this I say with reference to the aureole in its proper signification of a reward due to [merit](http://www.newadvent.org/cathen/10202b.htm)--although this purpose may at some time have been interrupted, integrity of the flesh remaining withal, provided it be found at the end of life, because [virginity](http://www.newadvent.org/cathen/15458a.htm) of the [mind](http://www.newadvent.org/cathen/10321a.htm) may be restored, although [virginity](http://www.newadvent.org/cathen/15458a.htm) of the flesh cannot. If, however, we take the aureole in its broad sense for any [joy](http://www.newadvent.org/cathen/07131b.htm) added to the [essential](http://www.newadvent.org/cathen/05543b.htm) [joy](http://www.newadvent.org/cathen/07131b.htm) of [heaven](http://www.newadvent.org/cathen/07170a.htm), the aureole will be applicable even to those who are incorrupt in flesh, although they had not the purpose of observing perpetual [virginity](http://www.newadvent.org/cathen/15458a.htm). For without [doubt](http://www.newadvent.org/cathen/05141a.htm) they will rejoice in the incorruption of their body, even as the innocent will rejoice in having been free from [sin](http://www.newadvent.org/cathen/14004b.htm), although they had no opportunity of [sinning](http://www.newadvent.org/cathen/14004b.htm), as in the case of [baptized](http://www.newadvent.org/cathen/02258b.htm) children. But this is not the proper meaning of an aureole, although it is very commonly taken in this sense.

Article 6. Whether an aureole is due to martyrs?

I answer that, Just as in the spirit there is a conflict with the internal [concupiscences](http://www.newadvent.org/cathen/04208a.htm), so is there in [man](http://www.newadvent.org/cathen/09580c.htm) a conflict with the passion that is inflicted from without. Wherefore, just as a special crown, which we call an aureole, is due to the most perfect victory whereby we triumph over the [concupiscences](http://www.newadvent.org/cathen/04208a.htm) of the flesh, in a word to [virginity](http://www.newadvent.org/cathen/15458a.htm), so too an aureole is due to the most perfect victory that is won against external assaults. Now the most perfect victory over passion [caused](http://www.newadvent.org/cathen/03459a.htm) from without is considered from two points of view. First from the greatness of the passion. Now among all [passions](http://www.newadvent.org/cathen/11534a.htm) inflicted from without, death holds the first place, just as sexual [concupiscences](http://www.newadvent.org/cathen/04208a.htm) are chief among internal [passions](http://www.newadvent.org/cathen/11534a.htm). Consequently, when a man conquers death and things directed to death, his is a most perfect victory. Secondly, the perfection of victory is considered from the point of view of the motive of conflict, when, to wit, a man strives for the most honorable [cause](http://www.newadvent.org/cathen/03459a.htm); which is [Christ](http://www.newadvent.org/cathen/08374c.htm) Himself. Both these things are to be found in [martyrdom](http://www.newadvent.org/cathen/09736b.htm), which is death suffered for [Christ's](http://www.newadvent.org/cathen/08374c.htm) sake: for "it is not the pain but the [cause](http://www.newadvent.org/cathen/03459a.htm) that makes the [martyr](http://www.newadvent.org/cathen/09736b.htm)," as [Augustine](http://www.newadvent.org/cathen/02084a.htm) says (Contra Crescon. iii). Consequently an aureole is due to [martyrdom](http://www.newadvent.org/cathen/09736b.htm) as well as to [virginity](http://www.newadvent.org/cathen/15458a.htm).

Article 7. Whether an aureole is due to doctors?

Further, a [gloss](http://www.newadvent.org/cathen/06586a.htm) on [Canticle of Canticles 8:12](http://www.newadvent.org/bible/son008.htm#verse12), "My vineyard is before me," says: "He describes the peculiar reward which He has prepared for His [doctors](http://www.newadvent.org/cathen/05072b.htm)." Therefore [doctors](http://www.newadvent.org/cathen/05072b.htm) will have a peculiar reward: and we call this an aureole.

I answer that, Just as by [virginity](http://www.newadvent.org/cathen/15458a.htm) and [martyrdom](http://www.newadvent.org/cathen/09736b.htm) a [person](http://www.newadvent.org/cathen/11726a.htm) wins a most perfect victory over the flesh and the world, so is a most perfect victory gained over the [devil](http://www.newadvent.org/cathen/04764a.htm), when a [person](http://www.newadvent.org/cathen/11726a.htm) not only refuses to yield to the [devil's](http://www.newadvent.org/cathen/04764a.htm) assaults, but also drives him out, not from himself alone, but from others also. Now this is done by preaching and teaching: wherefore an aureole is due to preaching and teaching, even as to [virginity](http://www.newadvent.org/cathen/15458a.htm) and [martyrdom](http://www.newadvent.org/cathen/09736b.htm). Nor can we admit, as some affirm, that it is due to [prelates](http://www.newadvent.org/cathen/12386b.htm) only, who are competent to preach and teach by virtue of their office. but it is due to all whosoever exercise this act lawfully. Nor is it due to [prelates](http://www.newadvent.org/cathen/12386b.htm), although they have the office of preaching, unless they actually preach, since a crown is due not to the [habit](http://www.newadvent.org/cathen/07099b.htm), but to the actual strife, according to [2 Timothy 2:5](http://www.newadvent.org/bible/2ti002.htm#verse5), "He . . . shall not be [[Vulgate](http://www.newadvent.org/cathen/15515b.htm): 'is not'] crowned, except he strive lawfully."

Article 8. Whether an aureole is due to Christ?

I answer that, There are two opinions on this point. For some say that [Christ](http://www.newadvent.org/cathen/08374c.htm) has an aureole in its strict sense, seeing that in Him there is both conflict and victory, and consequently a crown in its proper acceptation. But if we consider the question carefully, although the notion of aurea or crown is becoming to [Christ](http://www.newadvent.org/cathen/08374c.htm), the notion of aureole is not. For from the very fact that aureole is a diminutive term it follows that it denotes something possessed by participation and not in its fullness. Wherefore an aureole is becoming to those who participate in the perfect victory by imitating Him in Whom the fullness of perfect victory is realized. And therefore, since in [Christ](http://www.newadvent.org/cathen/08374c.htm) the notion of victory is found chiefly and fully, for by His victory others are made victors--as shown by the words of [John 16:33](http://www.newadvent.org/bible/joh016.htm#verse33), "Have confidence, I have overcome the world," and [Apocalypse 5:5](http://www.newadvent.org/bible/rev005.htm#verse5), "Behold the lion of the [tribe of Juda](http://www.newadvent.org/cathen/08536a.htm) . . . hath prevailed"--it is not becoming for [Christ](http://www.newadvent.org/cathen/08374c.htm) to have an aureole, but to have something from which all aureoles are derived. Hence it is written ([Apocalypse 3:21](http://www.newadvent.org/bible/rev003.htm#verse21)): "To him that shall overcome, I will give to sit with Me in My throne, as I also have overcome, and am set down in My Father's throne [[Vulgate](http://www.newadvent.org/cathen/15515b.htm): 'With My Father in His throne']." Therefore we must say with others that although there is nothing of the [nature](http://www.newadvent.org/cathen/10715a.htm) of an aureole in [Christ](http://www.newadvent.org/cathen/08374c.htm), there is nevertheless something more excellent than any aureole.

Article 9. Whether an aureole is due to the angels?

I answer that, An aureole is not due to the [angels](http://www.newadvent.org/cathen/01476d.htm). The reason of this is that an aureole, properly speaking, corresponds to some perfection of surpassing [merit](http://www.newadvent.org/cathen/10202b.htm). Now those things which make for perfect [merit](http://www.newadvent.org/cathen/10202b.htm) in [man](http://www.newadvent.org/cathen/09580c.htm) are connatural to [angels](http://www.newadvent.org/cathen/01476d.htm), or belong to their state in general, or to their [essential](http://www.newadvent.org/cathen/05543b.htm) reward. Wherefore the [angels](http://www.newadvent.org/cathen/01476d.htm) have not an aureole in the same sense as an aureole is due to [men](http://www.newadvent.org/cathen/09580c.htm).

Article 10. Whether an aureole is also due to the body?

I answer that, Properly speaking the aureole is in the [mind](http://www.newadvent.org/cathen/10321a.htm): since it is [joy](http://www.newadvent.org/cathen/07131b.htm) in the works to which an aureole is due. But even as from the [joy](http://www.newadvent.org/cathen/07131b.htm) in the [essential](http://www.newadvent.org/cathen/05543b.htm) reward, which is the aurea, there results a certain comeliness in the body, which is the [glory](http://www.newadvent.org/cathen/06585a.htm) of the body, so from the [joy](http://www.newadvent.org/cathen/07131b.htm) in the aureole there results a certain bodily comeliness: so that the aureole is chiefly in the [mind](http://www.newadvent.org/cathen/10321a.htm), but by a kind of overflow it shines forth in the body.

This suffices for the Replies to the Objections. It must be observed, however, that the beauty of the scars which will appear in the bodies of the [martyrs](http://www.newadvent.org/cathen/09736b.htm) cannot be called an aureole, since some of the [martyrs](http://www.newadvent.org/cathen/09736b.htm) will have an aureole in which such scars will not appear, for instance those who were put to death by drowning, starvation, or the squalor of prison.

Article 11. Whether three aureoles are fittingly assigned, those of virgins, of martyrs, and of doctors?

I answer that, An aureole is an exceptional reward corresponding to an exceptional victory: wherefore the three aureoles are assigned in accordance with the exceptional victories in the three conflicts which beset every [man](http://www.newadvent.org/cathen/09580c.htm). For in the conflict with the flesh, he above all wins the victory who abstains altogether from sexual pleasures which are the chief of this kind; and such is a [virgin](http://www.newadvent.org/cathen/15458a.htm). Wherefore an aureole is due to [virginity](http://www.newadvent.org/cathen/15458a.htm). In the conflict with the world, the chief victory is to suffer the world's [persecution](http://www.newadvent.org/cathen/11703a.htm) even until death: wherefore the second aureole is due to [martyrs](http://www.newadvent.org/cathen/09736b.htm) who win the victory in this battle. In the conflict with the [devil](http://www.newadvent.org/cathen/04764a.htm), the chief victory is to expel the enemy not only from oneself but also from the hearts of others: this is done by teaching and preaching, and consequently the third aureole is due to [doctors](http://www.newadvent.org/cathen/05072b.htm) and preachers.

Some, however, distinguish the three aureoles in accordance with the three powers of the [soul](http://www.newadvent.org/cathen/14153a.htm), by saying that the three aureoles correspond to the three chief acts of the [soul's](http://www.newadvent.org/cathen/14153a.htm) three highest powers. For the act of the rational power is to publish the [truth](http://www.newadvent.org/cathen/15073a.htm) of [faith](http://www.newadvent.org/cathen/05752c.htm) even to others, and to this act the aureole of [doctors](http://www.newadvent.org/cathen/05072b.htm) is due: the highest act of the irascible power is to overcome even death for [Christ's](http://www.newadvent.org/cathen/08374c.htm) sake, and to this act the aureole of [martyrs](http://www.newadvent.org/cathen/09736b.htm) is due: and the highest act of the concupiscible power is to abstain altogether from the greatest carnal pleasures, and to this act the aureole of [virgins](http://www.newadvent.org/cathen/15458a.htm) is due.

Others again, distinguish the three aureoles in accordance with those things whereby we are most signally conformed to [Christ](http://www.newadvent.org/cathen/08374c.htm). For He was the mediator between the Father and the world. Hence He was a [doctor](http://www.newadvent.org/cathen/05072b.htm), by manifesting to the world the [truth](http://www.newadvent.org/cathen/15073a.htm) which He had received from the Father; He was a [martyr](http://www.newadvent.org/cathen/09736b.htm), by suffering the [persecution](http://www.newadvent.org/cathen/11703a.htm) of the world; and He was a [virgin](http://www.newadvent.org/cathen/15458a.htm), by His personal purity. Wherefore [doctors](http://www.newadvent.org/cathen/05072b.htm), [martyrs](http://www.newadvent.org/cathen/09736b.htm) and [virgins](http://www.newadvent.org/cathen/15458a.htm)

Article 12. Whether the virgin's aureole is the greatest of all?

I answer that, Precedence of one aureole over another may be considered from two standpoints. First, from the point of view of the conflicts, that aureole being considered greater which is due to the more strenuous battle. Looking at it thus the [martyr's](http://www.newadvent.org/cathen/09736b.htm) aureole takes precedence of the others in one way, and the [virgin's](http://www.newadvent.org/cathen/15458a.htm) in another. For the [martyr's](http://www.newadvent.org/cathen/09736b.htm) battle is more strenuous in itself, and more intensely painful; while the conflict with the flesh is fraught with greater danger, inasmuch as it is more lasting and threatens us at closer quarters. Secondly, from the point of view of the things about which the battle is fought: and thus the [doctor](http://www.newadvent.org/cathen/05072b.htm)'s aureole takes precedence of all others, since this conflict is about intelligible goods. while the other conflicts are about sensible [passions](http://www.newadvent.org/cathen/11534a.htm). Nevertheless, the precedence that is considered in view of the conflict is more [essential](http://www.newadvent.org/cathen/05543b.htm) to the aureole; since the aureole, according to its proper character, regards the victory and the battle, and the difficulty of fighting which is viewed from the standpoint of the battle is of greater importance than that which is considered from our standpoint through the conflict being at closer quarters. Therefore the [martyr's](http://www.newadvent.org/cathen/09736b.htm) aureole is simply the greatest of all: for which reason a [gloss](http://www.newadvent.org/cathen/06586a.htm) on [Matthew 5:10](http://www.newadvent.org/bible/mat005.htm#verse10), says that "all the other [beatitudes](http://www.newadvent.org/cathen/02371a.htm) are perfected in the eighth, which refers to the [martyrs](http://www.newadvent.org/cathen/09736b.htm)," namely, "[Blessed](http://www.newadvent.org/cathen/02371a.htm) are they that suffer [persecution](http://www.newadvent.org/cathen/11703a.htm)." For this reason, too, the [Church](http://www.newadvent.org/cathen/03744a.htm) in enumerating the [saints](http://www.newadvent.org/cathen/04171a.htm) together places the [martyrs](http://www.newadvent.org/cathen/09736b.htm) before the [doctors](http://www.newadvent.org/cathen/05072b.htm) and [virgins](http://www.newadvent.org/cathen/15458a.htm). Yet nothing hinders the other aureoles from being more excellent in some particular way. And this suffices for the Replies to the Objections.

Article 13. Whether one person has an aureole more excellently than another person?

I answer that, Since [merit](http://www.newadvent.org/cathen/10202b.htm) is somewhat the [cause](http://www.newadvent.org/cathen/03459a.htm) of reward, rewards must needs be diversified, according as [merits](http://www.newadvent.org/cathen/10202b.htm) are diversified: for the intension or remission of a thing follows from the intension or remission of its [cause](http://www.newadvent.org/cathen/03459a.htm). Now the [merit](http://www.newadvent.org/cathen/10202b.htm) of the aureole may be greater or lesser: wherefore the aureole may also be greater or lesser.

We must observe, however, that the [merit](http://www.newadvent.org/cathen/10202b.htm) of an aureole may be intensified in two ways: first, on the part of its [cause](http://www.newadvent.org/cathen/03459a.htm), secondly on the part of the work. For there may happen to be two [persons](http://www.newadvent.org/cathen/11726a.htm), one of whom, out of lesser [charity](http://www.newadvent.org/cathen/09397a.htm), suffers greater torments of [martyrdom](http://www.newadvent.org/cathen/09736b.htm), or is more constant in preaching, or again withdraws himself more from carnal pleasures. Accordingly, intension not of the aureole but of the aurea corresponds to the intension of [merit](http://www.newadvent.org/cathen/10202b.htm) derived from its root; while intension of the aureole corresponds to intension of [merit](http://www.newadvent.org/cathen/10202b.htm) derived from the kind of act. Consequently it is possible for one who [merits](http://www.newadvent.org/cathen/10202b.htm) less in [martyrdom](http://www.newadvent.org/cathen/09736b.htm) as to his [essential](http://www.newadvent.org/cathen/05543b.htm) reward, to receive a greater aureole for his [martyrdom](http://www.newadvent.org/cathen/09736b.htm).

Question 97. The punishment of the damned

[In hell, are the damned tormented with the sole punishment of fire?](http://www.newadvent.org/summa/5097.htm#article1)

[Is the worm by which they are tormented corporeal?](http://www.newadvent.org/summa/5097.htm#article2)

[Is their weeping corporeal?](http://www.newadvent.org/summa/5097.htm#article3)

[Is their darkness material?](http://www.newadvent.org/summa/5097.htm#article4)

[Is the fire whereby they are tormented corporeal?](http://www.newadvent.org/summa/5097.htm#article5)

[Is it of the same species as our fire?](http://www.newadvent.org/summa/5097.htm#article6)

[Is this fire beneath the earth?](http://www.newadvent.org/summa/5097.htm#article7)

Article 1. Whether in hell the damned are tormented by the sole punishment of fire?

I answer that, According to [Basil](http://www.newadvent.org/cathen/02330b.htm) (Homilia vi in Hexaemeron and Hom. i in Ps. 38), at the final cleansing of the world, there will be a separation of the elements, whatever is pure and noble remaining above for the [glory](http://www.newadvent.org/cathen/06585a.htm) of the blessed, and whatever is ignoble and sordid being cast down for the punishment of the damned: so that just as every creature will be to the blessed a matter of [joy](http://www.newadvent.org/cathen/07131b.htm), so will all the elements conduce to the torture of the damned, according to [Wisdom 5:21](http://www.newadvent.org/bible/wis005.htm#verse21), "the whole world will fight with Him against the unwise." This is also becoming to Divine [justice](http://www.newadvent.org/cathen/08571c.htm), that whereas they departed from one by [sin](http://www.newadvent.org/cathen/14004b.htm), and placed their end in material things which are many and various, so should they be tormented in many ways and from many sources.

Article 2. Whether the worm of the damned is corporeal?

I answer that, After the [day of judgment](http://www.newadvent.org/cathen/08552a.htm), no animal or mixed body will remain in the renewed world except only the body of [man](http://www.newadvent.org/cathen/09580c.htm), because the former are not directed to incorruption [Cf. 91, 5], nor after that time will there be generation or corruption. Consequently the worm ascribed to the damned must be understood to be not of a corporeal but of a [spiritual](http://www.newadvent.org/cathen/14220b.htm) [nature](http://www.newadvent.org/cathen/10715a.htm): and this is the remorse of [conscience](http://www.newadvent.org/cathen/04268a.htm), which is called a worm because it originates from the corruption of [sin](http://www.newadvent.org/cathen/14004b.htm), and torments the [soul](http://www.newadvent.org/cathen/14153a.htm), as a corporeal worm born of corruption torments by gnawing.

Article 3. Whether the weeping of the damned will be corporeal?

I answer that, Two things are to be observed in corporeal weeping. One is the resolution of tears: and as to this corporeal weeping cannot be in the damned, since after the [day of judgment](http://www.newadvent.org/cathen/08552a.htm), the movement of the first movable being being at an end, there will be neither generation, nor corruption, nor bodily alteration: and in the resolution of tears that humor needs to be generated which is shed forth in the shape of tears. Wherefore in this respect it will be impossible for corporeal weeping to be in the damned. The other thing to be observed in corporeal weeping is a certain commotion and disturbance of the head and eyes, and in this respect weeping will be possible in the damned after the [resurrection](http://www.newadvent.org/cathen/12792a.htm): for the bodies of the damned will be tormented not only from without, but also from within, according as the body is affected at the instance of the [soul's](http://www.newadvent.org/cathen/14153a.htm) passion towards [good](http://www.newadvent.org/cathen/06636b.htm) or [evil](http://www.newadvent.org/cathen/05649a.htm). In this sense weeping is a [proof](http://www.newadvent.org/cathen/12454c.htm) of the body's [resurrection](http://www.newadvent.org/cathen/12792a.htm), and corresponds to the pleasure of [sin](http://www.newadvent.org/cathen/14004b.htm), experienced by both [soul](http://www.newadvent.org/cathen/14153a.htm) and body.

This suffices for the Replies to the Objections.

Article 4. Whether the damned are in material darkness?

I answer that, The disposition of [hell](http://www.newadvent.org/cathen/07207a.htm) will be such as to be adapted to the utmost unhappiness of the damned. Wherefore accordingly both light and darkness are there, in so far as they are most conducive to the unhappiness of the damned. Now seeing is in itself pleasant for, as stated in Metaph. i, "the sense of sight is most esteemed, because thereby many things are [known](http://www.newadvent.org/cathen/08673a.htm)."

Yet it happens [accidentally](http://www.newadvent.org/cathen/01096c.htm) that seeing is painful, when we see things that are hurtful to us, or displeasing to our will. Consequently in [hell](http://www.newadvent.org/cathen/07207a.htm) the place must be so disposed for seeing as regards light and darkness, that nothing be seen clearly, and that only such things be dimly seen as are able to bring anguish to the heart. Wherefore, simply speaking, the place is dark. Yet by Divine disposition, there is a certain amount of light, as much as suffices for seeing those things which are capable of tormenting the [soul](http://www.newadvent.org/cathen/14153a.htm). The [natural](http://www.newadvent.org/cathen/10715a.htm) situation of the place is enough for this, since in the center of the earth, where [hell](http://www.newadvent.org/cathen/07207a.htm) is said to be, fire cannot be otherwise than thick and cloudy, and reeky as it were.

Some hold that this darkness is [caused](http://www.newadvent.org/cathen/03459a.htm) by the massing together of the bodies of the damned, which will so fill the place of [hell](http://www.newadvent.org/cathen/07207a.htm) with their numbers, that no air will remain, so that there will be no translucid body that can be the subject of light and darkness, except the eyes of the damned, which will be darkened utterly.

Article 5. Whether the fire of hell will be corporeal?

I answer that, There have been many opinions about the fire of [hell](http://www.newadvent.org/cathen/07207a.htm). For some [philosophers](http://www.newadvent.org/cathen/12025c.htm), as [Avicenna](http://www.newadvent.org/cathen/02157a.htm), disbelieving in the [resurrection](http://www.newadvent.org/cathen/12792a.htm), thought that the [soul](http://www.newadvent.org/cathen/14153a.htm) alone would be punished after death. And as they considered it impossible for the [soul](http://www.newadvent.org/cathen/14153a.htm), being incorporeal, to be punished with a corporeal fire, they denied that the fire whereby the [wicked](http://www.newadvent.org/cathen/05649a.htm) are punished is corporeal, and pretended that all statements as to [souls](http://www.newadvent.org/cathen/14153a.htm) being punished in future after death by any corporeal means are to be taken metaphorically. For just as the [joy](http://www.newadvent.org/cathen/07131b.htm) and [happiness](http://www.newadvent.org/cathen/07131b.htm) of [good](http://www.newadvent.org/cathen/06636b.htm) [souls](http://www.newadvent.org/cathen/14153a.htm) will not be about any corporeal object, but about something [spiritual](http://www.newadvent.org/cathen/14220b.htm), namely the attainment of their end, so will the torment of the [wicked](http://www.newadvent.org/cathen/05649a.htm) be merely [spiritual](http://www.newadvent.org/cathen/14220b.htm), in that they will be grieved at being separated from their end, the desire whereof is in them by [nature](http://www.newadvent.org/cathen/10715a.htm). Wherefore, just as all descriptions of the [soul's](http://www.newadvent.org/cathen/14153a.htm) delight after death that seem to denote bodily pleasure--for instance, that they are refreshed, that they smile, and so forth--must be taken metaphorically, so also are all such descriptions of the [soul's](http://www.newadvent.org/cathen/14153a.htm) suffering as seem to imply bodily punishment--for instance, that they burn in fire, or suffer from the stench, and so forth. For as [spiritual](http://www.newadvent.org/cathen/14220b.htm) pleasure and pain are unknown to the majority, these things need to be declared under the figure of corporeal pleasures and pains, in order that men may be moved the more to the desire or fear thereof. Since, however, in the punishment of the damned there will be not only pain of loss corresponding to the aversion that was in their [sin](http://www.newadvent.org/cathen/14004b.htm), but also pain of sense corresponding to the conversion, it follows that it is not enough to hold the above manner of punishment. For this reason [Avicenna](http://www.newadvent.org/cathen/02157a.htm) himself (Met. ix) added another explanation, by saying that the [souls](http://www.newadvent.org/cathen/14153a.htm) of the [wicked](http://www.newadvent.org/cathen/05649a.htm) are punished after death, not by bodies but by images of bodies; just as in a dream it seems to a man that he is suffering various pains on account of such like images being in his [imagination](http://www.newadvent.org/cathen/07672a.htm). Even [Augustine](http://www.newadvent.org/cathen/02084a.htm) seems to hold this kind of punishment (Gen. ad lit. xii, 32), as is clear from the text. But this would seem an unreasonable statement. For the [imagination](http://www.newadvent.org/cathen/07672a.htm) is a power that makes use of a bodily organ: so that it is impossible for such [visions](http://www.newadvent.org/cathen/15477a.htm) of the [imagination](http://www.newadvent.org/cathen/07672a.htm) to occur in the [soul](http://www.newadvent.org/cathen/14153a.htm) separated from the body, as in the [soul](http://www.newadvent.org/cathen/14153a.htm) of the dreamer. Wherefore [Avicenna](http://www.newadvent.org/cathen/02157a.htm) also that he might avoid this difficulty, said that the [soul](http://www.newadvent.org/cathen/14153a.htm) separated from the body uses as an organ some part of the heavenly body, to which the [human](http://www.newadvent.org/cathen/09580c.htm) body needs to be conformed, in order to be perfected by the rational [soul](http://www.newadvent.org/cathen/14153a.htm), which is like the movers of the heavenly body--thus following somewhat the opinion of certain [philosophers](http://www.newadvent.org/cathen/12025c.htm) of old, who maintained that [souls](http://www.newadvent.org/cathen/14153a.htm) return to the stars that are their compeers. But this is absolutely absurd according to the [Philosopher's](http://www.newadvent.org/cathen/01713a.htm) teaching, since the [soul](http://www.newadvent.org/cathen/14153a.htm) uses a definite bodily organ, even as art uses definite instruments, so that it cannot pass from one body to another, as [Pythagoras](http://www.newadvent.org/cathen/12587b.htm) is stated (De Anima i, text. 53) to have maintained. As to the statement of [Augustine](http://www.newadvent.org/cathen/02084a.htm) we shall say below how it is to be answered (ad 2). However, whatever we may say of the fire that torments the separated [souls](http://www.newadvent.org/cathen/14153a.htm), we must admit that the fire which will torment the bodies of the damned after the [resurrection](http://www.newadvent.org/cathen/12792a.htm) is corporeal, since one cannot fittingly apply a punishment to a body unless that punishment itself be bodily. Wherefore [Gregory](http://www.newadvent.org/cathen/06780a.htm) (Dial. iv) proves the fire of [hell](http://www.newadvent.org/cathen/07207a.htm) to be corporeal from the very fact that the [wicked](http://www.newadvent.org/cathen/05649a.htm) will be cast thither after the [resurrection](http://www.newadvent.org/cathen/12792a.htm). Again [Augustine](http://www.newadvent.org/cathen/02084a.htm), as quoted in the text of Sentent. iv, D, 44, clearly admits (De Civ. Dei xxi, 10) that the fire by which the bodies are tormented is corporeal. And this is the point at issue for the present. We have said elsewhere (70, 3) how the [souls](http://www.newadvent.org/cathen/14153a.htm) of the damned are punished by this corporeal fire.

Article 6. Whether the fire of hell is of the same species as ours?

I answer that, As stated in Meteor. iv, 1 fire has other bodies for its [matter](http://www.newadvent.org/cathen/10053b.htm), for the reason that of all the elements it has the greatest power of action. Hence fire is found under two [conditions](http://www.newadvent.org/cathen/04211a.htm): in its own [matter](http://www.newadvent.org/cathen/10053b.htm), as [existing](http://www.newadvent.org/cathen/05543b.htm) in its own sphere, and in a strange [matter](http://www.newadvent.org/cathen/10053b.htm), whether of earth, as in burning coal, or of air as in the flame. Under whatever [conditions](http://www.newadvent.org/cathen/04211a.htm) however fire be found, it is always of the same [species](http://www.newadvent.org/cathen/14210a.htm), so far as the [nature](http://www.newadvent.org/cathen/10715a.htm) of fire is concerned, but there may be a difference of [species](http://www.newadvent.org/cathen/14210a.htm) as to the bodies which are the [matter](http://www.newadvent.org/cathen/10053b.htm) of fire. Wherefore flame and burning coal differ specifically, and likewise burning wood and red-hot iron; nor does it signify, as to this particular point, whether they be kindled by force, as in the case of iron, or by a [natural](http://www.newadvent.org/cathen/10715a.htm) intrinsic principle, as happens with sulphur. Accordingly it is clear that the fire of [hell](http://www.newadvent.org/cathen/07207a.htm) is of the same [species](http://www.newadvent.org/cathen/14210a.htm) as the fire we have, so far as the [nature](http://www.newadvent.org/cathen/10715a.htm) of fire is concerned. But whether that fire subsists in its proper [matter](http://www.newadvent.org/cathen/10053b.htm), or if it subsists in a strange [matter](http://www.newadvent.org/cathen/10053b.htm), what that [matter](http://www.newadvent.org/cathen/10053b.htm) may be, we [know](http://www.newadvent.org/cathen/08673a.htm) not. And in this way it may differ specifically from the fire we have, considered materially. It has, however, certain properties differing from our fire, for instance that it needs no kindling, nor is kept alive by fuel. But the differences do not argue a difference of [species](http://www.newadvent.org/cathen/14210a.htm) as regards the [nature](http://www.newadvent.org/cathen/10715a.htm) of the fire.

Article 7. Whether the fire of hell is beneath the earth?

I answer that, As [Augustine](http://www.newadvent.org/cathen/02084a.htm) says (De Civ. Dei xv, 16), "I am of opinion that no one [knows](http://www.newadvent.org/cathen/08673a.htm) in what part of the world [hell](http://www.newadvent.org/cathen/07207a.htm) is situated, unless the [Spirit of God](http://www.newadvent.org/cathen/07409a.htm) has [revealed](http://www.newadvent.org/cathen/13001a.htm) this to some one." Wherefore [Gregory](http://www.newadvent.org/cathen/06780a.htm) (Dial. iv) having been questioned on this point answers: "About this matter I dare not give a rash decision. For some have deemed [hell](http://www.newadvent.org/cathen/07207a.htm) to be in some part of the earth's surface; others think it to be beneath the earth." He shows the latter opinion to be the more probable for two reasons. First from the very meaning of the word. These are his words: "If we call it the nether regions (infernus [The Latin for '[hell](http://www.newadvent.org/cathen/07207a.htm)']), for the reason that it is beneath us [inferius], what earth is in relation to heaven, such should be [hell](http://www.newadvent.org/cathen/07207a.htm) in relation to earth." Secondly, from the words of [Revelation 5:3](http://www.newadvent.org/bible/rev005.htm#verse3): "No [man](http://www.newadvent.org/cathen/09580c.htm) was able, neither in heaven, nor on earth, nor under the earth, to open the book": where the words "in heaven" refer to the [angels](http://www.newadvent.org/cathen/01476d.htm), "on earth" to men living in the body, and "under the earth" to [souls](http://www.newadvent.org/cathen/14153a.htm) in [hell](http://www.newadvent.org/cathen/07207a.htm). [Augustine](http://www.newadvent.org/cathen/02084a.htm) too (Gen. ad lit. xii, 34) seems to indicate two reasons for the congruity of [hell](http://www.newadvent.org/cathen/07207a.htm) being under the earth. One is that "whereas the [souls](http://www.newadvent.org/cathen/14153a.htm) of the departed [sinned](http://www.newadvent.org/cathen/14004b.htm) through love of the flesh, they should be treated as the dead flesh is wont to be treated, by being buried beneath the earth." The other is that heaviness is to the body what sorrow is to the spirit, and [joy](http://www.newadvent.org/cathen/07131b.htm) (of spirit) is as lightness (of body). Wherefore "just as in reference to the body, all the heavier things are beneath the others, if they be placed in order of gravity, so in reference to the spirit, the lower place is occupied by whatever is more sorrowful"; and thus even as the empyrean is a fitting place for the [joy](http://www.newadvent.org/cathen/07131b.htm) of the elect, so the lowest part of the earth is a fitting place for the sorrow of the damned. Nor does it signify that [Augustine](http://www.newadvent.org/cathen/02084a.htm) (De Civ. Dei xv, 16) says that "[hell](http://www.newadvent.org/cathen/07207a.htm) is stated or believed to be under the earth," because he withdraws this (Retract. ii, 29) where he says: "Methinks I should have said that [hell](http://www.newadvent.org/cathen/07207a.htm) is beneath the earth, rather than have given the reason why it is stated or believed to be under the earth." However, some [philosophers](http://www.newadvent.org/cathen/12025c.htm) have maintained that [hell](http://www.newadvent.org/cathen/07207a.htm) is situated beneath the terrestrial orb, but above the surface of the earth, on that part which is opposite to us. This seems to have been the meaning of [Isidore](http://www.newadvent.org/cathen/08186a.htm) when he asserted that "the sun and the moon will stop in the place wherein they were created, lest the wicked should enjoy this light in the midst of their torments." But this is no argument, if we assert that [hell](http://www.newadvent.org/cathen/07207a.htm) is under the earth. We have already stated how these words may be explained (91, 2).

[Pythagoras](http://www.newadvent.org/cathen/12587b.htm) held the place of punishment to be in a fiery sphere situated, according to him, in the middle of the whole world: and he called it the prison-house of Jupiter as [Aristotle](http://www.newadvent.org/cathen/01713a.htm) relates (De Coelo et Mundo ii). It is, however, more in keeping with [Scripture](http://www.newadvent.org/cathen/13635b.htm) to say that it is beneath the earth.

Question 98. The will and intellect of the damned

[Is every act of will in the damned evil?](http://www.newadvent.org/summa/5098.htm#article1)

[Do they ever repent of the evil they have done?](http://www.newadvent.org/summa/5098.htm#article2)

[Would they rather not be than be?](http://www.newadvent.org/summa/5098.htm#article3)

[Would they wish others to be damned?](http://www.newadvent.org/summa/5098.htm#article4)

[Do the wicked hate God?](http://www.newadvent.org/summa/5098.htm#article5)

[Can they demerit?](http://www.newadvent.org/summa/5098.htm#article6)

[Can they make use of the knowledge acquired in this life?](http://www.newadvent.org/summa/5098.htm#article7)

[Do they ever think of God?](http://www.newadvent.org/summa/5098.htm#article8)

[Do they see the glory of the blessed?](http://www.newadvent.org/summa/5098.htm#article9)

Article 1. Whether every act of will in the damned is evil?

I answer that, A twofold will may be considered in the damned, namely the deliberate will and the [natural](http://www.newadvent.org/cathen/10715a.htm) will. Their [natural](http://www.newadvent.org/cathen/10715a.htm) [will](http://www.newadvent.org/cathen/15624a.htm) is theirs not of themselves but of the [Author of nature](http://www.newadvent.org/cathen/06608a.htm), Who gave [nature](http://www.newadvent.org/cathen/10715a.htm) this inclination which we call the [natural](http://www.newadvent.org/cathen/10715a.htm) will. Wherefore since [nature](http://www.newadvent.org/cathen/10715a.htm) remains in them, it follows that the [natural](http://www.newadvent.org/cathen/10715a.htm) will in them can be [good](http://www.newadvent.org/cathen/06636b.htm). But their deliberate [will](http://www.newadvent.org/cathen/15624a.htm) is theirs of themselves, inasmuch as it is in their power to be inclined by their affections to this or that. This [will](http://www.newadvent.org/cathen/15624a.htm) is in them always [evil](http://www.newadvent.org/cathen/05649a.htm): and this because they are completely turned away from the last end of a right [will](http://www.newadvent.org/cathen/15624a.htm), nor can a will be [good](http://www.newadvent.org/cathen/06636b.htm) except it be directed to that same end. Hence even though they will some [good](http://www.newadvent.org/cathen/06636b.htm), they do not will it well so that one be able to call their [will](http://www.newadvent.org/cathen/15624a.htm) [good](http://www.newadvent.org/cathen/06636b.htm) on that account.

Article 2. Whether the damned repent of the evil they have done?

I answer that, A [person](http://www.newadvent.org/cathen/11726a.htm) may repent of [sin](http://www.newadvent.org/cathen/14004b.htm) in two ways: in one way directly, in another way indirectly. He repents of a [sin](http://www.newadvent.org/cathen/14004b.htm) directly who [hates](http://www.newadvent.org/cathen/07149b.htm) [sin](http://www.newadvent.org/cathen/14004b.htm) as such: and he repents indirectly who [hates](http://www.newadvent.org/cathen/07149b.htm) it on account of something connected with it, for instance punishment or something of that kind. Accordingly the wicked will not repent of their [sins](http://www.newadvent.org/cathen/14004b.htm) directly, because consent in the malice of [sin](http://www.newadvent.org/cathen/14004b.htm) will remain in them; but they will repent indirectly, inasmuch as they will suffer from the punishment inflicted on them for [sin](http://www.newadvent.org/cathen/14004b.htm).

Article 3. Whether the damned by right and deliberate reason would wish not to be?

I answer that, Not to be may be considered in two ways. First, in itself, and thus it can nowise be desirable, since it has no aspect of [good](http://www.newadvent.org/cathen/06636b.htm), but is pure privation of [good](http://www.newadvent.org/cathen/06636b.htm). Secondly, it may be considered as a relief from a painful life or from some unhappiness: and thus "not to be" takes on the aspect of [good](http://www.newadvent.org/cathen/06636b.htm), since "to lack an [evil](http://www.newadvent.org/cathen/05649a.htm) is a kind of [good](http://www.newadvent.org/cathen/06636b.htm)" as the [Philosopher](http://www.newadvent.org/cathen/01713a.htm) says (Ethic. v, 1). In this way it is better for the damned not to be than to be unhappy. Hence it is said ([Matthew 26:24](http://www.newadvent.org/bible/mat026.htm#verse24)): "It were better for him, if that [man](http://www.newadvent.org/cathen/09580c.htm) had not been born," and ([Jeremiah 20:14](http://www.newadvent.org/bible/jer020.htm#verse14)): "[Cursed](http://www.newadvent.org/cathen/04573d.htm) be the day wherein I was born," where a [gloss](http://www.newadvent.org/cathen/06586a.htm) of [Jerome](http://www.newadvent.org/cathen/08341a.htm) observes: "It is better not to be than to be [evilly](http://www.newadvent.org/cathen/05649a.htm)." In this sense the damned can prefer "not to be" according to their deliberate reason [Cf. I, 5, 2, ad 3].

Article 4. Whether in hell the damned would wish others were damned who are not damned?

I answer that Even as in the blessed in [heaven](http://www.newadvent.org/cathen/07170a.htm) there will be most perfect [charity](http://www.newadvent.org/cathen/09397a.htm), so in the damned there will be the most perfect [hate](http://www.newadvent.org/cathen/07149b.htm). Wherefore as the [saints](http://www.newadvent.org/cathen/04171a.htm) will rejoice in all goods, so will the damned grieve for all goods. Consequently the sight of the [happiness](http://www.newadvent.org/cathen/07131b.htm) of the [saints](http://www.newadvent.org/cathen/04171a.htm) will give them very great pain; hence it is written ([Isaiah 26:11](http://www.newadvent.org/bible/isa026.htm#verse11)): "Let the [envious](http://www.newadvent.org/cathen/08326b.htm) people see and be confounded, and let fire devour Thy enemies." Therefore they will wish all the [good](http://www.newadvent.org/cathen/06636b.htm) were damned.

Article 5. Whether the damned hate God?

I answer that, The [appetite](http://www.newadvent.org/cathen/01656a.htm) is moved by [good](http://www.newadvent.org/cathen/06636b.htm) or [evil](http://www.newadvent.org/cathen/05649a.htm) apprehended. Now [God](http://www.newadvent.org/cathen/06608a.htm) is apprehended in two ways, namely in Himself, as by the blessed, who see Him in His [essence](http://www.newadvent.org/cathen/05543b.htm); and in His effects, as by us and by the damned. Since, then, He is [goodness](http://www.newadvent.org/cathen/06636b.htm) by His [essence](http://www.newadvent.org/cathen/05543b.htm), He cannot in Himself be displeasing to any will; wherefore whoever sees Him in His [essence](http://www.newadvent.org/cathen/05543b.htm) cannot [hate](http://www.newadvent.org/cathen/07149b.htm) Him. On the other hand, some of His effects are displeasing to the [will](http://www.newadvent.org/cathen/15624a.htm) in so far as they are opposed to any one: and accordingly a [person](http://www.newadvent.org/cathen/11726a.htm) may [hate](http://www.newadvent.org/cathen/07149b.htm) [God](http://www.newadvent.org/cathen/06608a.htm) not in Himself, but by reason of His effects. Therefore the damned, perceiving [God](http://www.newadvent.org/cathen/06608a.htm) in His punishment, which is the effect of His [justice](http://www.newadvent.org/cathen/08571c.htm), [hate](http://www.newadvent.org/cathen/07149b.htm) Him, even as they [hate](http://www.newadvent.org/cathen/07149b.htm) the punishment inflicted on them [Cf. 90, 3, ad 2; II-II, 34, 1].

Article 6. Whether the damned demerit?

I answer that, We must draw a distinction between the damned before the [judgment day](http://www.newadvent.org/cathen/08552a.htm) and after. For all are agreed that after the [judgment day](http://www.newadvent.org/cathen/08552a.htm) there will be neither [merit](http://www.newadvent.org/cathen/10202b.htm) nor demerit. The reason for this is because [merit](http://www.newadvent.org/cathen/10202b.htm) or demerit is directed to the attainment of some further [good](http://www.newadvent.org/cathen/06636b.htm) or [evil](http://www.newadvent.org/cathen/05649a.htm): and after the [day of judgment](http://www.newadvent.org/cathen/08552a.htm) [good](http://www.newadvent.org/cathen/06636b.htm) and [evil](http://www.newadvent.org/cathen/05649a.htm) will have reached their ultimate consummation, so that there will be no further addition to [good](http://www.newadvent.org/cathen/06636b.htm) or [evil](http://www.newadvent.org/cathen/05649a.htm). Consequently, [good](http://www.newadvent.org/cathen/06636b.htm) will in the blessed will not be a [merit](http://www.newadvent.org/cathen/10202b.htm) but a reward, and [evil](http://www.newadvent.org/cathen/05649a.htm) will in the damned will be not a demerit but a punishment only. For works of [virtue](http://www.newadvent.org/cathen/15472a.htm) belong especially to the state of [happiness](http://www.newadvent.org/cathen/07131b.htm) and their contraries to the state of unhappiness (Ethic. i, 9,10).

On the other hand, some say that, before the [judgment day](http://www.newadvent.org/cathen/08552a.htm), both the [good](http://www.newadvent.org/cathen/06636b.htm) [merit](http://www.newadvent.org/cathen/10202b.htm) and the damned demerit. But this cannot apply to the [essential](http://www.newadvent.org/cathen/05543b.htm) reward or to the principal punishment, since in this respect both have reached the term. Possibly, however, this may apply to the [accidental](http://www.newadvent.org/cathen/01096c.htm) reward, or secondary punishment, which are subject to increase until the [day of judgment](http://www.newadvent.org/cathen/08552a.htm). Especially may this apply to the [demons](http://www.newadvent.org/cathen/04710a.htm), or to the [good](http://www.newadvent.org/cathen/06636b.htm) [angels](http://www.newadvent.org/cathen/01476d.htm), by whose activities some are drawn to [salvation](http://www.newadvent.org/cathen/13407a.htm), whereby the [joy](http://www.newadvent.org/cathen/07131b.htm) of the blessed [angels](http://www.newadvent.org/cathen/01476d.htm) is increased, and some to damnation, whereby the punishment of the [demons](http://www.newadvent.org/cathen/04710a.htm) is augmented [Cf. I, 62, 9, ad 3; II-II, 13, 4, ad 2; where [St. Thomas](http://www.newadvent.org/cathen/14663b.htm) tacitly retracts the opinion expressed here as to [merit](http://www.newadvent.org/cathen/10202b.htm) or demerit.].

Article 7. Whether the damned can make use of the knowledge they had in this world? [Cf. I, 89]

I answer that, Even as in the [saints](http://www.newadvent.org/cathen/04171a.htm) on account of the perfection of their [glory](http://www.newadvent.org/cathen/06585a.htm), there will be nothing but what is a matter of [joy](http://www.newadvent.org/cathen/07131b.htm) so there will be nothing in the damned but what is a [matter](http://www.newadvent.org/cathen/10053b.htm) and [cause](http://www.newadvent.org/cathen/03459a.htm) of sorrow; nor will anything that can pertain to sorrow be lacking, so that their unhappiness is consummate. Now the consideration of certain things [known](http://www.newadvent.org/cathen/08673a.htm) brings us [joy](http://www.newadvent.org/cathen/07131b.htm), in some respect, either on the part of the things [known](http://www.newadvent.org/cathen/08673a.htm), because we love them, or on the part of the [knowledge](http://www.newadvent.org/cathen/08673a.htm), because it is fitting and perfect. There may also be a reason for sorrow both on the part of the things [known](http://www.newadvent.org/cathen/08673a.htm), because they are of a grievous [nature](http://www.newadvent.org/cathen/10715a.htm), and on the part of the [knowledge](http://www.newadvent.org/cathen/08673a.htm), if we consider its imperfection; for instance a [person](http://www.newadvent.org/cathen/11726a.htm) may consider his defective [knowledge](http://www.newadvent.org/cathen/08673a.htm) about a certain thing, which he would desire to [know](http://www.newadvent.org/cathen/08673a.htm) perfectly. Accordingly, in the damned there will be actual consideration of the things they [knew](http://www.newadvent.org/cathen/08673a.htm) heretofore as matters of sorrow, but not as a [cause](http://www.newadvent.org/cathen/03459a.htm) of pleasure. For they will consider both the [evil](http://www.newadvent.org/cathen/05649a.htm) they have done, and for which they were damned, and the delightful goods they have lost, and on both counts they will suffer torments. Likewise they will be tormented with the thought that the [knowledge](http://www.newadvent.org/cathen/08673a.htm) they had of speculative matters was imperfect, and that they missed its highest degree of perfection which they might have acquired.

Article 8. Whether the damned will ever think of God?

I answer that, one may think of [God](http://www.newadvent.org/cathen/06608a.htm) in two ways. First, in Himself and according to that which is proper to Him, namely that He is the fount of all [goodness](http://www.newadvent.org/cathen/06636b.htm): and thus it is altogether impossible to think of Him without delight, so that the damned will by no means think of Him in this way. Secondly, according to something [accidental](http://www.newadvent.org/cathen/01096c.htm) as it were to Him in His effects, such as His punishments, and so forth, and in this respect the thought of [God](http://www.newadvent.org/cathen/06608a.htm) can bring sorrow, so that in this way the damned will think of [God](http://www.newadvent.org/cathen/06608a.htm).

Article 9. Whether the damned see the glory of the blessed?

I answer that, The damned, before the [judgment day](http://www.newadvent.org/cathen/08552a.htm), will see the blessed in [glory](http://www.newadvent.org/cathen/06585a.htm), in such a way as to [know](http://www.newadvent.org/cathen/08673a.htm), not what that [glory](http://www.newadvent.org/cathen/06585a.htm) is like, but only that they are in a state of [glory](http://www.newadvent.org/cathen/06585a.htm) that surpasses all thought. This will trouble them, both because they will, through [envy](http://www.newadvent.org/cathen/08326b.htm), grieve for their [happiness](http://www.newadvent.org/cathen/07131b.htm), and because they have forfeited that [glory](http://www.newadvent.org/cathen/06585a.htm). Hence it is written ([Wisdom 5:2](http://www.newadvent.org/bible/wis005.htm#verse2)) concerning the [wicked](http://www.newadvent.org/cathen/05649a.htm): "Seeing it" they "shall be troubled with terrible fear." After the [judgment day](http://www.newadvent.org/cathen/08552a.htm), however, they will be altogether deprived of seeing the blessed: nor will this lessen their punishment, but will increase it; because they will bear in remembrance the [glory](http://www.newadvent.org/cathen/06585a.htm) of the blessed which they saw at or before the [judgment](http://www.newadvent.org/cathen/08552a.htm): and this will torment them. Moreover they will be tormented by finding themselves deemed unworthy even to see the [glory](http://www.newadvent.org/cathen/06585a.htm) which the [saints](http://www.newadvent.org/cathen/04171a.htm) [merit](http://www.newadvent.org/cathen/10202b.htm) to have.

Question 99. God's mercy and justice towards the damned

[By Divine justice, is an eternal punishment inflicted on sinners?](http://www.newadvent.org/summa/5099.htm#article1)

[By God's mercy, does all punishment both of men and of demons come to an end?](http://www.newadvent.org/summa/5099.htm#article2)

[Does at least the punishment of men come to an end?](http://www.newadvent.org/summa/5099.htm#article3)

[Does at least the punishment of Christians have an end?](http://www.newadvent.org/summa/5099.htm#article4)

[Is there an end to the punishment of those who have performed works of mercy?](http://www.newadvent.org/summa/5099.htm#article5)

Article 1. Whether by Divine justice an eternal punishment is inflicted on sinners? [Cf. I-II, 87, 3,4

I answer that, Since punishment is measured in two ways, namely according to the degree of its severity, and according to its length of time, the measure of punishment corresponds to the measure of fault, as regards the degree of severity, so that the more grievously a [person](http://www.newadvent.org/cathen/11726a.htm) [sins](http://www.newadvent.org/cathen/14004b.htm) the more grievously is he punished: "As much as she hath glorified herself and lived in delicacies, so much torment and sorrow give ye to her" ([Apocalypse 18:7](http://www.newadvent.org/bible/rev018.htm#verse7)). The duration of the punishment does not, however, correspond with the duration of the fault, as [Augustine](http://www.newadvent.org/cathen/02084a.htm) says (De Civ. Dei xxi, 11), for [adultery](http://www.newadvent.org/cathen/01163a.htm) which is committed in a short space of time is not punished with a momentary penalty even according to [human](http://www.newadvent.org/cathen/09580c.htm) laws [Cf. I-II, 87, 3, ad 1]. But the duration of punishment regards the disposition of the sinner: for sometimes a [person](http://www.newadvent.org/cathen/11726a.htm) who commits an offense in a city is rendered by his very offense worthy of being cut off entirely from the fellowship of the citizens, either by perpetual exile or even by death: whereas sometimes he is not rendered worthy of being cut off entirely from the fellowship of the citizens. wherefore in order that he may become a fitting member of the State, his punishment is prolonged or curtailed, according as is expedient for his amendment, so that he may live in the city in a becoming and peaceful manner. So too, according to Divine [justice](http://www.newadvent.org/cathen/08571c.htm), [sin](http://www.newadvent.org/cathen/14004b.htm) renders a [person](http://www.newadvent.org/cathen/11726a.htm) worthy to be altogether cut off from the fellowship of [God's](http://www.newadvent.org/cathen/06608a.htm) city, and this is the effect of every [sin](http://www.newadvent.org/cathen/14004b.htm) committed against [charity](http://www.newadvent.org/cathen/09397a.htm), which is the bond uniting this same city together. Consequently, for mortal [sin](http://www.newadvent.org/cathen/14004b.htm) which is contrary to [charity](http://www.newadvent.org/cathen/09397a.htm) a [person](http://www.newadvent.org/cathen/11726a.htm) is expelled for ever from the fellowship of the [saints](http://www.newadvent.org/cathen/04171a.htm) and condemned to [everlasting punishment](http://www.newadvent.org/cathen/07207a.htm), because as [Augustine](http://www.newadvent.org/cathen/02084a.htm) says (De Civ. Dei xxi, 11), "as men are cut off from this perishable city by the penalty of the first death, so are they excluded from that imperishable city by the punishment of the second death." That the punishment inflicted by the earthly state is not deemed everlasting is [accidental](http://www.newadvent.org/cathen/01096c.htm), either because [man](http://www.newadvent.org/cathen/09580c.htm) endures not for ever, or because the state itself comes to an end. Wherefore if [man](http://www.newadvent.org/cathen/09580c.htm) lived for ever, the punishment of exile or slavery, which is pronounced by [human](http://www.newadvent.org/cathen/09580c.htm) [law](http://www.newadvent.org/cathen/09053a.htm), would remain in him for ever. On the other hand, as regards those who [sin](http://www.newadvent.org/cathen/14004b.htm) in such a way as not to deserve to be entirely cut off from the fellowship of the [saints](http://www.newadvent.org/cathen/04171a.htm), such as those who [sin](http://www.newadvent.org/cathen/14004b.htm) venially, their punishment will be so much the shorter or longer according as they are more or less fit to be cleansed, through [sin](http://www.newadvent.org/cathen/14004b.htm) clinging to them more or less: this is observed in the punishments of this world and of [purgatory](http://www.newadvent.org/cathen/12575a.htm) according to Divine [justice](http://www.newadvent.org/cathen/08571c.htm).

We find also other reasons given by the [saints](http://www.newadvent.org/cathen/04171a.htm) why some are [justly](http://www.newadvent.org/cathen/08571c.htm) condemned to [everlasting punishment](http://www.newadvent.org/cathen/07207a.htm) for a temporal [sin](http://www.newadvent.org/cathen/14004b.htm). One is because they [sinned](http://www.newadvent.org/cathen/14004b.htm) against an [eternal](http://www.newadvent.org/cathen/05551b.htm) [good](http://www.newadvent.org/cathen/06636b.htm) by despising [eternal life](http://www.newadvent.org/cathen/07170a.htm). This is mentioned by [Augustine](http://www.newadvent.org/cathen/02084a.htm) (De Civ. Dei. xii, 12): "He is become worthy of [eternal](http://www.newadvent.org/cathen/05551b.htm) [evil](http://www.newadvent.org/cathen/05649a.htm), who destroyed in himself a [good](http://www.newadvent.org/cathen/06636b.htm) which could be [eternal](http://www.newadvent.org/cathen/05551b.htm)." Another reason is because [man](http://www.newadvent.org/cathen/09580c.htm) [sinned](http://www.newadvent.org/cathen/14004b.htm) in his own [eternity](http://www.newadvent.org/cathen/05551b.htm) [Cf. I-II, 87, 3, ad 1]; wherefore [Gregory](http://www.newadvent.org/cathen/06780a.htm) says (Dial. iv), it belongs to the great [justice](http://www.newadvent.org/cathen/08571c.htm) of the judge that those should never cease to be punished, who in this life never ceased to desire [sin](http://www.newadvent.org/cathen/14004b.htm). And if it be objected that some who [sin](http://www.newadvent.org/cathen/14004b.htm) mortally propose to amend their life at some time, and that these accordingly are seemingly not deserving of [eternal punishment](http://www.newadvent.org/cathen/07207a.htm), it must be replied according to some that [Gregory](http://www.newadvent.org/cathen/06780a.htm) speaks of the [will](http://www.newadvent.org/cathen/15624a.htm) that is made manifest by the [deed](http://www.newadvent.org/cathen/01115a.htm). For he who falls into mortal [sin](http://www.newadvent.org/cathen/14004b.htm) of his own will puts himself in a state whence he cannot be rescued, except [God](http://www.newadvent.org/cathen/06608a.htm) help him: wherefore from the very fact that he is willing to [sin](http://www.newadvent.org/cathen/14004b.htm), he is willing to remain in [sin](http://www.newadvent.org/cathen/14004b.htm) for ever. For [man](http://www.newadvent.org/cathen/09580c.htm) is "a wind that goeth," namely to [sin](http://www.newadvent.org/cathen/14004b.htm), "and returneth not by his own power" ([Psalm 77:39](http://www.newadvent.org/bible/psa077.htm#verse39)). Thus if a man were to throw himself into a pit whence he could not get out without help, one might say that he wished to remain there for ever, whatever else he may have thought himself. Another and a better answer is that from the very fact that he commits a mortal [sin](http://www.newadvent.org/cathen/14004b.htm), he places his end in a creature; and since the whole of life is directed to its end, it follows that for this very reason he directs the whole of his life to that [sin](http://www.newadvent.org/cathen/14004b.htm), and is willing to remain in [sin](http://www.newadvent.org/cathen/14004b.htm) forever, if he could do so with impunity. This is what [Gregory](http://www.newadvent.org/cathen/06780a.htm) says on [Job 41:23](http://www.newadvent.org/bible/job041.htm#verse23), "He shall esteem the deep as growing old" (Moral. xxxiv): "The [wicked](http://www.newadvent.org/cathen/05649a.htm) only put an end to [sinning](http://www.newadvent.org/cathen/14004b.htm) because their life came to an end: they would indeed have wished to live for ever, that they might continue in [sin](http://www.newadvent.org/cathen/14004b.htm) for ever for they desire rather to [sin](http://www.newadvent.org/cathen/14004b.htm) than to live." Still another reason may be given why the punishment of mortal [sin](http://www.newadvent.org/cathen/14004b.htm) is [eternal](http://www.newadvent.org/cathen/05551b.htm): because thereby one offends [God](http://www.newadvent.org/cathen/06608a.htm) Who is [infinite](http://www.newadvent.org/cathen/08004a.htm). Wherefore since punishment cannot be [infinite](http://www.newadvent.org/cathen/08004a.htm) in intensity, because the creature is incapable of an [infinite](http://www.newadvent.org/cathen/08004a.htm) [quality](http://www.newadvent.org/cathen/12589c.htm), it must needs be [infinite](http://www.newadvent.org/cathen/08004a.htm) at least in duration. And again there is a fourth reason for the same: because guilt remains for ever, since it cannot be remitted without [grace](http://www.newadvent.org/cathen/06689a.htm), and men cannot receive [grace](http://www.newadvent.org/cathen/06689a.htm) after death; nor should punishment cease so long as guilt remains.

Article 2. Whether by God's mercy all punishment of the damned, both men and demons, comes to an end?

I answer that, As [Augustine](http://www.newadvent.org/cathen/02084a.htm) says (De Civ. Dei xxi) [Origen](http://www.newadvent.org/cathen/11306b.htm) [Cf. I, 64, 2] "[erred](http://www.newadvent.org/cathen/05525a.htm) in maintaining that the [demons](http://www.newadvent.org/cathen/04710a.htm) will at length, through [God's](http://www.newadvent.org/cathen/06608a.htm) mercy, be [delivered from their punishment](http://www.newadvent.org/cathen/01599a.htm)." But this [error](http://www.newadvent.org/cathen/05525a.htm) has been condemned by the [Church](http://www.newadvent.org/cathen/03744a.htm) for two reasons. First because it is clearly contrary to the authority of [Holy Writ](http://www.newadvent.org/bible/index.html) ([Apocalypse 20:9-10](http://www.newadvent.org/bible/rev020.htm#verse9)): "The [devil](http://www.newadvent.org/cathen/04764a.htm) who seduced them was cast into the pool of fire and brimstone, where both the beasts and the [false](http://www.newadvent.org/cathen/05781a.htm) [prophets](http://www.newadvent.org/cathen/12477a.htm) [[Vulgate](http://www.newadvent.org/cathen/15515b.htm): 'the beast and [false](http://www.newadvent.org/cathen/05781a.htm) prophet,' etc.] shall be tormented day and night for ever and ever," which is the Scriptural expression for [eternity](http://www.newadvent.org/cathen/05551b.htm). Secondly, because this opinion exaggerated [God's](http://www.newadvent.org/cathen/06608a.htm) mercy in one direction and depreciated it in another. For it would seem equally reasonable for the [good](http://www.newadvent.org/cathen/06636b.htm) [angels](http://www.newadvent.org/cathen/01476d.htm) to remain in eternal happiness, and for the wicked [angels](http://www.newadvent.org/cathen/01476d.htm) to be eternally punished. Wherefore just as he maintained that the [demons](http://www.newadvent.org/cathen/04710a.htm) and the [souls](http://www.newadvent.org/cathen/14153a.htm) of the damned are to be [delivered](http://www.newadvent.org/cathen/01599a.htm) at length from their sufferings, so he maintained that the [angels](http://www.newadvent.org/cathen/01476d.htm) and the [souls](http://www.newadvent.org/cathen/14153a.htm) of the blessed will at length pass from their [happy](http://www.newadvent.org/cathen/07131b.htm) state to the unhappiness of this life.

Article 3. Whether God's mercy suffers at least men to be punished eternally?

I answer that, As [Augustine](http://www.newadvent.org/cathen/02084a.htm) says (De Civ. Dei xxi, 17,18), some evaded the [error](http://www.newadvent.org/cathen/05525a.htm) of [Origen](http://www.newadvent.org/cathen/11306b.htm) by asserting that the [demons](http://www.newadvent.org/cathen/04710a.htm) are punished everlastingly, while holding that all [men](http://www.newadvent.org/cathen/09580c.htm), even unbelievers, are at length set free from punishment. But this statement is altogether unreasonable. For just as the [demons](http://www.newadvent.org/cathen/04710a.htm) are obstinate in [wickedness](http://www.newadvent.org/cathen/05649a.htm) and therefore have to be punished for ever, so too are the [souls](http://www.newadvent.org/cathen/14153a.htm) of [men](http://www.newadvent.org/cathen/09580c.htm) who die without [charity](http://www.newadvent.org/cathen/09397a.htm), since "death is to [men](http://www.newadvent.org/cathen/09580c.htm) what their fall was to the [angels](http://www.newadvent.org/cathen/01476d.htm)," as [Damascene](http://www.newadvent.org/cathen/08459b.htm) says.

Article 4. Whether the punishment of Christians is brought to an end by the mercy of God?

I answer that, According to [Augustine](http://www.newadvent.org/cathen/02084a.htm) (De Civ. Dei xxi, 20,21), there have been some who predicted a delivery from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm) not for all [men](http://www.newadvent.org/cathen/09580c.htm), but only for [Christians](http://www.newadvent.org/cathen/03712a.htm), although they stated the [matter](http://www.newadvent.org/cathen/10053b.htm) in different ways. For some said that whoever received the [sacraments](http://www.newadvent.org/cathen/13295a.htm) of [faith](http://www.newadvent.org/cathen/05752c.htm) would be immune from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm). But this is contrary to the [truth](http://www.newadvent.org/cathen/15073a.htm), since some receive the [sacraments](http://www.newadvent.org/cathen/13295a.htm) of [faith](http://www.newadvent.org/cathen/05752c.htm), and yet have not [faith](http://www.newadvent.org/cathen/05752c.htm), without which "it is impossible to please [God](http://www.newadvent.org/cathen/06608a.htm)" ([Hebrews 11:6](http://www.newadvent.org/bible/heb011.htm#verse6)). Wherefore others said that those alone will be exempt from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm) who have received the [sacraments](http://www.newadvent.org/cathen/13295a.htm) of [faith](http://www.newadvent.org/cathen/05752c.htm), and professed the [Catholic](http://www.newadvent.org/cathen/03449a.htm) [faith](http://www.newadvent.org/cathen/05752c.htm). But against this it would seem to be that at one time some people profess the [Catholic](http://www.newadvent.org/cathen/03449a.htm) [faith](http://www.newadvent.org/cathen/05752c.htm), and afterwards abandon it, and these are deserving not of a lesser but of a greater punishment, since according to [2 Peter 2:21](http://www.newadvent.org/bible/2pe002.htm#verse21), "it had been better for them not to have [known](http://www.newadvent.org/cathen/08673a.htm) the way of [justice](http://www.newadvent.org/cathen/08571c.htm) than, after they have [known](http://www.newadvent.org/cathen/08673a.htm) it, to turn back." Moreover it is clear that heresiarchs who renounce the [Catholic](http://www.newadvent.org/cathen/03449a.htm) [faith](http://www.newadvent.org/cathen/05752c.htm) and invent new [heresies](http://www.newadvent.org/cathen/07256b.htm) [sin](http://www.newadvent.org/cathen/14004b.htm) more grievously than those who have conformed to some [heresy](http://www.newadvent.org/cathen/07256b.htm) from the first. And therefore some have maintained that those alone are exempt from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm), who persevere to the end in the [Catholic](http://www.newadvent.org/cathen/03449a.htm) [faith](http://www.newadvent.org/cathen/05752c.htm), however guilty they may have been of other crimes. But this is clearly contrary to [Holy Writ](http://www.newadvent.org/bible/index.html), for it is written ([James 2:20](http://www.newadvent.org/bible/jam002.htm#verse20)): "[Faith](http://www.newadvent.org/cathen/05752c.htm) without works is dead," and ([Matthew 7:21](http://www.newadvent.org/bible/mat007.htm#verse21)) "Not every one that saith to Me, Lord, Lord, shall enter into the [kingdom of heaven](http://www.newadvent.org/cathen/08646a.htm): but he that doth the [will](http://www.newadvent.org/cathen/15624a.htm) of My Father Who is in [heaven](http://www.newadvent.org/cathen/07170a.htm)": and in many other passages [Holy Scripture](http://www.newadvent.org/cathen/13635b.htm) threatens sinners with [eternal punishment](http://www.newadvent.org/cathen/07207a.htm). Consequently those who persevere in the [faith](http://www.newadvent.org/cathen/05752c.htm) unto the end will not all be exempt from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm), unless in the end they [prove](http://www.newadvent.org/cathen/12454c.htm) to be free from other crimes.

Article 5. Whether all those who perform works of mercy will be punished eternally?

I answer that, As [Augustine](http://www.newadvent.org/cathen/02084a.htm) says in the book quoted above (De Civ. Dei xxi, 22), some have maintained that not all who have professed the [Catholic](http://www.newadvent.org/cathen/03449a.htm) [faith](http://www.newadvent.org/cathen/05752c.htm) will be freed from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm), but only those who persevere in [works of mercy](http://www.newadvent.org/cathen/10198d.htm), although they be guilty of other crimes. But this cannot stand, because without [charity](http://www.newadvent.org/cathen/09397a.htm) nothing can be acceptable to [God](http://www.newadvent.org/cathen/06608a.htm), nor does anything profit unto [eternal life](http://www.newadvent.org/cathen/07170a.htm) in the absence of [charity](http://www.newadvent.org/cathen/09397a.htm). Now it happens that certain [persons](http://www.newadvent.org/cathen/11726a.htm) persevere in [works of mercy](http://www.newadvent.org/cathen/10198d.htm) without having [charity](http://www.newadvent.org/cathen/09397a.htm). Wherefore nothing profits them to the meriting of [eternal life](http://www.newadvent.org/cathen/07170a.htm), or to exemption from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm), as may be gathered from [1 Corinthians 13:3](http://www.newadvent.org/bible/1co013.htm#verse3). Most evident is this in the case of those who [lay hands](http://www.newadvent.org/cathen/14564b.htm) on other people's property, for after seizing on many things, they nevertheless spend something in [works of mercy](http://www.newadvent.org/cathen/10198d.htm). We must therefore conclude that all whosoever die in mortal [sin](http://www.newadvent.org/cathen/14004b.htm), neither [faith](http://www.newadvent.org/cathen/05752c.htm) nor [works of mercy](http://www.newadvent.org/cathen/10198d.htm) will free them from [eternal punishment](http://www.newadvent.org/cathen/07207a.htm), not even after any length of time whatever.

Question 1. The Quality of Those Souls Who Depart This Life with Original Sin Only

[Do these souls suffer from a bodily fire, and are they inflicted with punishment by fire?](http://www.newadvent.org/summa/6001.htm#article1)

[Do these souls suffer from a spiritual torment within themselves?](http://www.newadvent.org/summa/6001.htm#article2)

Article 1. Whether those souls which depart with original sin alone, suffer from a bodily fire, and are punished by fire?

I answer that, Punishment should be proportionate to fault, according to the saying of [Isaias](http://www.newadvent.org/cathen/08179b.htm) ([27:8](http://www.newadvent.org/bible/isa027.htm#verse8)), "In measure against measure, when it shall be cast off, thou shalt judge it." Now the defect transmitted to us through our origin, and having the character of a [sin](http://www.newadvent.org/cathen/14004b.htm) does not result from the withdrawal or corruption of a [good](http://www.newadvent.org/cathen/06636b.htm) consequent upon [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) by virtue of its principles, but from the withdrawal or corruption of something that had been superadded to [nature](http://www.newadvent.org/cathen/10715a.htm). Nor does this [sin](http://www.newadvent.org/cathen/14004b.htm) belong to this particular [man](http://www.newadvent.org/cathen/09580c.htm), except in so far as he has such a [nature](http://www.newadvent.org/cathen/10715a.htm), that is deprived of this [good](http://www.newadvent.org/cathen/06636b.htm), which in the ordinary course of things he would have had and would have been able to keep. Wherefore no further punishment is due to him, besides the privation of that end to which the [gift](http://www.newadvent.org/cathen/06553a.htm) withdrawn destined him, which [gift](http://www.newadvent.org/cathen/06553a.htm) [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) is unable of itself to obtain. Now this is the [divine vision](http://www.newadvent.org/cathen/02364a.htm); and consequently the loss of this [vision](http://www.newadvent.org/cathen/02364a.htm) is the proper and only punishment of [original sin](http://www.newadvent.org/cathen/11312a.htm) after death: because, if any other sensible punishment were inflicted after death for [original sin](http://www.newadvent.org/cathen/11312a.htm), a man would be punished out of proportion to his guilt, for sensible punishment is inflicted for that which is proper to the [person](http://www.newadvent.org/cathen/11726a.htm), since a man undergoes sensible punishment in so far as he suffers in his [person](http://www.newadvent.org/cathen/11726a.htm). Hence, as his guilt did not result from an action of his own, even so neither should he be punished by suffering himself, but only by losing that which his [nature](http://www.newadvent.org/cathen/10715a.htm) was unable to obtain. On the other hand, those who are under sentence for [original sin](http://www.newadvent.org/cathen/11312a.htm) will suffer no loss whatever in other kinds of perfection and [goodness](http://www.newadvent.org/cathen/06636b.htm) which are consequent upon [human](http://www.newadvent.org/cathen/09580c.htm) [nature](http://www.newadvent.org/cathen/10715a.htm) by virtue of its principles.

Article 2. Whether these same souls suffer spiritual affliction on account of the state in which they are?

I answer that, on this question there are three opinions. Some say that these children will suffer no pain, because their reason will be so much in the dark that they will not [know](http://www.newadvent.org/cathen/08673a.htm) that they lack what they have lost. It, however, seems improbable that the [soul](http://www.newadvent.org/cathen/14153a.htm) freed from its bodily burden should ignore things which, to say the least, reason is able to explore, and many more besides. Hence others say that they have perfect [knowledge](http://www.newadvent.org/cathen/08673a.htm) of things subject to [natural](http://www.newadvent.org/cathen/10715a.htm) [reason](http://www.newadvent.org/cathen/12673b.htm), and [know](http://www.newadvent.org/cathen/08673a.htm) [God](http://www.newadvent.org/cathen/06608a.htm), and that they are deprived of seeing Him, and that they feel some kind of sorrow on this account but that their sorrow will be mitigated, in so far as it was not by their will that they incurred the [sin](http://www.newadvent.org/cathen/14004b.htm) for which they are condemned. Yet this again would seem improbable, because this sorrow cannot be little for the loss of so great a [good](http://www.newadvent.org/cathen/06636b.htm), especially without the hope of recovery: wherefore their punishment would not be the mildest. Moreover the very same reason that impugns their being punished with pain of sense, as afflicting them from without, argues against their feeling sorrow within, because the pain of punishment corresponds to the pleasure of [sin](http://www.newadvent.org/cathen/14004b.htm); wherefore, since [original sin](http://www.newadvent.org/cathen/11312a.htm) is void of pleasure, its punishment is free of all pain. Consequently others say that they will [know](http://www.newadvent.org/cathen/08673a.htm) perfectly things subject to [natural](http://www.newadvent.org/cathen/10715a.htm) [knowledge](http://www.newadvent.org/cathen/08673a.htm), and both the fact of their being deprived of [eternal life](http://www.newadvent.org/cathen/07170a.htm) and the reason for this privation, and that nevertheless this [knowledge](http://www.newadvent.org/cathen/08673a.htm) will not [cause](http://www.newadvent.org/cathen/03459a.htm) any sorrow in them. How this may be possible we must explore.

Accordingly, it must be observed that if one is guided by right reason one does not grieve through being deprived of what is beyond one's power to obtain, but only through lack of that which, in some way, one is capable of obtaining. Thus no wise [man](http://www.newadvent.org/cathen/09580c.htm) grieves for being unable to fly like a bird, or for that he is not a king or an emperor, since these things are not due to him; whereas he would grieve if he lacked that to which he had some kind of claim. I say, then, that every [man](http://www.newadvent.org/cathen/09580c.htm) who has the use of [free-will](http://www.newadvent.org/cathen/06259a.htm) is adapted to obtain [eternal life](http://www.newadvent.org/cathen/07170a.htm), because he can prepare himself for [grace](http://www.newadvent.org/cathen/06689a.htm) whereby to [merit](http://www.newadvent.org/cathen/10202b.htm) [eternal life](http://www.newadvent.org/cathen/07170a.htm) [Cf. I-II, 109, 5 and 6]; so that if he fail in this, his grief will be very great, since he has lost what he was able to possess. But children were never adapted to possess [eternal life](http://www.newadvent.org/cathen/07170a.htm), since neither was this due to them by virtue of their [natural](http://www.newadvent.org/cathen/10715a.htm) principles, for it surpasses the entire faculty of [nature](http://www.newadvent.org/cathen/10715a.htm), nor could they perform acts of their own whereby to obtain so great a [good](http://www.newadvent.org/cathen/06636b.htm). Hence they will nowise grieve for being deprived of the [divine vision](http://www.newadvent.org/cathen/02364a.htm); nay, rather will they rejoice for that they will have a large share of [God's](http://www.newadvent.org/cathen/06608a.htm) [goodness](http://www.newadvent.org/cathen/06636b.htm) and their own [natural](http://www.newadvent.org/cathen/10715a.htm) perfections. Nor can it be said that they were adapted to obtain [eternal life](http://www.newadvent.org/cathen/07170a.htm), not indeed by their own action, but by the actions of others around them, since they could be [baptized](http://www.newadvent.org/cathen/02258b.htm) by others, like other children of the same [condition](http://www.newadvent.org/cathen/04211a.htm) who have been [baptized](http://www.newadvent.org/cathen/02258b.htm) and obtained [eternal life](http://www.newadvent.org/cathen/07170a.htm): for this is of superabundant [grace](http://www.newadvent.org/cathen/06689a.htm) that one should be rewarded without any act of one's own. Wherefore the lack of such a [grace](http://www.newadvent.org/cathen/06689a.htm) will not [cause](http://www.newadvent.org/cathen/03459a.htm) sorrow in children who die without [Baptism](http://www.newadvent.org/cathen/02258b.htm), any more than the lack of many graces accorded to others of the same [condition](http://www.newadvent.org/cathen/04211a.htm) makes a wise [man](http://www.newadvent.org/cathen/09580c.htm) to grieve.

Question 2. The Quality of Souls Who Expiate Actual Sin or Its Punishment in Purgatory

[Does the pain of Purgatory surpass all the temporal pains of this life?](http://www.newadvent.org/summa/6002.htm#article1)

[Is that punishment voluntary?](http://www.newadvent.org/summa/6002.htm#article2)

[Are the souls in Purgatory punished by the demons?](http://www.newadvent.org/summa/6002.htm#article3)

[Is venial sin as regards its guilt expiated by the pains of Purgatory?](http://www.newadvent.org/summa/6002.htm#article4)

[Does the fire of Purgatory free from the debt of punishment?](http://www.newadvent.org/summa/6002.htm#article5)

[Is one freed from that punishment sooner than another?](http://www.newadvent.org/summa/6002.htm#article6)

Article 1. Whether the pains of Purgatory surpass all the temporal pains of this life?

I answer that, In [Purgatory](http://www.newadvent.org/cathen/12575a.htm) there will be a twofold pain; one will be the pain of loss, namely the delay of the [divine vision](http://www.newadvent.org/cathen/02364a.htm), and the pain of sense, namely punishment by corporeal fire. With regard to both the least pain of [Purgatory](http://www.newadvent.org/cathen/12575a.htm) surpasses the greatest pain of this life. For the more a thing is desired the more painful is its absence. And since after this life the [holy](http://www.newadvent.org/cathen/07386a.htm) [souls](http://www.newadvent.org/cathen/14153a.htm) desire the Sovereign Good with the most intense longing--both because their longing is not held back by the weight of the body, and because, had there been no obstacle, they would already have gained the goal of enjoying the Sovereign Good--it follows that they grieve exceedingly for their delay. Again, since pain is not hurt, but the sense of hurt, the more sensitive a thing is, the greater the pain [caused](http://www.newadvent.org/cathen/03459a.htm) by that which hurts it: wherefore hurts inflicted on the more sensible parts [cause](http://www.newadvent.org/cathen/03459a.htm) the greatest pain. And, because all bodily sensation is from the [soul](http://www.newadvent.org/cathen/14153a.htm), it follows of [necessity](http://www.newadvent.org/cathen/10733a.htm) that the [soul](http://www.newadvent.org/cathen/14153a.htm) feels the greatest pain when a hurt is inflicted on the [soul](http://www.newadvent.org/cathen/14153a.htm) itself. That the [soul](http://www.newadvent.org/cathen/14153a.htm) suffers pain from the bodily fire is at present taken for granted, for we shall treat of this matter further on [Cf. Supplement, 70, 3]. Therefore it follows that the pain of [Purgatory](http://www.newadvent.org/cathen/12575a.htm), both of loss and of sense, surpasses all the pains of this life.

Some, however, [prove](http://www.newadvent.org/cathen/12454c.htm) this from the fact that the whole [soul](http://www.newadvent.org/cathen/14153a.htm) is punished, and not the body. But this is to no purpose, since in that case the punishment of the damned would be milder after the [resurrection](http://www.newadvent.org/cathen/12792a.htm) than before, which is [false](http://www.newadvent.org/cathen/05781a.htm).

Article 2. Whether this punishment is voluntary?

I answer that, A thing is said to be [voluntary](http://www.newadvent.org/cathen/15506a.htm) in two ways. First, by an absolute act of the [will](http://www.newadvent.org/cathen/15624a.htm); and thus no punishment is [voluntary](http://www.newadvent.org/cathen/15506a.htm), because the very notion of punishment is that it be contrary to the [will](http://www.newadvent.org/cathen/15624a.htm). Secondly, a thing is said to be [voluntary](http://www.newadvent.org/cathen/15506a.htm) by a conditional act of the [will](http://www.newadvent.org/cathen/15624a.htm): thus cautery is [voluntary](http://www.newadvent.org/cathen/15506a.htm) for the sake of regaining health. Hence a punishment may be [voluntary](http://www.newadvent.org/cathen/15506a.htm) in two ways. First, because by being punished we obtain some [good](http://www.newadvent.org/cathen/06636b.htm), and thus the [will](http://www.newadvent.org/cathen/15624a.htm) itself undertakes a punishment, as instanced in satisfaction, or when a man accepts a punishment gladly, and would not have it not to be, as in the case of [martyrdom](http://www.newadvent.org/cathen/09736b.htm). Secondly, when, although we gain no [good](http://www.newadvent.org/cathen/06636b.htm) by the punishment, we cannot obtain a [good](http://www.newadvent.org/cathen/06636b.htm) without being punished, as in the case of [natural](http://www.newadvent.org/cathen/10715a.htm) death: and then the [will](http://www.newadvent.org/cathen/15624a.htm) does not undertake the punishment, and would be delivered from it; but it submits to it, and in this respect the punishment is said to be [voluntary](http://www.newadvent.org/cathen/15506a.htm). In this latter sense the punishment of [Purgatory](http://www.newadvent.org/cathen/12575a.htm) is said to be [voluntary](http://www.newadvent.org/cathen/15506a.htm).

Some, however, say that it is not voluntary in any way, because the [souls](http://www.newadvent.org/cathen/14153a.htm) in [Purgatory](http://www.newadvent.org/cathen/12575a.htm) are so replete with suffering, that they [know](http://www.newadvent.org/cathen/08673a.htm) not that they are being cleansed by their pains, and deem themselves damned. But this is [false](http://www.newadvent.org/cathen/05781a.htm), for did they not [know](http://www.newadvent.org/cathen/08673a.htm) that they will be set free, they would not ask for [prayers](http://www.newadvent.org/cathen/12345b.htm), as they often do.

This suffices for the Replies to the Objections.

Article 3. Whether the souls in Purgatory are punished by the demons?

I answer that, As after the Judgment day the Divine [justice](http://www.newadvent.org/cathen/08571c.htm) will kindle the fire with which the damned will be punished for ever, even so now the [elect](http://www.newadvent.org/cathen/05374a.htm) are cleansed after this life by the Divine [justice](http://www.newadvent.org/cathen/08571c.htm) alone, and neither by the ministry of the [demons](http://www.newadvent.org/cathen/04710a.htm) whom they have vanquished, nor by the ministry of the [angels](http://www.newadvent.org/cathen/01476d.htm) who would not inflict such tortures on their fellow-citizens. It is, however, possible that they take them to the place of punishment: also that even the [demons](http://www.newadvent.org/cathen/04710a.htm), who rejoice in the punishment of [man](http://www.newadvent.org/cathen/09580c.htm), accompany them and stand by while they are being cleansed, both that they may be sated with their pains, and that when these leave their bodies, they may find something of their own in them. But in this life, while there is yet time for the combat, men are punished both by the [wicked angels](http://www.newadvent.org/cathen/04710a.htm) as foes, as instanced in Job, and by the [good](http://www.newadvent.org/cathen/06636b.htm) [angels](http://www.newadvent.org/cathen/01476d.htm), as instanced in [Jacob](http://www.newadvent.org/cathen/08261a.htm), the sinew of whose thigh shrank at the [angel's](http://www.newadvent.org/cathen/01476d.htm) touch [[Genesis 32:25](http://www.newadvent.org/bible/gen032.htm#verse25)]. Moreover, [Dionysius](http://www.newadvent.org/cathen/05013a.htm) says explicitly that the [good](http://www.newadvent.org/cathen/06636b.htm) [angels](http://www.newadvent.org/cathen/01476d.htm) sometimes inflict punishment.

Article 4. Whether venial sin is expiated by the pains of Purgatory as regards the guilt?

I answer that, Some have asserted that no [sin](http://www.newadvent.org/cathen/14004b.htm) is remitted after this life, as regards the guilt: that if a man die with mortal [sin](http://www.newadvent.org/cathen/14004b.htm), he is damned and incapable of being forgiven; and that it is not possible for a man to die with a venial [sin](http://www.newadvent.org/cathen/14004b.htm) and without mortal [sin](http://www.newadvent.org/cathen/14004b.htm), since the final [grace](http://www.newadvent.org/cathen/06689a.htm) washes the venial [sin](http://www.newadvent.org/cathen/14004b.htm) away. They assign as reason for this that venial [sin](http://www.newadvent.org/cathen/14004b.htm) is excessive love of a temporal thing, in one who has his foundation in [Christ](http://www.newadvent.org/cathen/08374c.htm), which excess results from the corruption of [concupiscence](http://www.newadvent.org/cathen/04208a.htm). Wherefore if [grace](http://www.newadvent.org/cathen/06689a.htm) entirely overcome the corruption of [concupiscence](http://www.newadvent.org/cathen/04208a.htm), as in the [Blessed Virgin](http://www.newadvent.org/cathen/15464b.htm), there is no room for venial [sin](http://www.newadvent.org/cathen/14004b.htm). Hence, since this [concupiscence](http://www.newadvent.org/cathen/04208a.htm) is altogether abated and removed, the powers of the [soul](http://www.newadvent.org/cathen/14153a.htm) are wholly subject to [grace](http://www.newadvent.org/cathen/06689a.htm), and venial [sin](http://www.newadvent.org/cathen/14004b.htm) is cast out. But this opinion is nonsensical in itself and in its [proof](http://www.newadvent.org/cathen/12454c.htm). In itself, because it is opposed to the statements of holy men and of the [Gospel](http://www.newadvent.org/cathen/06655b.htm), which cannot be expounded as referring to the remission of venial [sins](http://www.newadvent.org/cathen/14004b.htm) as to their punishment, as the [Master](http://www.newadvent.org/cathen/11768d.htm) says in the text [Sentent. iv, D, xxi] because in this way both light and grave [sins](http://www.newadvent.org/cathen/14004b.htm) are remitted in the life to come: while [Gregory](http://www.newadvent.org/cathen/06780a.htm) [Dial. iv, 39] declares that light [sins](http://www.newadvent.org/cathen/14004b.htm) alone are remitted after this life. Nor does it suffice for them to say, that this is said expressly of light [sins](http://www.newadvent.org/cathen/14004b.htm), lest we should think that we shall suffer nothing grievous on their account: because the remission of [sin](http://www.newadvent.org/cathen/14004b.htm) diminishes punishment rather than aggravates it. As to the [proof](http://www.newadvent.org/cathen/12454c.htm), it is shown to be worthless, since bodily defect, such as obtains at the last moment of life, does not remove the corruption of [concupiscence](http://www.newadvent.org/cathen/04208a.htm); nor does it diminish it in its root but in its act, as instanced in those who lie dangerously ill; nor again does it calm the powers of the [soul](http://www.newadvent.org/cathen/14153a.htm), so as to subject them to [grace](http://www.newadvent.org/cathen/06689a.htm), because tranquillity of the powers, and their subjection to [grace](http://www.newadvent.org/cathen/06689a.htm), is effected when the lower powers obey the higher which delight together in [God's law](http://www.newadvent.org/cathen/09071a.htm). But this cannot happen in that state, since the acts of both kinds of powers are impeded; unless tranquillity denote the absence of combat, as occurs even in those who are asleep; and yet sleep is not said, for this reason, to diminish [concupiscence](http://www.newadvent.org/cathen/04208a.htm), or to calm the powers of the [soul](http://www.newadvent.org/cathen/14153a.htm), or to subject them to [grace](http://www.newadvent.org/cathen/06689a.htm). Moreover, granted that the aforesaid defect diminish [concupiscence](http://www.newadvent.org/cathen/04208a.htm) radically, and that it subject the powers to [grace](http://www.newadvent.org/cathen/06689a.htm), it would still be insufficient to wash away venial [sin](http://www.newadvent.org/cathen/14004b.htm) already committed, although it would suffice in order to avoid it in the future. Because actual [sin](http://www.newadvent.org/cathen/14004b.htm), even if it be venial, is not remitted without an actual movement of [contrition](http://www.newadvent.org/cathen/04337a.htm), as stated above (Supplement, 2, 3), however much the latter be in the [habitual](http://www.newadvent.org/cathen/07099b.htm) [intention](http://www.newadvent.org/cathen/08069b.htm). Now it happens sometimes that a man dies in his sleep, being in a state of [grace](http://www.newadvent.org/cathen/06701a.htm) and yet having a venial [sin](http://www.newadvent.org/cathen/14004b.htm) when he went to sleep: and such a man cannot make an [act](http://www.newadvent.org/cathen/01115a.htm) of [contrition](http://www.newadvent.org/cathen/04337a.htm) for his venial [sin](http://www.newadvent.org/cathen/14004b.htm) before he dies. Nor may we say, as they do, that if he repented neither by act nor by [intention](http://www.newadvent.org/cathen/08069b.htm), neither in general nor in particular, his venial [sin](http://www.newadvent.org/cathen/14004b.htm) becomes mortal, for that "venial becomes mortal when it is an object of complacency"; because not all complacency in venial [sin](http://www.newadvent.org/cathen/14004b.htm) makes it mortal (else all venial [sin](http://www.newadvent.org/cathen/14004b.htm) would be mortal, since every venial [sin](http://www.newadvent.org/cathen/14004b.htm) pleases for as much as it is [voluntary](http://www.newadvent.org/cathen/15506a.htm)), but only that complacency which amounts to enjoyment, wherein all [human](http://www.newadvent.org/cathen/09580c.htm) [wickedness](http://www.newadvent.org/cathen/05649a.htm) consists, in that "we enjoy what we should use," as [Augustine](http://www.newadvent.org/cathen/02084a.htm) says [De Trin. x, 10]. Hence the complacency which makes a [sin](http://www.newadvent.org/cathen/14004b.htm) mortal is actual complacency, for every mortal [sin](http://www.newadvent.org/cathen/14004b.htm) consists in an act. Now it may happen that a man, after committing a venial [sin](http://www.newadvent.org/cathen/14004b.htm), has no actual thought of being forgiven or of remaining in that [sin](http://www.newadvent.org/cathen/14004b.htm), but thinks perhaps about a triangle having its three angles equal to two right angles, and while engaged in this thought falls asleep, and dies.

It is therefore clear that this opinion is utterly unreasonable: and consequently we must say with others that venial [sin](http://www.newadvent.org/cathen/14004b.htm) in one who dies in a state of [grace](http://www.newadvent.org/cathen/06701a.htm), is remitted after this life by the fire of [Purgatory](http://www.newadvent.org/cathen/12575a.htm): because this punishment so far as it is [voluntary](http://www.newadvent.org/cathen/15506a.htm), will have the power, by virtue of [grace](http://www.newadvent.org/cathen/06689a.htm), to expiate all such guilt as is compatible with [grace](http://www.newadvent.org/cathen/06689a.htm). [St. Thomas](http://www.newadvent.org/cathen/14663b.htm) expresses himself differently, De Malo, 7, 2, ad 9,17: "Guilt is not remitted by punishment, but venial [sin](http://www.newadvent.org/cathen/14004b.htm) as to its guilt is remitted in [Purgatory](http://www.newadvent.org/cathen/12575a.htm) by virtue of [grace](http://www.newadvent.org/cathen/06689a.htm), not only as existing in the [habit](http://www.newadvent.org/cathen/07099b.htm), but also as proceeding to the act of [charity](http://www.newadvent.org/cathen/09397a.htm) in detestation of venial [sin](http://www.newadvent.org/cathen/14004b.htm)."

Article 5. Whether the fire of Purgatory delivers from the debt of punishment?

I answer that, Whosoever is another's debtor, is freed from his indebtedness by paying the debt. And, since the [obligation](http://www.newadvent.org/cathen/11189a.htm) incurred by guilt is nothing else than the debt of punishment, a [person](http://www.newadvent.org/cathen/11726a.htm) is freed from that [obligation](http://www.newadvent.org/cathen/11189a.htm) by undergoing the punishment which he owed. Accordingly the punishment of [Purgatory](http://www.newadvent.org/cathen/12575a.htm) cleanses from the debt of punishment.

Article 6. Whether one person is delivered from this punishment sooner than another?

I answer that, Some venial [sins](http://www.newadvent.org/cathen/14004b.htm) cling more persistently than others, according as the affections are more inclined to them, and more firmly fixed in them. And since that which clings more persistently is more slowly cleansed, it follows that some are tormented in [Purgatory](http://www.newadvent.org/cathen/12575a.htm) longer than others, for as much as their affections were steeped in venial [sins](http://www.newadvent.org/cathen/14004b.htm).

3/ Purgatory

[Is there a Purgatory after this life?](http://www.newadvent.org/summa/7001.htm#article1)

[Is it the same place where souls are cleansed, and the damned punished?](http://www.newadvent.org/summa/7001.htm#article2)

Article 1. Whether there is a Purgatory after this life?

I answer that, From the conclusions we have drawn above (III, 86, 4-5; Supplement, 12, 1) it is sufficiently clear that there is a [Purgatory](http://www.newadvent.org/cathen/12575a.htm) after this life. For if the debt of punishment is not paid in full after the stain of [sin](http://www.newadvent.org/cathen/14004b.htm) has been washed away by [contrition](http://www.newadvent.org/cathen/04337a.htm), nor again are venial [sins](http://www.newadvent.org/cathen/14004b.htm) always removed when mortal [sins](http://www.newadvent.org/cathen/14004b.htm) are remitted, and if [justice](http://www.newadvent.org/cathen/08571c.htm) demands that [sin](http://www.newadvent.org/cathen/14004b.htm) be set in order by due punishment, it follows that one who after [contrition](http://www.newadvent.org/cathen/04337a.htm) for his fault and after being [absolved](http://www.newadvent.org/cathen/01061a.htm), dies before making due satisfaction, is punished after this life. Wherefore those who deny [Purgatory](http://www.newadvent.org/cathen/12575a.htm) speak against the [justice](http://www.newadvent.org/cathen/08571c.htm) of [God](http://www.newadvent.org/cathen/06608a.htm): for which reason such a statement is [erroneous](http://www.newadvent.org/cathen/05525a.htm) and contrary to [faith](http://www.newadvent.org/cathen/05752c.htm). Hence [Gregory of Nyssa](http://www.newadvent.org/cathen/07016a.htm), after the words quoted above, adds: "This we preach, holding to the teaching of [truth](http://www.newadvent.org/cathen/15073a.htm), and this is our [belief](http://www.newadvent.org/cathen/02408b.htm); this the universal [Church](http://www.newadvent.org/cathen/03744a.htm) holds, by [praying for the dead](http://www.newadvent.org/cathen/04653a.htm) that they may be loosed from [sins](http://www.newadvent.org/cathen/14004b.htm)." This cannot be understood except as referring to [Purgatory](http://www.newadvent.org/cathen/12575a.htm): and whosoever resists the authority of the [Church](http://www.newadvent.org/cathen/03744a.htm), incurs the note of [heresy](http://www.newadvent.org/cathen/07256b.htm).

Article 2. Whether it is the same place where souls are cleansed, and the damned punished?

I answer that, Nothing is clearly stated in [Scripture](http://www.newadvent.org/cathen/13635b.htm) about the situation of [Purgatory](http://www.newadvent.org/cathen/12575a.htm), nor is it possible to offer convincing arguments on this question. It is probable, however, and more in keeping with the statements of holy men and the [revelations](http://www.newadvent.org/cathen/13001a.htm) made to many, that there is a twofold place of [Purgatory](http://www.newadvent.org/cathen/12575a.htm). One, according to the common [law](http://www.newadvent.org/cathen/09053a.htm); and thus the place of [Purgatory](http://www.newadvent.org/cathen/12575a.htm) is situated below and in proximity to [hell](http://www.newadvent.org/cathen/07207a.htm), so that it is the same fire which torments the damned in [hell](http://www.newadvent.org/cathen/07207a.htm) and cleanses the just in [Purgatory](http://www.newadvent.org/cathen/12575a.htm); although the damned being lower in [merit](http://www.newadvent.org/cathen/10202b.htm), are to be consigned to a lower place. Another place of [Purgatory](http://www.newadvent.org/cathen/12575a.htm) is according to dispensation: and thus sometimes, as we read, some are punished in various places, either that the living may learn, or that the dead may be succored, seeing that their punishment being made [known](http://www.newadvent.org/cathen/08673a.htm) to the living may be mitigated through the [prayers](http://www.newadvent.org/cathen/04653a.htm) of the [Church](http://www.newadvent.org/cathen/03744a.htm).

Some say, however, that according to the common [law](http://www.newadvent.org/cathen/09053a.htm) the place of [Purgatory](http://www.newadvent.org/cathen/12575a.htm) is where [man](http://www.newadvent.org/cathen/09580c.htm) [sins](http://www.newadvent.org/cathen/14004b.htm). This does not seem probable, since a man may be punished at the same time for [sins](http://www.newadvent.org/cathen/14004b.htm) committed in various places. And others say that according to the common [law](http://www.newadvent.org/cathen/09053a.htm) they are punished above us, because they are between us and [God](http://www.newadvent.org/cathen/06608a.htm), as regards their state. But this is of no account, for they are not punished for being above us, but for that which is lowest in them, namely [sin](http://www.newadvent.org/cathen/14004b.htm).