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Hell: That From Which We Hope to Be Saved



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Hell: That from Which We Hope to Be Saved

In order to understand Christian hope, we cannot be silent about what we hope to be saved from: hell, which is eternal banishment from God. Hell is the essential frustration of all hope. True hope does not mean an abandonment of all mention of hell, but rather the confidence that through the mercy and grace of God we can avoid hell and gain heaven.

Mention of hell today is rare, even in catechesis, preaching, and theology. This is not a sign of a robust hope, but rather of a weak and flickering one. We are afraid to mention hell or think about it, perhaps because we think that such considerations are contrary to God's love for us, and our trust in Him; or perhaps we fear that we shall be overcome by the mere thought of it. However, as Dante reminds us, God Himself, who is Eternal Love and the Highest Wisdom, is the Creator also of Hell. Furthermore, knowing the cost of defeat does not weaken the resolve of soldiers to obtain victory, but strengthens that resolve. Knowledge of the existence and reality of hell should strengthen and focus Christian hope.

The Biblical Foundation

The existence of hell is taught in the Old Testament, together with the revelation of heaven. In the books of Moses it is only taught indirectly through temporal punishments that are figures of hell: death and exile. Deuteronomy 30:19–20 speaks of “death” as the consequence of impenitent infidelity to the covenant. Physical death here should be taken as the “type” of the “second death” (cf. Rev 20:15), which is the death of the soul in hell:

I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live,²⁰ loving the LORD your God, obeying his voice, and cleaving to him; for that means life to you....

Explicit mention of hell is first encountered in the prophets. We find it in Daniel 12:2: “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Jesus seems to allude to this prophecy of Daniel when He says: “The hour is coming when all who are in the tombs will hear [the Father’s] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment” (John 5:28–29).

The book of Isaiah ends with a mention of heaven and hell:

For as the new heavens and the new earth which I will make shall remain before me, says the Lord; so shall your descendants and your name remain. . . . And they shall go forth and look on the dead bodies of the men that have rebelled against me; for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.¹

Mention of hell is common in the inter-testamental Jewish literature and the rabbinical tradition, set down later in the Mishnah and the Talmud.² Josephus informs us that the sect of the Sadducees differed from the Pharisees and Essenes in that the Sadducees did not accept the teaching on heaven and hell and the immortality of the soul,³ whereas the other two groups did.⁴

The New Testament, compared with the Hebrew Scriptures, speaks with much greater insistence and frequency of the final penalty of hell, suffered by all those who die in a state of mortal sin. For example, in the Sermon on the Mount, Christ says: “Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few.”⁵

1 Isaiah 66:22–24.

2 See, for example, the discussion on Gehenna in b. Ros. Has. 1:2, I.16.A, in *The Babylonian Talmud: A Translation and Commentary*, trans. Jacob Neusner (Peabody, MA: Hendrickson Publishers, 2011), vol. 6b, pp. 83–84.

3 See Josephus, *The Wars of the Jews* 2.8.164–165, in *The Works of Josephus: Complete and Unabridged*, ed. W. Whiston, (Peabody: Hendrickson, 1987): “But the Sadducees are those that compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, is at men’s own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades.”

4 With regard to the Pharisees, see Josephus, *Antiquities of the Jews* 18.1.14, in *The Works of Josephus: Complete and Unabridged*, ed. W. Whiston: “They also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again.”

5 Mt 7:13–14. In the Sermon on the Mount, Christ also twice mentions hell-fire (5:22 and 29). See Regis Martin, *The Last Things: Death, Judgment, Hell, Heaven* (San Francisco: Ignatius Press, 1998), 111–112: “The first and most obvious point it would seem useful to make about Hell is that if it does not exist then Christ, who so clearly and frequently refers to it in the pages of holy Scripture, is a liar. For example, in the justly famous chapter of Saint Matthew where Jesus gives his listeners the Beatitudes, quite hair-raising references are made to hell, to the fire and the damnation awaiting those who neglect or disdain their

By the way, the proclamation that the gate to heaven is narrow and the path to hell is broad does not destroy Christian hope, but is its foundation, for hope, by its very nature, is a *desire for a difficult and arduous good*. If the gate were not narrow and there were no possibility of loss, we would not *hope* for heaven through God's extraordinary aid, but simply desire it as something to be taken for granted.

Christ returns to this metaphor when asked if the number of the saved will be few. He does not give any figures and simply responds:

Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, "Lord, open to us." He will answer you, "I do not know where you come from. . . . Depart from me, all you workers of iniquity!" There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And men will come from east and west, and from north and south, and sit at table in the kingdom of God.⁶

In Matthew 5:29 Jesus warns us: "If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell." In Mark 9:42-48, the same image is expanded and connected with the prophecy of Isaiah 66:24:

Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung round his neck and he were thrown into the sea. And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched.

The parable of the wheat and the tares in Matthew 13:40-42 concludes with another warning:

Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, and throw them into the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like the sun in the kingdom of their Father.⁷

observance. The Sermon on the Mount, for all that uninformed opinion would have us believe, is not all sweetness and light."

⁶ Luke 13:24-29.

⁷ See also Mark 13:49-50, in the parable of the good and bad fish: "So it will be at the close of the age. The angels will come out and

The existence of hell and criterion of condemnation or salvation is forcefully expressed in Jesus' parable of the sheep and the goats in chapter 25 of the Gospel of Matthew. In verse 41 Jesus says: "Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.'" The criterion of judgment is fraternal charity, by which we show mercy to Christ in His "little ones," or fail to do so.

Another very important text with regard to the nature of hell is given by the parable of Lazarus and the rich man in Luke 16:22-31:

The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, "Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame." But Abraham said, "Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us." And he said, "Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment." But Abraham said, "They have Moses and the prophets; let them hear them."

In this text the rich man appears to be in hell, for he has no hope of ever leaving his torment. He is told that a "great chasm has been fixed" between his place in torment and the peace of those in the bosom of Abraham, and that none may cross it.

It is interesting to note that the rich man desires to help his brothers. This does not mean that he is motivated by supernatural charity! The will of those in hell is fixed in themselves as their final end. However, they can still have natural love (for their family, tribe, and country, for example), which, however, is ultimately ordered to themselves rather than to God.

Another somber allusion to hell is given in Christ's reference to Judas as "the son of perdition." In John 17:12, Jesus says in his priestly prayer to the Father: "I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled."⁸ In Hebrew, the expression, "son of x," is a concrete way of referring to membership in a class or species. Thus the Hebrew expression, "son of God," signifies one who shares in the

separate the evil from the righteous, and throw them into the furnace of fire; there men will weep and gnash their teeth."

⁸ The same name, "son of perdition," is given to the Anti-Christ by St. Paul in 2 Thessalonians 2:3.

divine nature. “Son of perdition,” thus signifies one who shares in the class of damnation. Similarly, Jesus says of Judas: “The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would be better for him if he had never been born.”⁹ It is inconceivable that Christ would have spoken of him in this way if he had not foreseen his eternal loss.

The existence of hell is also indirectly revealed in Christ’s reference to the sin against the Holy Spirit: “Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”¹⁰ The sin against the Holy Spirit is one which goes against the root of conversion and repentance. Every mortal sin can be forgiven, if there is true repentance for it. However, the sin against the Holy Spirit is precisely the rejection of God’s mercy through pride, which blocks repentance through which sins are forgiven. The sin against the Holy Spirit is thus essentially a sin against hope. There is no forgiveness for one who dies in the state of sinning against the Holy Spirit, not because of a lack of mercy on God’s part, but because of the lack of contrition and hope of forgiveness on man’s part.

The fact that there are serious sins which will not be forgiven in the age to come implies the existence of hell, for the damned are those who die with serious sin that remains forever unforgiven, impeding reconciliation and friendship with God.

The book of Revelation also contains references to the punishment of hell. Revelation 20:13–15 recounts a vision of the Last Judgment: “Death and Hades gave up the dead in them, and all were judged by what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; and if any one’s name was not found written in the book of life, he was thrown into the lake of fire.” Revelation 21:8 returns to the same theme: “But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and sulphur, which is the second death.”

St. Paul also speaks of the existence of hell in 2 Thesalonians 1:7–10:

... when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus. They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at in all who have believed.

⁹ Mt 25:24.

¹⁰ Mt 12:31-32.

St. Paul frequently states that mortal sin excludes one from the kingdom of heaven. In Galatians 5:19–21, he speaks of the sins of those who live according to the flesh:

Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God.

The same point is stressed in 1 Corinthians 6:9–11:

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you.¹¹

The existence of hell, finally, is stated in the Athanasian Creed: “They that have done good shall go into life everlasting, and they that have done evil into everlasting fire.”

Joseph Ratzinger writes: “No quibbling helps here: the idea of eternal damnation, which had taken ever clearer shape in the Judaism of the century or two before Christ, has a firm place in the teaching of Jesus, as well as in the apostolic writings. Dogma takes its stand on solid ground when it speaks of the existence of Hell and of the eternity of its punishments.”¹²

Nature of the Pain of Hell

The *Catechism of the Catholic Church* 1033 defines hell as the “state of definitive self-exclusion from communion with God and the blessed.” We have seen in earlier talks that man has a natural desire to see God, and to live in social communion and harmony with others, as well as to enjoy bodily well-being. All three of these natural desires will be frustrated in hell.

The pains of hell are normally spoken of as twofold: the *pain of loss* of the beatific vision and the *pain of sense*. The twofold nature of the pain of hell is alluded to in Matthew 10:28: “And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.” Here we see that hell involves a dual punishment: *pain of sense* experienced in a bodily way, and “*pain of loss*” experienced by the soul, consisting in the eternal unrepentant remorse for having lost the vision of God and the communion and peace of the heavenly Kingdom. With regard to the pain of loss, the *Catechism*

¹¹ See also Ephesians 5:5-6: “Be sure of this, that no fornicator or impure man, or one who is covetous (that is, an idolater), has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience.”

¹² Joseph Ratzinger, *Eschatology: Death and Eternal Life*, second edition, trans. Michael Waldstein (Washington, DC: Catholic Univ. of America Press, 1988), 215.

of the Catholic Church 1035 states: “The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.” This punishment is bitter precisely because the guilty soul realizes that it has lost eternal happiness, which everyone naturally desires, through its own choices and acts. Even though the damned do not value the vision of God, and thus may not mourn its loss, they still supremely value happiness, which in fact consists in seeing God and perfect interpersonal communion, which they will never have.

The pain of sense is experienced differently by each of the damned, in accordance with the degree of injustice that they committed and for which they remained unrepentant. It is fitting that those who made others to suffer for the sake of their own pleasure should be deprived of the bodily comfort of which they unjustly deprived others.

The sufferings of hell are unmarked by true repentance, because the human will is fixed in the disposition with which it entered into death. There can never be any repentance, despite the suffering. In other words, the pains of hell are not medicinal but penal, in that they serve to re-establish justice and manifest the reality and gravity of moral responsibility.

The Eternity of Hell

The eternity of the pain of hell was denied in the third century by Origen in his work, *Peri Archon*, although only as a hypothesis.¹³ His reasoning was based in part on the words of St. Paul in 1 Corinthians 15 that in the end God will be “all in all.” He took this to mean that all spiritual beings, both fallen angels and reprobate human beings, would eventually repent and come to rest in God. The problem with this reasoning is that it conflicts with other more explicit statements in Scripture affirming the eternity of the pains of hell, and also with the constant Tradition of the Church. Another more important source of his error stems from Neo-Platonic philosophy,¹⁴ and particularly the erroneous doctrine of the pre-existence of souls, according to which souls came to inhabit a body as a result of a sin in a prior state in which they were pure spirits. He reasoned that if souls could sin before coming into the body, then it would not be unreasonable to think that they could repent after leaving the body. However, such a view would make heaven and hell essentially or intrinsically changeable states.

The Christian Tradition, on the contrary, has understood this mortal life as only the time in which repentance and conversion are possible. After this life the soul is fixed in the essential disposition of the will with which it left the body, a disposition forged by its human voluntary acts up to the time of death.

Origen’s error was condemned in the fifth ecumenical Council, held in Constantinople under the emperor Justinian in 543: “If anyone says or holds that the punishment of the demons and of impious men is temporary, and that it will have an end at some time, or that there will be a complete restoration (*apokatastasis*) of demons and impious men, anathema sit.”¹⁵

The *Catechism of the Catholic Church* 1034 states: “The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, “eternal fire.”

The Reprobate Have Chosen Hell through Choosing Mortal Sin

No one chooses hell directly in itself, for all desire happiness, and hell is clearly not happiness. When we say that people choose hell, this means that people sometimes deliberately choose to violate God’s commandments (as known in conscience) in grave matter, as we see in experience. Every time someone chooses that, they are choosing something above God, and thus they are implicitly rejecting heaven, which is union with Him, and making themselves unworthy of it, unless they repent. However, they are not choosing hell directly, but rather they are choosing some creaturely satisfaction, which they effectively value above God by choosing that satisfaction. The *Catechism of the Catholic Church* 1033 explains this as follows: “To die in mortal sin without repenting and accepting God’s merciful love means remaining separated from him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called ‘hell.’”

The *Catechism* returns to this in no. 1861:

Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back.

John Paul II has commented on the “choosing of hell” in a General Audience of July 28, 1999:

‘Eternal damnation,’ therefore, is not attributed to God’s initiative because in His merciful love He can only desire the salvation of the beings He created. In reality, it is the creature who closes himself to His love. Damnation consists precisely in definitive separation from God, freely chosen by the human person and confirmed with death that seals his choice for ever. God’s judgment ratifies this state.”

¹³ *Peri Archon*, III, 6, 3 and 6.

¹⁴ See Ratzinger, *Eschatology*, 215-216.

¹⁵ DS 411; CF 2301 (p. 1016).

God has established this life to be a trial of our lives in which we are to merit heaven through fidelity to God in the face of temptations.

Hell in the Lives of the Saints, Spiritual Classics, and the Christian Tradition

Many saints and approved visionaries were favored with a vision of hell. In the apparitions of Our Lady in Fatima, the reality of hell had a central place, and the visionaries were shown an unforgettable image of hell. Sister Lucia described it as follows:

Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repulsive likeness to frightful and unknown animals, all black and transparent. This vision lasted but an instant. How can we ever be grateful enough to our kind heavenly Mother, who had already prepared us by promising, in the first Apparition, to take us to heaven. Otherwise, I think we would have died of fear and terror. We then looked up at Our Lady, who said to us so kindly and so sadly: “You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart.”¹⁶

This vision of hell was the prelude to Our Lady’s call to spread devotion to the Immaculate Heart of Mary and to consecrate Russia to her Heart.

St. Teresa of Avila also had vision of hell which played a crucial part in her conversion and sanctification. In her *Life* (chapter 32), she writes:

While I was in prayer one day, I suddenly found that, without knowing how, I had seemingly been put in hell. I understood that the Lord wanted me to see the place the devils had prepared there for me and which I merited because of my sins. This experience took place within the shortest space of time, but even were I to live for many years I think it would be impossible for me to forget it. . . .

What I felt, it seems to me, cannot even begin to be exaggerated; nor can it be understood. I experienced a fire in the soul that I don’t know how I could describe. The bodily pains were so unbearable that though I had suffered excruciating ones in this life . . . these were all nothing in comparison with the ones I experienced there. I saw furthermore that they would go on without end and

¹⁶ Taken from: *L’Osservatore Romano*, Weekly Edition in English, 28 June 2000, special insert.

without ever ceasing. This, however, was nothing next to the soul’s agonizing: a constriction, a suffocation, an affliction so keenly felt and with such a despairing and tormenting unhappiness that I don’t know how to word it strongly enough. To say the experience is as though the soul were continually being wrested from the body would be insufficient, for it would make you think somebody else is taking away the life, whereas here it is the soul itself that tears itself in pieces. The fact is that I don’t know how to give a sufficiently powerful description of that interior fire and that despair, coming in addition to such extreme torments and pains. . . .

I was left terrified, and still am now in writing about this almost six years later. . . . Thus I recall no time of trial or suffering in which it doesn’t seem to me that everything that can be suffered here on earth is nothing; so I think in a way we complain without reason. Hence I repeat that this experience was one of the greatest favors the Lord granted me because it helped me very much to lose fear of the tribulations and contradictions of this life as well as to grow strong enough to suffer them and give thanks to the Lord who freed me, as it now appears to me, from such everlasting and terrible evils.¹⁷

St. Teresa’s last point is very important. Knowing about the reality of hell should not lead us to be terrified or anxious. Quite the contrary. The effect it had on St. Teresa is typical. It gave her tremendous courage to suffer all kinds of colossal difficulties. We could say the say thing about the martyrs. They were quite convinced of the reality of hell, and together with the hope of heaven, it gave them strength to follow conscience wherever it led them, even into the lion’s pit, the rack, or the cross.

Secondly, being intimately convinced of the reality of hell ought to lead one, like St. Teresa, to thank the Lord greatly for having liberated us from that fate. It is impossible to properly thank the Lord if we don’t realize the magnitude of what he has liberated us from. A proper acknowledgement of the reality of hell is essential to Christian thanksgiving, hope and joy.

Spiritual Exercises

St. Ignatius has a meditation on hell in the First Week of the Spiritual Exercises. He has the retreatant imagine the sensations of hell with his five senses, imagining that one has ended up there through final impenitence.¹⁸ Before doing this mediation one asks for the grace of having “interior sense of the pain which the damned suffer, in order that, if, through my faults, I should forget the love of the Eternal Lord, at least the fear of the pains may help me not

¹⁷ *Collected Works of St. Teresa of Avila*, trans. Kieran Kavanaugh and Otilio Rodriguez (Washington, D.C.: ICS Publications, 1987), 1:276–278.

¹⁸ People who suffer from severe scrupulosity should not do this meditation.

to come into sin.”¹⁹ At the end of the meditation one is to have a colloquy with the Lord in which one is to

bring to memory the souls that are in Hell, some because they did not believe the Coming, others because, believing, they did not act according to His Commandments; making three divisions: First, Second, and Third Divisions. The first, before the Coming; the second, during His life; the third, after His life in this world; and with this I will give Him thanks that He has not let me fall into any of these divisions, ending my life. Likewise, I will consider how up to now He has always had so great pity and mercy on me.”²⁰

As in the case of St. Teresa, the meditation on hell is intended to give us two important fruits. The first is a concrete recognition of what in fact could happen to us if we are unfaithful to God’s grace to the end. This should strengthen our imperfect contrition, which is sorrow for grave sin because of its potential consequence of bringing us to hell. Secondly, it should give us a profound sense of filial gratitude for the mercy of God by which protects us, through the Blood of Christ, from such a fate.

Dante’s Inferno

Dante’s *Inferno* is one of the most memorable literary works describing the reality of hell and its various levels of punishment. Before Dante is led into hell, he sees the gates of hell on which the following is inscribed:

Through me the way into the suffering city,
Through me the way to the eternal pain,
Through me the way that runs among the lost
Justice urged on my high artificer;
My maker was divine authority,
The highest wisdom, and the primal love.
Before me nothing but eternal things
Were made, and I endure eternally.
Abandon every hope, who enter here.²¹

In this justly famous passage, Dante here affirms that hell is the work of the divine justice, wisdom, and love. In the following talk we reflect on why that is true.

¹⁹ St. Ignatius of Loyola, *Spiritual Exercises*, first week, fifth exercise, second prelude, trans. Elder Mullen S.J. (New York: P.J. Kenedy and Sons, 1914).

²⁰ *Ibid.*, colloquy.

²¹ Dante Alighieri, *Inferno*, trans. Allen Mandelbaum (New York, NY: Bantam Dell, 2004), p. 21.