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**The mystery of Christ - the fate of man.  
Analysis of scientific literature****Abstract**

In the mystery of Christ the fate of every man is brightened. The Church states in her teaching that hell, like its eternity, is a fact. According to the Magisterium of the Catholic Church, the transformation of life is possible only in temporality. Later on, there is no possibility of improvement and conversion. Hell is the loss of salvific relationship with God. The New Testament shows hell as: an abyss. But Jesus did not come to earth to crush or throw man into hell.

The Church believes both in the happiness of the righteous and in the punishment of hell, which will meet anyone who has turned away from God. In examining the doctrine of eternal hell, the

authors quoted above start from the concept of eternity. Since God is Love, as the Bible teaches, hell should not be possible, but the Church teaches the real possibility of eternal damnation. But the truth about God's infinite love does not deny the existence of hell.

The research method is based on a literature review.

**Key words:** mystery, Christ, fate, man, hell, happiness

## **Introduction**

In the mystery of Christ the fate of every man is brightened. The Church states in her teaching that hell, like its eternity, is a fact. Souls who leave this world in a state of mortal sin go to hell, where they suffer eternally. For God's punishment consists in eternal separation from God. It is clear that the statements of Scripture and the Church's teaching about hell are, as the Catechism confirms, a call to responsibility and to conversion. Hell is a condition that concerns only those who turn away from God and do not accept his love, and thus remain in this state for all eternity. It is an eternal condemnation that threatens all those who die in the state of grave sin [1]. It is all resolved at the moment of death. It is worth emphasizing, however, that God does not wish anyone hell, but man himself, through his choices, is condemned to eternal damnation. It is not God who condemns man to hell, but man himself is excluded from the state of heaven

[2]. He thus condemns himself to eternal imprisonment in the darkness, eternally connected with torments and tortures without any relief, break, or consolation [3].

## **1 The transformation of life**

According to the Magisterium of the Catholic Church, the transformation of life is possible only in the temporal. Later, there is no possibility of improvement and conversion [4]. Only in Christ can we find hope for a way out of the darkness of sin, for he alone is the Savior of the world. He is the only source to which we can turn to to avoid eternal punishment, which takes away man's chance of eternal life and happiness.

## **2. Hell as loss of salvific relationship with Good**

Hell is the loss of salvific relationship with God. It is a terrible ordeal for a man who is forever moving away from the Triune Love. In the Old Testament it is called an underground place (cf. Genesis 37:35), where nothing and no one can be seen (cf. Hi 10:22); a land of silence (cf. Ps 94:17), a kingdom from which there is no return (cf. Hi 7:9) or an eternal prison (cf. Is 24:22); it is a "place" which God nevertheless knows (cf. Hi 26:6) [5]. Sheol was "the land of darkness and the shadow of death, a land where the dawn is a black night, where the shadow of death covers disorder and light is a black night (cf. Hi 10:21)". [6]. So does the worm. From the very beginning it symbolized sin and the humiliation of man. Based on various studies, Wladyslaw

Kopalinski gives different meanings of this term. We find here, among others: meanness, laziness, destruction, annihilation of the dead, eternal punishment, illness, anxiety, sadness or finally hell [7]. Hell is also spoken of as a long death [8], which cannot be interrupted in any way.

### **3. Hell as defined in the New Testament**

The New Testament shows hell as: an abyss (cf. Lk 16:23), a fiery hell (cf. Mk 9:44; Mt 5:22-29), a burning furnace (cf. Mt 13:42-50), a lake of fire and sulphur (cf. Revelation 19:20), eternal fire (cf. Mt 18:8), the worship (cf. Lk 8:31), a place of torment (cf. Lk 16:28), the dungeons of Tartarus (cf. 2 P 2:4) and others. Looking at all these terms, we can conclude that hell is not something pleasant for man, but only leads him to perdition. It is the reward and eternal for the sins committed. Rejection of God's love closes with eternal participation in the joy and life to come with the Creator. In this way, man is condemned to eternity without Him.

The doctrine that flows from the Old and New Testaments shows that after death there is a state of eternal punishment, which is the result of man's actions during life. An unrepentant sinner, that is, one who, in his mortal life, "having an eschatological orientation by God's will, has not accepted the gift of God's grace, condemns himself forever, that is, he becomes, for himself, his own hell". [9]. Scripture counts with such an opportunity and therefore tries to prevent it from happening. Just as salvation is called eternal life

in Scripture - especially in St. John's - the omission of salvation can rightly be called eternal death [10].

Jesus, however, did not come to earth to crush or throw man into hell. He came to "seek and save that which perished. (Luke 19:10), but it cannot force man into heaven because it respects his freedom. God's message is nevertheless full of hope and announces eternal joy for the saved. Only in this perspective should we consider the reality of hell. Those in hell are not known to God, but they are strangers. For the most important thing for man is that he knows God and that He knows us and wants to confess to us at the end of time [11].

#### **4. The Church promoting the happiness of the righteous**

The Church believes both in the happiness of the righteous and in the punishment of hell, which will meet anyone who has turned away from God. She also believes that it will embrace the whole being of man [10]. Hell exists and takes away hope for man's salvation, just as there is love of God and freedom of man [12]. Love does not impose itself, nor does freedom, which can answer God no. Despite this answer, God still loves man, who condemns himself to loneliness and misery.

Theology, however, considers the possibility of mitigating the hellish penalty, which is related to the "inequality of punishment. God allows the torment of those who have moved away from God's love to be mitigated, but it is not possible to mitigate the punishment to the point where hell ceases to exist [13]. This is

impossible because of God's justice and the free decision of every man who chooses a state of condemnation himself. It should be stressed that "the latter view is not a dogma of faith, but can be described as a teaching generally accepted by the Church, based on numerous passages from Scripture". [14] (cf. Mt 10:15; Rom 2:6; Rev 13:20).

Here on earth, man himself makes a choice as to what state of mind he will enter after death. Man living without God, that is, rejecting him in his life, condemns himself to hell and thus makes a conscious choice of frustration, making himself a subject fit only to be thrown into the fire of hell or eternal damnation [15]. It is a definite defeat of a man who has condemned himself to eternal life in this state. The realization of this reality not only takes away hope for salvation, but also "has the right to cause unbearable pain, spreading to all eternity, assuming that this defeat is beyond any possibility of repair [16].

In order to escape the punishment of hell, one should not only stop concentrating in order not to commit mortal sins, but also fight against evil tendencies and avoid dangerous occasions of sin. This consists in striving for a holy and Christian life that is in accordance with the teachings of Jesus Christ himself [17]. It is worth fighting for your salvation and not to destroy your own life. Unfortunately, it is only the condemned who discovers that "he has lost God through no fault of his own; it is also extremely bitter to say that his rejection of God and hatred for Him are irreversible". [18]. It is sad, but hell rooting man in evil forever, depriving him

of eternal happiness and joy. At the gates of hell there is only one inscription: entrance; there is no exit from it [19]. Bearing in mind the possibility of a total and eternal loss of hope of salvation, that is, of hell, it must be stressed that neither the biblical basis from which we have emerged nor the tradition of the Church contain a statement about any man who has been condemned and who stays in hell forever. It is only a real possibility of condemnation.

Hell exists, regardless of whether one believes in it or denies it. The existence of eternal punishment is a dogma of the Catholic faith. God has revealed this truth, and the Catholic Church constantly proclaims it and reminds the faithful [20].

Teaching about the punishment of eternal damnation is talking about supernatural and eternal reality. Unfortunately, no one in the world is able to express or understand the great eternal truths. If the Bible teaches about heaven that "neither the eye has seen, nor the ear has heard, nor the heart of man has been able to comprehend the great things God has prepared for those who love Him. (1 Corinthians 2:9), it is also, likewise, that no one can comprehend what awaits the wicked sinners [21].

When we consider the doctrine of eternal hell, we are often spontaneously confronted with disturbing questions: Is it possible to reconcile the mercy of God with the eternal suffering of the condemned? If God's will is the salvation of man, can there be a state of condemnation? Why can the condemned not change their condition?

We learn from the teachings of the Catholic Church and from biblical revelation that hell is eternal. Eternity means a state of infinity. It means that the sufferings of the condemned will never end [21].

The teaching of the eternity of hell, while causing much trouble and controversy, has been preached in the Church for centuries. This problem has been, and still is, very difficult to fully explain theologically. Despite the difficulties, the Church has always taught about the existence of hell, emphasizing that it is eternal, just as heaven is eternal [22].

God Himself has revealed to people the eternity of hell's punishments that await those who transcend God's commandments, given for love. In Scripture, where hell is spoken of, there is always an assurance of its eternal existence. The eternal duration of hell is as unquestionable a truth as the existence of God himself.

However, man living in this world, how unhappy he would be, hopes that one day, sooner or later, his suffering will end. But in eternity, suffering will not be

## **5. Teaching about eternal hell**

In examining the teaching of eternal hell, the above quoted authors start from the concept of eternity. The theologians quoted above define eternity as an unchangeable state beyond the time that begins at our death. Therefore, hell, as a possible posthumous possibility, is also eternal, that is, it will never end. The authors quoted also stress that we can choose hell on earth when

we completely reject God's forgiveness. After death this condition will only be perpetuated for eternity.

In hell, condemned souls are punished twice. This is the punishment of being deprived of seeing God (*poena damni*) and the punishment of the senses (*poena sensus*). For every heavy sin carries a double anger: the sinner's complete turning away from God and turning to creation, so this double punishment is due to the sinner [29,33].

The first punishment, that is, the loss of seeing God, expresses the personal side of the torment of hell, which is expressed by the biblical words: "Go away from me, cursed, into eternal fire". (Mt 25, 41). This punishment is understood as the result of man's negative response to God's call. The penalty of the senses is expressed in the Bible in words: "There will be weeping and gnashing of teeth." (Mt 25, 28) [31].

All other punishments in hell result from the double punishment described above. It can be said that hell is also a lack of true and real social coexistence, a lack of love, and consequently chaos and inner disorder, loneliness. But all these effects are contained in this double punishment, the loss of heavenly happiness (*poena damni*) and being subjected to some unknown material punishment (*poena sensus*) [34].

The suffering in hell is so great that it cannot be expressed with our categories. This inability to understand and speak the drama of departing from God forces Scripture to enrich its language with symbolic images. From these symbolic images the theology

has derived the science of the existence in hell also of the punishment of the senses, that is, "pain inflicted on the condemned by an external factor and perceived by its receptors, normally called the senses". [35].

In the past, the material punishment was combined with the action of hellfire, understood literally: it was to be a material fire. Contemporary theology, on the other hand, considers fire to be an image used in Scripture and does not give it the role of a factor tormenting the condemned. However, it does not oppose the notion of the penalty of the senses [36].

The nature of material punishment in hell, also called sensory punishment, has caused many problems and difficulties for theologians. Contemporary theology departs from the literal understanding of fire, which symbolizes material punishment. Theologians, however, do not deny the existence of material punishment, but - "do not agree on the qualifications of science, and moreover, they do not equally explain the nature of this fire and the attitude to spiritual beings". [37]. In a similar vein, Fr. Ubaldo Terirnoni states that the nature of the torment of the senses cannot be definitively determined and that "the biblical revelation and the Church's Teacher's Office take a restrained position with regard to (poena sensus)"[38].

## **6. Good is Love**

Since God is Love, as the Bible teaches, hell should not be possible, but the Church teaches the real possibility of eternal

damnation. Theologians tell us to look at this problem from another angle. Father Ubaldo Terrinoni makes it clear that the full reflection on eternal life and the possibility of eternal damnation should be done in the light of God's love.

Good is full of love and mercy even towards sinners. In Christ's conversation with Nicodemus, Jesus himself explains that God does not want to condemn man, but his salvation: "For God did not send his Son into the world to condemn the world, but to save the world through him (John 3:17). Reflecting on the truth about the incarnation of the Son of God and God's redemptive work, God wants neither sin nor eternal hell, but eternal happiness for man [39]. But the truth of God's infinite love.

The truth about God's infinite love does not deny the existence of hell. For God loves and trusts man to such an extent that he has given him free will, through which man can choose what his life on earth and in eternity will be like. God cannot give man eternal happiness by force, against his will, the choice always belongs to man [41].

Blessed John Paul II spoke in an authoritative way about God's Love and the possibility of eternal damnation, during one of his audiences Pope John Paul II stated that "God is an infinitely good and merciful Father. However, a man who is to give Him a free answer can unfortunately choose to finally reject His love and forgiveness and thus forever deprive himself of joyful communion with Him. It is precisely this tragic situation that Christian doctrine points to when it speaks of condemnation or hell". [40].

## **Conclusion**

Analyzing the mystery of God's love, we come to the conclusion that God, who desires happiness for all, wants that happiness also for man himself. God has promised to work with those who desire heaven, but does not force anyone to be happy. God does not violate human freedom.

Besides God's infinite love, hell reveals another mystery. The great mystery of man's freedom, which man cannot comprehend. For God created man in such a way that he could make free choices. In freedom, however, man can lead to the loss of himself and his own enslavement.

In summary, hell is eternal, and already in earthly life, we can initiate this state, which will only become established in eternity. Hell was not created by God, but only allowed by God, respecting man's free will, in which someone may not want Good. Theologians also point out that suffering in hell will be caused by a lack of love, or absence of God.

## **Conclusion**

Presently, sending out hundreds of CVs in response to the placed job offers is hardly effective. Thus, job seekers reach for more and more innovative ways, often using the Internet as one of the tools. The web also serves employers who use it as a source of information about their potential candidates. Therefore, it is important to remove from the Internet (especially from social

media) any shameful information or photos that could disqualify us as successful candidates.

Besides job portals, social media is another place for searching current job offers, where employers publish their new recruitment vacancies on a regular basis. It is thus worth filling in own user profile according to the professional interests and being a member of work groups. Another key thing is to follow the company profiles within our interests.

These days, the Internet is the main source for job search. Analogue methods should not be forgotten though. Still, traditional firms exist, and recruit their employees through putting job offers in jobcentres or local media. Corporations too have their own system of employees reference, hence it is worth sometimes telling our friends that we are seeking a job. Regardless of the way of job search, we have to be patient.

To a large extent has the Internet simplified the process of recruitment, but it also has caused that we are more vulnerable to job related scams. The data collected during a recruitment may be sold to dishonest companies for marketing purposes. The most determined job seekers are able to do much only to obtain the job, at the same time being most prone to identity theft.

It is therefore very dangerous to pass your credit card details or identity card number for the purpose of recruitment. When searching a job, it is worth browsing on recognised and trusted advertising portals. This will certainly minimise the risk of encountering a fake offer and scam.

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