

**Catholicism's best saintly and theological sources say that Hell is a torture chamber and the fate of the damned should be celebrated**

QUOTES FROM CHRISTIAN WEBSITE

<http://www.tentmaker.org/Quotes/hell-fire.htm>

Tertullian

“At that greatest of all spectacles, that last and eternal judgment how shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquefying in fiercer flames than they ever kindled against the Christians; so many sages philosophers blushing in red-hot fires with their deluded pupils; so many tragedians more tuneful in the expression of their own sufferings; so many dancers tripping more nimbly from anguish than ever before from applause.”

“What a spectacle. . .when the world. . .and its many products, shall be consumed in one great flame! How vast a spectacle then bursts upon the eye! What there excites my admiration? What my derision? Which sight gives me joy? As I see. . .illustrious monarchs. . . groaning in the lowest darkness, Philosophers. . .as fire consumes them! Poets trembling before the judgment-seat of. . .Christ! I shall hear the tragedians, louder-voiced in their own calamity; view play-actors. . .in the dissolving flame; behold wrestlers, not in their gymnasia, but tossing in the fiery billows. . .What inquisitor or priest in his munificence will bestow on you the favor of seeing and exulting in such things as these? Yet even now we in a measure have them by faith in the picturings of imagination.” [De Spectaculis, Chapter XXX]

Augustine

“They who shall enter into [the] joy [of the Lord] shall know what is going on outside in the outer darkness. . .The saints'. . .knowledge, which shall be great, shall keep them acquainted. . .with the eternal sufferings of the lost.” [The City of God, Book 20, Chapter 22, "What is Meant by the Good Going Out to See the Punishment of the Wicked" & Book 22, Chapter 30, "Of the Eternal Felicity of the City of God, and of the Perpetual Sabbath"]

Thomas Aquinas

In order that the happiness of the saints may be more delightful to them and that they may render more copious thanks to God for it, they are allowed to see perfectly the sufferings of the damned. . .So that they may be urged the more to praise God. . .The saints in heaven know distinctly all that happens. . .to the damned. [Summa Theologica, Third Part, Supplement, Question XCIV, "Of the Relations of the Saints Towards the Damned," First Article, "Whether the Blessed in Heaven Will See the Sufferings of the Damned. . ."]

“The same fire” (which he decides to be material) “torments the damned in hell and the just in purgatory...The least pain in purgatory exceeds the greatest in this life.” Summa Theo. Suppl. Qu. 100, acts. 2, n. 3.

Ignatius Loyola 1548

“Let us fancy we see hell, and imagine what is worst to behold—a horrible cavern full of black flames. Sulphur, devils, dragons, fire, swords, arrows, and innumerable damned who roar in despair. Imagine the worst you can, and then say, ‘All this is nothing compared to hell.’ ...In that voracious subterranean cavern all the filth of the world is collected and inclosed, without exhalation or air, which must produce a most foetid pestilence...The sight is tormented by frightful devils; a holy religious saw at death two so monstrous and ugly devils, that he cried out that rather than see them again he would walk till the day of judgment on fire of sulphur and melted metal.” Spiritual Exercises, Medit. 12 (This is one of the commonest books of Roman Catholic devotion.)

That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black. For we must undoubtedly believe, that the Spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church His Spouse, by which Spirit we are governed and directed to Salvation, is the same ... Rules for Thinking with the Church, Spiritual Exercises, II

St Francis De Sales 1622

“Represent to yourself a dark city all burning and stinking with fire and brimstone. The damned are in the depth of hell within this woful city, where they suffer unspeakable torments in all their senses and members. Consider above all the eternity of their pains, which above all things makes hell intolerable.” Garden of the Soul.

St Fray Luis De Granada 1588

“There will the condemned in cruel rage and despair turn their fury against God and themselves, gnawing their flesh with their mouth, breaking their teeth with gnashing, furiously tearing themselves with their nails, and everlastingly blaspheming against the judge... Oh wretched tongues that will speak no word save blasphemy! Oh miserable ears that will hear no sound but groans! Oh unhappy eyes that will see nothing but agonies! Oh tortured bodies that will have no refreshment but flames... We are terrified when we hear of executioners—scourging men, disjointing them, dismembering, tearing them in pieces, burning them with plates of red-hot metal. But these things are but a jest, a shadow compared with the torments of the next life.” Sermons 1. 72 (Translated by Rev. Orby Shipley.)

St Thomas More 1535 (Speaking only of Purgatory)

“If ye pity the blind, there is none so blind as we, which are here in the dark save for sights unpleasant and loathsome. If ye pity the lame, there is none so lame as we, that can neither creep one foot out of the fire, nor have one hand at liberty to defend our face from the flame. Finally, if ye pity any man in pain, never knew ye pain comparable to ours, whose fire as far passeth in heart all other fires that ever burned on earth as the hottest of all that passed a feigned fire painted on a wall. If ever ye lay sick, bethink you then what a long night we sely souls endure that lie sleepless, restless, burning and broiling in the dark fire one long night or many years together. You walk peradventure and totter in sickness; we lie bound to brands, and cannot lift up our heads... Your keepers do you great ease; our keeper are such as God keep you from—cruel, doomed spirites, odious, envious, and hateful, despiteous enemies and spiteful tormentors, and their company more terrible and grievous to be in than is the pain itself; and the intolerable torment that they do us, wherewith form the top to toe they cease not continually to tear us.” Supplication of Souls

Reverend E.B. Pusey, D.D.:

"Gather in one, in your mind, an assembly of all those men and women, from whom, whether in history or in fiction, your memory most shrinks, gather in mind all that is loathsome, most revolting \* \* \* conceive the fierce, fiery eyes of hate, spite, frenzied rage, ever fixed on thee, looking thee through and through with hate \* \* \* hear those yells of blaspheming concentrated hate, as they echo along the lurid vault of hell; everyone hating everyone \* \* \* Yet a fixedness in that state in which the hardened malignant sinner dies, involves, without any further retribution of God, this endless misery." (Quoted from Christ Triumphant by Thomas Allin)

St. Anthony Mary Claret

“Once [a soul] is condemned by God, then God's friends agree in God's judgment and condemnation. For all eternity they will not have a kind thought for this wretch. Rather they will be satisfied to see him in the flames as a victim of God's justice. ("The just shall rejoice when he shall see the revenge . . ." Psalm 57:11) They will abhor him. A mother will look from paradise upon her own condemned son without being moved, as though she had never known him.”-- "The Pains of Hell," Ignatian Spiritual Exercises, consisting of thirty-five meditations from The Spiritual Exercises of Saint Ignatius as explained by St. Anthony Mary Claret. St. Claret's "explanations" were written in Spanish in the late 1800's.

Catholic Truth Society

What will it be like for a mother in heaven who sees her son burning in hell? She will glorify the justice of God. - Pamphlet from the late 1960s, part of a catechismal teaching [cited in an essay by the English poet, Stevie Smith, "Some Impediments to Christian Commitment"]

From the Catholic Encyclopedia

The poena damni, or pain of loss, consists in the loss of the beatific vision and in so complete a separation of all the powers of the soul from God that it cannot find in Him even the least peace and rest. It is accompanied by the loss of all supernatural gifts, e.g. the loss of faith. The characters impressed by the sacraments alone remain to the greater confusion of the bearer. The pain of loss is not the mere absence of superior bliss, but it is also a most intense positive pain. The utter void of the soul made for the enjoyment of infinite truth and infinite goodness causes the reprobate immeasurable anguish. Their consciousness that God, on Whom they entirely depend, is their enemy forever is overwhelming. Their consciousness of having by their own deliberate folly forfeited the highest blessings for transitory and delusive pleasures humiliates and

depresses them beyond measure. The desire for happiness inherent in their very nature, wholly unsatisfied and no longer able to find any compensation for the loss of God in delusive pleasure, renders them utterly miserable. Moreover, they are well aware that God is infinitely happy, and hence their hatred and their impotent desire to injure Him fills them with extreme bitterness. And the same is true with regard to their hatred of all the friends of God who enjoy the bliss of heaven. The pain of loss is the very core of eternal punishment. If the damned beheld God face to face, hell itself, notwithstanding its fire, would be a kind of heaven. Had they but some union with God even if not precisely the union of the beatific vision, hell would no longer be hell, but a kind of purgatory. And yet the pain of loss is but the natural consequence of that aversion from God which lies in the nature of every mortal sin. V. POENA DAMNI

