

# "On Eternal Hell" Worksheet

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Subject: TRV-332 (Traditional Logic II)

## Grade: Crusader House

Teacher: Mr. Wynn Kwiatkowski

## **Part I: Conceptual Questions**

1. According to St. Thomas Aquinas, is it possible for a theological proposition to be true, for us to have certitude of this truth, all without being able to prove this theological proposition using natural reason alone?

2. Define "universalism."

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3. What is the chief difference between "soft," hopeful universalism and "hard" universalism?

(a) "Soft" universalism contends that hell is an ontological impossibility (i.e., it *cannot* be true in principle), while "hard" universalism contends that hell is an ontological possibility (i.e., it *can* be true in principle).

(b) "Soft" universalism confidently asserts that all must necessarily be saved, while "hard" universalism asserts that some may be saved, although not without enduring difficult tribulation during this life before our human death.

(c) "Soft" universalism is, in principle, a heretical position that contradicts Sacred Scripture and apostolic Tradition, while "hard" universalism is, in principle, able to be reconciled within orthodox Catholic doctrine.

(d) "Soft" universalism concedes that hell is an ontological possibility (i.e., it *can* be true in principle), while "hard" universalism contends that hell is an ontological impossibility (i.e., it *cannot* be true in principle).

4. Define "perditionism."

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5. Circle all answers that are correct.

- (a) God's consequent will factors in specific circumstances as well as human free will and permits (or makes allowance for) certain evils for the sake of a greater good, while God's antecedent will refers to what God wills universally and absolutely, such as His desire that all men be saved and come to a full knowledge of the truth.
  - (b) According to the author of the article, in one argument *for* the truth of universalism, the universalist claims that the distinction between God's consequent will and antecedent will collapse in eternity, i.e., in the eschaton posterior to the Final Judgement.
  - (c) God's consequent will refers to what God wills universally and absolutely, such as His desire that all men be saved and come to a full knowledge of the truth, while God's antecedent will factors in specific circumstances as well as human free will and permits (or makes allowance for) certain evils for the sake of a greater good.
  - (d) According to the author of the article, the universalist maintains that the proper object of God's will is His glory and *not* the particular good of each individual human being.

6. According to the author of the article, the perditionist maintains that the proper object of God's will is:

- |   |                          |
|---|--------------------------|
| (a) The salvific good for the individual              | (b) God's own glory      |
|   |                          |
| (c) Creating the best possible world for His creation | (d) The creation of evil |

## Part II: Logic Questions

1. Put the fifth paragraph on page 3 (contains footnotes 9 & 10) into proper logical form as a **valid** syllogism. (This syllogism is in favor of the universalist position; however, its premises are incorrect, so it is not sound.) Do not use the terms "antecedent will" or "consequent will." There should be an easily identifiable subject-term, copula, and predicate-term. (Hint: the second premise should be

"God's will is, in the end, always fulfilled.") Then, identify its figure and mood.

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Therefore, \_\_\_\_\_

The **figure** of this syllogism is \_\_\_\_\_.

The **mood** of this syllogism is \_\_\_\_\_.

2. Put the sentence that has footnote 11 through the sentence that has footnote 12 into proper logical form as a **valid** syllogism. Then, identify its figure and mood.

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Therefore, \_\_\_\_\_

The **figure** of this syllogism is \_\_\_\_\_.

The **mood** of this syllogism is \_\_\_\_\_.

3. Reduce the previous syllogism to the First Figure using the appropriate method. (Be sure to follow the left-to-right order of the mnemonic device when reducing.) Then, determine the syllogism's validity. Is the syllogism valid?

4. What is the extension of the temporal achievement of the glory of God? (Read page 4, paragraph 3.)

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5. Is the following syllogism sound? Explain why it is, or is not, sound. (Recall that an argument is sound if it is both logically valid and has truthful premises. If it is sound, you will have to prove it is valid and the antecedent is true; if it is not sound, you only have to find one false premise or prove its logical invalidity.)

The proper object of God's will has always, is always, and will always be obtained  
The proper object of God's will is His own glory  
God's own glory has always, is always, and will always be obtained