

- [22] CCC 1027
- [23] Cf. CCC 2771
- [24] CCC 1326
- [25] CCC 1024
- [26] Cf. CCC 1026
- [27] Cf. CCC 1033
- [28] Cf. CCC 1035
- [29] Cf. CCC 1850, 1858-1859
- [30] CCC 1034
- [31] CCC 1033
- [32] Cf. CCC 1035
- [33] St. Alphonsus Liguori, What Will Hell Be Like?
- [34] Cf. CCC 1037
- [35] Cf. CCC 2822
- [36] Cf. C.S. Lewis, The Problem with Pain
- [37] Cf. CCC 1036
- [38] Goffines, The Church's Year pg. 441
- [39] Cf. CCC 1030
- [40] Way of Perfection, 40:9
- [41] CCC 1031
- [42] CCC 2635
- [43] CCC 1032
- [44] Cf. Dr. Hahn Catholic Bible Dictionary pg. 746
- [45] CCC 1031



Eschatology: Last Things 33rd Sunday of Ordinary Time

Lessons and Discussions

Page 6 – Eschatology: Introduction

“Heaven and earth will pass away”

Page 7 – Eschatology: Death

“But of that day or hour, no one knows”

Page 8 – Eschatology: Judgment

“after that tribulation”

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“And then they will see ‘the Son of Man coming in the clouds’

Page 12 – Eschatology: Hell

“the sun will be darkened”

Page 15 – Eschatology: Purgatory

“until all these things have taken place.”

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Introit (Entrance Antiphon) – Roman Missal

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

INTROIT*Dicit Dominus: Ego**Jer 29: 11, 12, 14*

VI

T HE Lord says: "I am pondering thoughts of peace
and not of affliction; * you shall call upon me, and I
will hear you; and I will bring you back from all the
lands where you are held captive."

Alternate options:

Holy God, We Praise Thy Name (Hymn)
Let All Mortal Flesh Keep Silence (Hymn)
What Wondrous Love Is This? (Hymn)

Collect –Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Grant us, we pray, O Lord our God,
the constant gladness of being devoted to you,
for it is full and lasting happiness
to serve with constancy
the author of all that is good.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi

English Translation

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of they womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God
R. That we may be made worthy of the promises of Christ.

Let us pray. O almighty and everlasting God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

"The End" Notes

- [1] CCC Glossary, pg. 877
- [2] Dreams of Gerontius, 7th Phase
- [3] Dr. Scott Hahn, Catholic Bible Dictionary pg. 205
- [4] Cf. CCC 1020
- [5] Cf. CCC 1523
- [6] OCF, Prayer of Commendation.
- [7] Cf. CCC 1022
- [8] Cf. 1777
- [9] Cf. CCC 1778
- [10] Cf. CCC 1781
- [11] Cf. CCC 1038
- [12] Dr. Scott Hahn, Catholic Bible Dictionary pg. 674
- [13] Cf. CCC 1001
- [14] Cf. CCC 1038
- [15] CCC 1039
- [16] Cf. CCC 1041
- [17] Cf. CCC 1040
- [18] Cf. CCC 1039
- [19] CCC 2826
- [20] CCC 1023
- [21] CCC 1025

Marian Antiphon – Salve Regina – Simple Tone

V

S Alve Re-gí-na, * ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-
 cé-do, et spes nostra, salve. Ad te clamámus, éxsu-
 les, fí-li- i Hevæ. Ad te suspi-rámus, geméntes et flen-
 tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta
 nostra, illos tu- os mi-se-ri-córdes ó-cu- los ad nos con-
 vér-te. Et Je-sum, be-ne-díctum fructum ventris tu- i,
 no-bis post hoc exsí- li- um osténde. O cle- mens:
 O pi- a: O dulcis Virgo Ma- rí- a.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – Mark 13:24-32 – Daily Roman Missal

A reading from the holy Gospel according to Mark
- Glory to you O Lord

Jesus said to his disciples: "In those days after that tribulation the sun will be darkened, and the moon will not give its light, and the stars will be falling from the sky, and the powers in the heavens will be shaken.

"And then they will see 'the Son of Man coming in the clouds' with great power and glory, and then he will send out the angels and gather his elect from the four winds, from the end of the earth to the end of the sky.

"Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see these things happening, know that he is near, at the gates. Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.

"But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father."

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings

From a discourse on the Psalms by Saint Augustine, bishop
Let us not resist the first coming, so that we may not dread the second

All the trees of the forest will exult before the face of the Lord, for he has come, he has come to judge the earth. He has come the first time, and he will come again. At his first coming, his own voice declared in the gospel: Hereafter you shall see the Son of Man coming upon the clouds. What does he mean by hereafter? Does he not mean that the Lord will come at a future time when

all the nations of the earth will be striking their breasts in grief? Previously he came through his preachers, and he filled the whole world. Let us not resist his first coming, so that we may not dread the second.

What then should the Christian do? He ought to use the world, not become its slave. And what does this mean? It means having, as though not having. So says the Apostle: My brethren, the appointed time is short: from now on let those who have wives live as though they had none; and those who mourn as though they were not mourning; and those who rejoice as though they were not rejoicing; and those who buy as though they had no goods; and those who deal with this world as though they had no dealings with it. For the form of this world is passing away. But I wish you to be without anxiety. He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear his coming? Brothers, do we not have to blush for shame? We love him, yet we fear his coming. Are we really certain that we love him? Or do we love our sins more? Therefore let us hate our sins and love him who will exact punishment for them. He will come whether we wish it or not. Do not think that because he is not coming just now, he will not come at all. He will come, you know not when; and provided he finds you prepared, your ignorance of the time of his coming will not be held against you. All the trees of the forest will exult. He has come the first time, and he will come again to judge the earth; he will find those rejoicing who believed in his first coming, for he has come.

He will judge the world with equity and the peoples in his truth. What are equity and truth? He will gather together with him for the judgment his chosen ones, but the others he will set apart; for he will place some on his right, others on his left. What is more equitable, what more true than that they should not themselves expect mercy from the judge, who themselves were unwilling to show mercy before the judge's coming. Those, however, who were willing to show mercy will be judged with mercy. For it will be said to those placed on his right: Come, blessed of my Father, take possession of the kingdom which has been prepared for you from the beginning of the world. And he reckons to their account their works of mercy: For I was hungry and you gave me food to eat; I was thirsty and you gave me drink.

What is imputed to those placed on his left side? That they

Profession of Faith or Popular Devotion – Apostolic Pardon/ Blessing

The Apostolic Blessing or papal blessing is a blessing imparted by the Pope, either directly or by delegation through others. Bishops are empowered to grant it three times a year and any priest can do so for the dying.

§1. A priest who administers the sacraments to someone in danger of death should not fail to impart the apostolic blessing to which a plenary indulgence is attached.

§2. If a priest is unavailable, Holy Mother Church benevolently grants to the Christian faithful, who are duly disposed, a plenary indulgence to be acquired at the point of death, provided they have been in the habit of reciting some prayers during their lifetime; in such a case, the Church supplies for the three conditions ordinarily required for a plenary indulgence.

§3. In this latter case, the use of a crucifix or a cross in obtaining the plenary indulgence is commendable.

§4. The faithful can obtain this plenary indulgence at the hour of death, even if they have already acquired a plenary indulgence on the same day.

§5. The catechetical instruction of the faithful should ensure that they are duly made aware and frequently reminded of this salutary benefaction of the Church.

-- *MANUAL OF INDULGENCES, n. 12*

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

The priest says:

A. Through the holy mysteries of our redemption, may almighty God release you from all punishments in this life and in the life to come.

May he open to you the gates of paradise and welcome you to everlasting joy. R. Amen.

B. By the authority which the Apostolic See has given me, I grant you a full pardon and the remission of all your sins in the name of the Father, and of the Son, + and of the Holy Spirit. R. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Why do Protestants not believe in purgatory? Some of our Protestant brothers and sisters claim that purgatory is not found in the Bible. This is true in the sense that we do not find the word “purgatory” used in Scripture or its fully developed doctrine. However, there are clear passages that demonstrate the doctrine of purgatory.

Where in the Bible is the doctrine of purgatory shown? The two most distinct passages are 2 Maccabees 12:45 and 1 Corinthians 3:12-15.

In 2 Maccabees, Judas Maccabeus sends 12,000 soldiers to Jerusalem to make sacrifices for the sins of the dead. (Cf. 2Mac.12:45) The belief in praying and making offerings for the dead supposes that there is life after death and that our actions here can affect the deceased in a positive way. Thus, “From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God...The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead...”[43]

In 1 Corinthians, Paul says, “If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.” (1Cor. 3:15) Paul is speaking about the Last Judgment and says that a person is saved even if their deeds in life were imperfect, for they will go through a fiery process of suffering in order to have ultimate joy.[44]

A bonus Scripture verse is Matthew 12:32 where Jesus says that the only sin that cannot be forgiven is blasphemy against the Holy Spirit “...either in this age or in the age to come.” (Mt. 12:32) Pope St. Gregory the Great writes, “He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.”[45] In other words, Jesus is telling us that even after death there are faults that can be forgiven.

refused to show mercy. And where will they go? Depart into the everlasting fire. The hearing of this condemnation will cause much wailing. But what has another psalm said? The just man will be held in everlasting remembrance; he will not fear the evil report. What is the evil report? Depart into the everlasting fire, which was prepared for the devil and his angels. Whoever rejoices to hear the good report will not fear the bad. This is equity, this is truth.

Or do you, because you are unjust, expect the judge not to be just? Or because you are a liar, will the truthful one not be true? Rather, if you wish to receive mercy, be merciful before he comes; forgive whatever has been done against you; give of your abundance. Of whose possessions do you give, if not from his? If you were to give of your own, it would be largess; but since you give of his, it is restitution. For what do you have, that you have not received? These are the sacrifices most pleasing to God: mercy, humility, praise, peace, charity. Such as these, then, let us bring and, free from fear, we shall await the coming of the judge who will judge the world in equity and the peoples in his truth.

Responsory – Office of Readings

The Son of Man will come in the glory of his Father with his angels.

- Then he will reward each according to his deeds.

He will judge the world with justice and the peoples with truth.

- Then he will reward each according to his deeds.

Eschatology: Introduction – Lesson and Discussion*“Heaven and earth will pass away”*

Saint Junipero Serra once said, “Of all the things of life, a happy death is our principal concern. For if we attain that, it matters little if we lose all the rest. But if we do not attain that, nothing else is of any value.” Death is one of the few things that unites every human being. There is a natural fear of death, the fear of the unknown. We do not know people who have died and tell about what truly happens afterwards. Yet, the Catholic Church definitively states that there is much after our eternal rest.

What is “eschatology”? First, we must start with the word “eschatology”. It is not a term that is used or heard often in common culture. The word comes from the Greek “eschaton” which means “last”. We learn in grade school that anything ending in “ology” means “the study of” so eschatology means the study of the last things. More specifically, in Christianity it focuses on our human destiny: death, judgment, heaven, hell, the second coming of Jesus, and the resurrection of our bodies. [1]

How can the Catholic Church claim such things as death, judgment, heaven, hell, and purgatory? It is because the one living example who suffered, died, and came back to life, Jesus Christ, is at the head of the Catholic Church. Jesus said, “I am the resurrection and the life; he who believes in me, though he die, yet shall he live.” (Jn. 11:25) As Catholics, we believe that there is more after death and more importantly, we have nothing to fear after death. Death is not final, but a transition to eternity.

Why should we learn about eschatology? G.K. Chesterton once said that the oldest things should be taught to the youngest. Young or old, we all have a duty to know and share what the Catholic Church teaches about eschatology: death, judgment, heaven, hell, purgatory; also known as the last things.

VIDEO – The Dream of Gerontius – POP CULTURE CONNECTION – 1:44:59

https://youtu.be/ABfbz7_Zu-o

A fitting conclusion for this introduction on eschatology is a quote from the great poem “Dreams of Gerontius” by Cardinal

Eschatology: Purgatory – Lesson and Discussion*“until all these things have taken place.”*

See Also – Link to Liturgy Lesson - Purgatory

The last aspect of eschatology is purgatory. Purgatory is something that the Church has always believed and continues to teach. Many of our separated brethren and even fellow Catholics struggle to believe in the doctrine of purgatory. However, it is a teaching of the Catholic Church that can be found in Scripture as well as Tradition.

What does “purgatory” mean? The word purgatory comes from the Latin root for “cleansing” or “purifying”. Purgatory is where those who have died in God’s grace and friendship but are still not perfect must go through purification in order to enter the joy of heaven.[39] An analogy that I like to use is with children and parents. If a child breaks a rule and is grounded, they may come to the parents and seek forgiveness. The parent accepts the child’s apology, forgives them, and will always love them. However, the child is still grounded as punishment for breaking the rules. God forgives all of our sins in confession but we still have to serve our due punishment.

Purgatory should not be seen as a safety net or something that everyone must go through. Our aim and goal should always be heaven. As St. Teresa said, “How sweet will death be for the person who has fully repented of all personal sins and can leap over purgatory”.[40]

What happens in purgatory? In purgatory, our souls are purged from the attachment to venial sins. It is a cleansing fire to make us pure again. “The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire: ‘so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ.’”[41] Purgatory is the highest of highs because if a soul is in purgatory they will eventually enter heaven. No soul in purgatory will ever end up in hell. Purgatory is also the lowest of lows because a soul cannot remove them self. This is why we as the Church Militant must pray for them. In fact, as Christians here on earth we are called to intercede with our prayers. “In intercession, he who prays looks ‘not only to his own interests, but also to the interests of others’.[42]

Many wonder why God would create hell and send people there if He is so good. However, God did not create hell. It came as the result of disobedience to God. Just as God did not create sin, mankind did. The Catholic Church teaches that God never predestines anyone to hell.[34] God desires everyone to be saved and be with Him in heaven.[35] However, God cannot force us into heaven because that is not true love, just as a person cannot force another to marry and love them. They freely choose to do so. God has given us free will. St. Bernard said that the second most powerful force in the universe is free will because in it, we can reject God, the creator of it. By freely rejecting His love and mercy, God must honor our request to be away from Him. So it is not God who sends souls to hell, rather the person sends them self. C.S. Lewis wrote that hell is locked from the inside because the soul willed it to be locked from God for all eternity. [36]

There are many people who do not want to think about or believe in the existence of hell. They wish to find an easy wide path, but Christ told us that we are called through the narrow gate. "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." (Mt 7:13-14) We can stay away from hell by staying close to Christ and keeping on the narrow path. We should do this every hour of every day since we do not know the hour of our death.[37] "O my dear Christian, do not listen to such deceivers; for just on account of their sinful life, they fear hell and therefore they endeavor to free themselves from this fear by denying the existence of hell; but they cannot succeed; for Jesus, the Truth, has told us that there is a hell, and His word remains for all eternity."[38]

John Henry Newman. The poem is about a man named Gerontius who is on his deathbed and takes the reader through his death, judgment, demons, glimpses of heaven, and finally his placement in purgatory. The angel accompanying him closes the poem with the beautiful words, "Farewell, but not forever! Brother dear, Be brave and patient on thy bed of sorrow; Swiftly shall pass thy night of trial here, And I will come and wake thee on the morrow." [2] We should not fear death and judgment for Christ is always with us even at the moment of our death. "Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me." (Psalm 23:4) While many do not want to discuss the last things, we should actively pray and recollect our final things for we need to think of the last things first.

Eschatology: Death – Lesson and Discussion

"But of that day or hour, no one knows"

Of all the last things we face, let us start with the first thing on the list: death.

What is death? In the simplest of terms, death is "the separation of the soul from the body and the end of earthly life." [3] The finality of the end of one's life can terrify a soul.

Why are people afraid of dying? People are afraid of the unknown. Most of us are afraid of taking a risk. We could keep what we have or lose it all.

VIDEO – Deal or No Deal – Riskiest Player – POP CULTURE CONNECTION – 4:50

<https://youtu.be/H9CQscwXBt0>

This person on the game show Deal or No Deal had the riskiest decision to make. He could either take the safe path and still win a lot of money, take a risk to win a million dollars, or possibly end up with only \$1. We have nothing to fear with our faith.

Why should we as Christians not be afraid of death? As Christians, we have nothing to fear because Jesus conquered death by His own death on the cross. When we unite ourselves to Jesus' own death we begin to see it as a path towards Him and the entrance to life everlasting. [4] If we are blessed, we will receive the Sacrament of the Anointing of the Sick on our

deathbed, which completes our unity with the death and Resurrection of Christ[5], and have a priest give the last anointing with the beautiful prayer:

“Go forth, Christian soul, from this world
In the name of God the almighty Father,
Who created you,
In the name of Jesus Christ, the Son of the living God,
Who suffered for you,
In the name of the Holy Spirit,
Who was poured out upon you.
Go forth, faithful Christian!

May you live in peace this day,
May your home be with God in Zion,
With Mary, the virgin Mother of God,
With Joseph, and all the angels and saints...

May you return to [your Creator]
Who formed you from the dust of the earth.
May holy Mary, the angels, and all the saints
come to meet you as you go forth from this life...
May you see your Redeemer face to face...”[6]

Eschatology: Judgment – Lesson and Discussion

“after that tribulation”

Once the soul has left the body, a person’s physical actions have ended. This means that there is nothing more that a person can do for or against God. The point of death is their final opportunity to embrace and accept Christ or deny Him as Lord. Immediately upon our death, Jesus Himself will judge us. This judgment by Christ will either gain us entrance into heaven or everlasting damnation.[7] This is called “particular judgment”. Saint Paul writes, “For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body” (2 Cor. 5:10)

Hell is also important because it was important to Jesus. He spoke about hell more than any other person in the Bible. “Jesus often speaks of ‘Gehenna’ of ‘the unquenchable fire’ reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost.”[30] Often times Jesus is portrayed as a pacifist who *only* talked about love and peace, however He did discuss judgment, justice, and the existence of hell. As mentioned earlier, Jesus gives clear instructions that “we cannot love God if we sin gravely against him, against our neighbor or against ourselves.”[31] Jesus warns that if we do not remain in God’s love, we will not be with Him in paradise for eternity. “He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.” (Jn. 3:14-15)

Is hell really made of fire? When we think of hell, fire often comes to mind, but the primary punishment is the complete and eternal separation from God.[32] All of us have done something against another person that we regret. The worst part is if that person does not want to talk to you again or lost all trust in you. I once had a friend tell me, “I have lost all respect for you.” That one sentence cut me deeper than any physical punishment could. People also wonder if there are flames in hell. The answer is no, not literally, at least not right now since only souls are in hell without their bodies.

Is hell really a place? If it is, then why did God create hell and why would He send people there? Just like heaven, the exact location of hell is unknown. Hell is primarily a state of being eternally separated from God. It is hard to understand that heaven and hell do have their places but are outside of the time and space of our material world. Saint Alphonsus Liguori answers the question, “Is Hell a definite place?” by saying that Hell is a definite place and that this assertion is confirmed by a passage of St. Luke (16:22): ‘But the rich man also died and was buried in hell.’ The sacred text employs the word ‘buried,’ because burials are made within the earth. Moreover, the rich man himself describes Hell as a ‘place of torment’ (Lk. 16:28), confirming the opinion that Hell is a determined and definite place. In another place it is called a ‘lake’; ‘Thou hast saved me from those descending into the lake’ (Ps. 29:3); and elsewhere, a pool: ‘And the devil who deceived them was cast into the pool of fire and brimstone.’ (Rev. 20:9).”[33]

Blessed Mother. "Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness." [25]

How is being with God in heaven even a possibility and why does God allow us to be with Him in heaven? The answer to the first question is because of the death and resurrection of Jesus Christ. [26] In perfect obedience to His Father, Christ opened heaven to all. By uniting ourselves to Christ in Baptism and offering ourselves to the cross, we too can come to share in His glory. Regarding the second question, God truly loves us and created us to be with Him. He loves us so much that He sent His only Son to die for us (Cf. John 3:16) and by His death we are saved from eternal death and damnation. Parents will do anything for their children. We are God's children and He has done everything to make sure that we can be with Him.

Eschatology: Hell – Lesson and Discussion

"the sun will be darkened"

See also: Link to Liturgy Lesson – Hell (Much of the material is repeated in this lesson)

What is hell? Hell is the state of a soul that died in mortal sin without repenting and accepting God's merciful love and thus is in a state of definitive self-exclusion from communion with God. [27] There is a growing trend in today's society to question if hell even exists. Some Christian denominations have even made arguments that hell does not exist. However, the Catholic Church can show in Scripture and Tradition that hell is real. [28]

Why is it important to talk about hell? Hell is important to talk about especially if there is a chance that we could be there for all eternity. First, as the definition states, hell deals with mortal sin which is a direct offense against God that someone commits with full knowledge, full consent, and is a grave matter. [29] If we do not repent from our mortal sin(s) our soul is in grave jeopardy.

Why does God judge us by our actions? God has blessed us with a conscience, which is at the heart of every person [8]. Our conscience helps us to reason what is morally right and wrong [9]. Since God gave us this conscience, we assume responsibility for the acts we perform. [10] God has always stated that there would be judgment based upon our actions. "Whatever a man sows, that he will also reap". (Gal. 6:7)

Why is Jesus the one to judge? Jesus is God. He is at the center of all judgment and the Father gives everything (including judgment) to Him. Jesus says, "For judgment I came into this world" (Jn. 9:39) and "The Father...has given all judgment to the Son" (Jn. 5:22)

Is there another judgment besides particular judgment?

Along with particular judgment, there will also be a final judgment. Scripture and the Catechism teach us that at the second coming of Jesus, all will rise from the dead. [11] This second coming is sometimes called "Parousia" which means "coming" [12] and at the coming of Christ the dead will rise which are closely associated to each other. [13] At the sound of Jesus' voice, all who had fallen in sleep will rise to the resurrection of judgment. (Cf. Jn. 5:28-29) At Jesus' coming, "Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left... and they will go away into eternal punishment, but the righteous into eternal life." (Mt 25:31) This is what is meant in the Creed, "He will come again in glory to judge the living and the dead, and his kingdom will have no end".

This resurrection of all the dead will happen before the Last Judgment. [14] "In the presence of Christ, who is Truth itself, the truth of each man's relationship with God will be laid bare." [15] This judgment will be done in front of all mankind.

Why would God do this? Simply, the Last Judgment is to show that He is a fair, loving, kind, and most importantly a just God. He does not hide anything from us. There was a man who used to greatly struggle with a particular sin and after confessing it multiple times, his confessor said, "Think about the Final Judgment when you are tempted. Think 'Do I want every living soul to see this at the Final Judgment?'" Whether we like it or not, God will show everyone everything that we did in our lifetime. This should bring about a holy fear and make us more

committed to do good for the Kingdom of God.[16] The other reason for the Last Judgment is because through His Son, God the Father will show us the full and ultimate meaning of His entire work of salvation. He will show us how His providence led us to the final ending of God's ultimate triumph.[17]

How will God judge us in the Last Judgment? Thankfully, we know the answer to this question. Jesus will judge the good that we have done for others or how we failed Him by not doing good. [18] Jesus uses the parable of the sheep and the goats to illustrate how He will judge (Cf. Mt. 25:31-46) through the corporal works of mercy: feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, visit the sick, visit the imprisoned, and bury the dead. "Jesus teaches us that one enters the kingdom of heaven not by speaking words, but by doing 'the will of my Father in heaven.'"[19]

Eschatology: Heaven – Lesson and Discussion

"And then they will see 'the Son of Man coming in the clouds'"

After death and judgment, heaven or hell are the only two places that we will end up for all eternity. Let us first start with heaven. We hear the word "heaven" thrown around a lot. We say that something or someone is "heavenly" but nothing can truly compare to heaven. Heaven is perfection and there is nothing on this earth that is perfect except for the Most Blessed Sacrament.

MUSIC – "Locked Out of Heaven" by Bruno Mars – POP CULTURE CONNECTION – 3:54

<https://youtu.be/c13zJHHHCT4>

In this song, Bruno Mars compares sex to heaven. It is safe to say that he is not thinking of this in a spiritual way in the song. But the very act of sex in the Sacrament of marriage is one of the holiest things that a married couple can do. Bringing themselves together fully, faithfully, freely, and fruitfully in the marital embrace is the most beautiful and holy things that spouses can do. However, as great as sex is, it pales in comparison to what heaven truly is. Our body yearns for something greater, which is God.

What is heaven? The Catechism says, "Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they 'see him as he is,' face to face"[20] Let that sink in for a moment. In heaven, we will be like God and finally get to see Him face to face. Some may say that God would get boring after a while. I would ask those people if they have a favorite song, movie, book, or work of art. How many times have they listened to, watched, read, or stared at it? I would then ask how many times they found something new or different about that particular thing which made it better. We might eventually get tired of those things because they are finite. But God is infinite! This means that no matter how long we look at or listen to God, we will always find something new. To be in heaven is to be with Christ and live in Him "For life is to be with Christ; where Christ is, there is life, there is the kingdom." [21] At Mass, during the elevation the priest says the doxology: Through Him, With Him, and in Him. At Mass we unite ourselves to Christ in those ways.

VIDEO – Catholicism – Heaven – POP CULTURE CONNECTION – 6:59

<https://youtu.be/BMZUhGB8jpU>

Fr. Barron speaks on the theology of heaven.

As mentioned earlier, there is nothing on earth that can compare to heaven except for the Eucharist. This is because Jesus is fully present in the Most Blessed Sacrament. When we receive Him at Holy Communion, we become one with Him and cannot get any closer unless we are in heaven. Regarding heaven, the Catechism says, "This mystery of blessed communion with God and all who are in Christ is beyond all understanding and description." [22] Mass is heaven on earth. Also, in the Eucharist, when we pray the Lord's Prayer it reveals the end of times knowing that we are apart of the Lord's mystery of salvation which has been accomplished, once and for all, in Christ who was crucified, died and rose from the dead. [23] "Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all." [24]

When a soul is in heaven, they see God and are with Him, but the deeper and greater glory is that in the perfection of Heaven, we get to be in communion with perfection. We get to live within the triune life of God along with the angels, the saints, and our