

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.

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." 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:

Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.

Hell

1033 We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves: "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." Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren. To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell."

1034 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. Jesus solemnly proclaims that he "will send his angels, and they will gather . . . all evil doers, and throw them into the furnace of fire," and that he will pronounce the condemnation: "Depart from me, you cursed, into the eternal fire!"

1035 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 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.

1036 The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion: "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."

Since we know neither the day nor the hour, we should follow the advice of the Lord and watch constantly so that, when the single course of our earthly life is completed, we may merit to enter with him into the marriage feast and be numbered among the blessed, and not, like the wicked and slothful servants, be ordered to depart into the eternal fire, into the outer darkness where "men will weep and gnash their teeth."

1037 God predestines no one to go to hell for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. In the Eucharistic liturgy and in the daily prayers of her faithful, the Church implores the mercy of God, who does not want "any to perish, but all to come to repentance":

Father, accept this offering from your whole family. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen.

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Pamphlet 088

Death, Heaven, Purgatory, Hell, in the *Catechism of the Catholic Church*

Dying in Christ Jesus

1005 To rise with Christ, we must die with Christ: we must "be away from the body and at home with the Lord." In that "departure" which is death the soul is separated from the body. It will be reunited with the body on the day of resurrection of the dead.

Death

1006 "It is in regard to death that man's condition is most shrouded in doubt." In a sense bodily death is natural, but for faith it is in fact "the wages of sin." For those who die in Christ's grace it is a participation in the death of the Lord, so that they can also share his Resurrection.

1007 Death is the end of earthly life. Our lives are measured by time, in the course of which we change, grow old and, as with all living beings on earth, death seems like the normal end of life. That aspect of death lends urgency to our lives: remembering our mortality helps us realize that we have only a limited time in which to bring our lives to fulfillment:

Remember also your Creator in the days of your youth, . . . before the dust returns to the earth as it was, and the spirit returns to God who gave it.

1008 Death is a consequence of sin. The Church's Magisterium, as authentic interpreter of the affirmations of Scripture and Tradition, teaches that death entered the world on account of man's sin. Even though man's nature is mortal, God had destined him not to die. Death was therefore contrary to the plans of God the Creator and entered the world as a consequence of sin. "Bodily death,

from which man would have been immune had he not sinned" is thus "the last enemy" of man left to be conquered.

1009 Death is transformed by Christ. Jesus, the Son of God, also himself suffered the death that is part of the human condition. Yet, despite his anguish as he faced death, he accepted it in an act of complete and free

submission to his Father's will. The obedience of Jesus has transformed the curse of death into a blessing.

The meaning of Christian death

1010 Because of Christ, Christian death has a positive meaning: "For to me to live is Christ, and to die is gain." "The saying is sure: if we have died with him, we will also live with him." What is essentially new about Christian death is this: through Baptism, the Christian has already "died with Christ" sacramentally, in order to live a new life; and if we die in Christ's grace, physical death completes this "dying with Christ" and so completes our incorporation into him in his redeeming act:

It is better for me to die in (eis) Christ Jesus than to reign over the ends of the earth. Him it is I seek - who died for us. Him it is I desire - who rose for us. I am on the point of giving birth. . . . Let me receive pure light; when I shall have arrived there, then shall I be a man.

1011 In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul's: "My desire is to depart and be with Christ." He can transform his own death into an act of obedience and love towards the Father, after the example of Christ:

My earthly desire has been crucified; . . . there is living water in me, water that murmurs and says within me: Come to the Father.

I want to see God and, in order to see him, I must die. I am not dying; I am entering life.

1012 The Christian vision of death receives privileged expression in the liturgy of the Church:

Lord, for your faithful people life is changed, not ended. When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven.

1013 Death is the end of man's earthly pilgrimage, of the time of grace and mercy which God offers him so as to work out his earthly life in keeping with the divine plan, and to decide his ultimate destiny. When "the single course of our earthly life" is completed, we shall not return to other earthly lives: "It is appointed for men to die once." There is no "reincarnation" after death.

1014 The Church encourages us to prepare ourselves for the hour of our death. In the ancient litany of the saints, for instance, she has us pray: "From a sudden and unforeseen death, deliver us, O Lord"; to ask the Mother of

God to intercede for us "at the hour of our death" in the Hail Mary; and to entrust ourselves to St. Joseph, the patron of a happy death.

Every action of yours, every thought, should be those of one who expects to die before the day is out. Death would have no great terrors for you if you had a quiet conscience. . . . Then why not keep clear of sin instead of running away from death? If you aren't fit to face death today, it's very unlikely you will be tomorrow. . . . Praised are you, my Lord, for our sister bodily Death, from whom no living man can escape.

Woe on those who will die in mortal sin! Blessed are they who will be found in your most holy will, for the second death will not harm them.

Heaven

1023 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:

By virtue of our apostolic authority, we define the following: According to the general disposition of God, the souls of all the saints . . . and other faithful who died after receiving Christ's holy Baptism (provided they were not in need of purification when they died, . . . or, if they then did need or will need some purification, when they have been purified after death, . . .) already before they take up their bodies again and before the general judgment - and this since the Ascension of our Lord and Savior Jesus Christ into heaven - have been, are and will be in heaven, in the heavenly Kingdom and celestial paradise with Christ, joined to the company of the holy angels. Since the Passion and death of our Lord Jesus Christ, these souls have seen and do see the divine essence with an intuitive vision, and even face to face, without the mediation of any creature.

1024 This perfect life with the Most Holy Trinity - this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed - is called "heaven." Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

1025 To live in heaven is "to be with Christ." The elect live "in Christ," but they retain, or rather find, their true identity, their own name.

For life is to be with Christ; where Christ is, there is life, there is the kingdom.

1026 By his death and Resurrection, Jesus Christ has "opened" heaven to us. The life of the blessed consists in the full and perfect possession of the fruits of the redemption accomplished by Christ. He makes partners in his heavenly glorification those who have believed in him and remained faithful to his will. Heaven is the blessed community of all who are perfectly incorporated into Christ.

1027 This mystery of blessed communion with God and all who are in Christ is beyond all understanding and description. Scripture speaks of it in images: life, light, peace, wedding feast, wine of the kingdom, the Father's house, the heavenly Jerusalem, paradise: "no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him."

1028 Because of his transcendence, God cannot be seen as he is, unless he himself opens up his mystery to man's immediate contemplation and gives him the capacity for it. The Church calls this contemplation of God in his heavenly glory "the beatific vision":

How great will your glory and happiness be, to be allowed to see God, to be honored with sharing the joy of salvation and eternal light with Christ your Lord and God, . . . to delight in the joy of immortality in the Kingdom of heaven with the righteous and God's friends.

1029 In the glory of heaven the blessed continue joyfully to fulfill God's will in relation to other men and to all creation. Already they reign with Christ; with him "they shall reign for ever and ever."

The Final Purification, or Purgatory

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth