

The Trumpet Shall Sound: The End of the World

Second Coming

- Jesus will come again to judge the living and the dead.
This is the Second Coming of Christ.
- The time of the Second Coming is unknown, but the signs that tell of the Second Coming are known.
The Second Coming will signify the end of the world.

General Judgment

- At the end of the world, Jesus will judge the entire human race.
This is called the General Judgment.
Jesus will judge those who are alive and those who have already died.
- Purgatory will cease to exist at the Second Coming.
Man will either be in union with God or condemned forever.

Resurrection of the Body

- At the General Judgment, our bodies will be reunited with our souls and glorified.
Our bodies will share in our eternal reward (heaven or hell).
- The glorified body has four qualities:
 1. Impassibility
 2. Subtlety
 3. Agility
 4. Clarity

Transformed!

- The earth will be transformed to a state of perfection.
- These promises will be fulfilled.
We must keep the end in mind and live in a manner that is pleasing to God.

Catechism Questions

Will Jesus Christ visibly return to earth?

Yes, Jesus Christ will visibly return to earth to judge the living and the dead at the end of the world, at the General Judgment (CCC 671).

What awaits us at the end of the world?

The resurrection of the Body and the General Judgment await us at the end of the world (CCC 678).

Will Jesus Christ wait until the end of the world to judge us?

Jesus Christ will not wait until the end of the world to judge us, he will judge each one of us immediately after death. This is called the particular judgment (CCC 1021-22).

What does “resurrection of the body” mean?

The “resurrection of the body” means that our bodies will be transformed by the power of God and reunited with our souls, so that we will share in the eternal reward or punishment we have merited (CCC 988, 997-98).

CCC = Catechism of the Catholic Church

Handout

WATCH AND PRAY

After explaining the signs that will come before the Second Coming, Jesus says: “But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Take heed, watch and pray; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on watch. Watch therefore – for you do not know when the master of the house will come, in the evening or at midnight, or at cockcrow, or in the morning – lest he come suddenly and find you asleep. And what I say to you I say to all: Watch” (Mark 13:32-37).

We are the servants our Master has left in charge. We cannot predict when he will return, so we must always be ready. Our Lord’s exhortation to “watch and pray” foreshadows his words to the apostles in Gethsemane (Mark 14:38). We know that trials and temptations will come, but we do not know when they will come or when we will be delivered from them. We must always pray and keep watch, anxiously awaiting the moment when we will meet our Lord, be it at the particular judgment with our death, or the General Judgment of the Second Coming.

ON THE HYMN, *DIES IRAE* (“DAY OF WRATH”)

The suggested hymn for this week is an English translation of the ancient *Dies Irae*. It is briefly described in this chapter of the student text. We do not know its source definitively, but evidence suggests this hymn was written by a Franciscan friar in the thirteenth century. The man most commonly credited as author is Thomas of Celano, a Franciscan and a friend and biographer of Saint Francis of Assisi. The beginning of this hymn seems to come from Zephaniah 1:15 and 16.

Suggestion: Many great composers have put this hymn to music. You may find a recording of the *Dies Irae* from Mozart’s “Requiem in D Minor” or Verdi’s “Requiem” and play it for the class.

THE ASSUMPTION OF MARY

At the General Judgment, our souls will be reunited with our bodies, which will be resurrected and glorified. Man is a union of body and soul so it is fitting that, ultimately, our bodies will share in the joys of heaven, or the sufferings of hell, with our souls. But there are, in fact, two bodies in heaven already. Jesus rose from the dead and ascended to heaven with a glorified body, and we know that Mary, at the end of her earthly life, was taken up into heaven body and soul (Pope Pius XII, *Munificentissimus Deus*). As a humble, faithful, sinless lover of God, Mary is an example to us of what we are all called to be, and her Assumption is a sign of hope for us of what awaits those who live in the love of God.

Handout

A NEW HEAVEN AND A NEW EARTH

Man's ultimate end is the vision of God in heaven. That is what we were created for and it is the only thing that can bring us true happiness and fulfillment.

"No eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him." (1 Corinthians 2:9)

"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (Revelation 21:3-4)

"There we shall rest and see, see and love, love and praise. This is what shall be in the end without end. For what other end do we propose to ourselves that to attain to the kingdom of which there is no end?" (Saint Augustine, *City of God*, XXII 30)

"The summit of man does indeed touch the base of the angelic nature, by a kind of likeness; but man does not rest there as in his last end, but reaches out to the universal fount itself of good, which is the common object of happiness of all the blessed, as being the infinite and perfect good." (Saint Thomas Aquinas, *Summa Theologica*, II-II, 2, 8)

THE FOUR LAST THINGS

1. **Death** - End of the world (individually)
2. **Judgment (Particular Judgment)** - The eternal retribution received by each soul at the moment of death, in accordance with that person's faith and works (CCC 1021-2).
3. **Heaven** - Eternal life with God; communion of life and love with the Trinity and all the blessed. Heaven is the state of supreme and definitive happiness, the goal of the deepest longings of humanity (CCC 1023)
 - Purgatory – A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven (CCC 1031; cf. 1472).
4. **Hell** - The state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives (CCC 1033).