

Catechism of the Catholic Church

Quotes on Purgatory and Eternal Life



Season of Remembrance

The Catechism of the Catholic Church – 1030 “All who die in God’s grace, 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”

The Catechism of the Catholic Church 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 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.”

The Catechism of the Catholic Church 1031 “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.”

The Catechism of the Catholic Church 1032 “This teaching (purgatory) 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 Catechism of the Catholic Church 1021 “Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith.”

The Catechism of the Catholic Church 1021 “The parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul—a destiny which can be different for some and for others.”

The Catechism of the Catholic Church 1022 “Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ. Either entrance into the blessedness of heaven through a purification or immediately to heaven or to everlasting damnation. At the evening of life, we shall be judged on our love.”

The Catechism of the Catholic Church 1023 “Those who die in God's grace and friendship and are perfectly purified live forever with Christ. They are like God for ever, for they "see him as he is," face to face.”

The Catechism of the Catholic Church 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.”

The Catechism of the Catholic Church 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.”

The Catechism of the Catholic Church 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.”

The Catechism of the Catholic Church 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.”

The Catechism of the Catholic Church 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.”

The Catechism of the Catholic Church 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 Catechism of the Catholic Church 1042 “At the end of time, the Kingdom of God will come in its fullness. After the universal judgment, the righteous will reign forever with Christ, glorified in body and soul. The universe itself will be renewed: The Church will receive her perfection only in the glory of heaven, when will come the time of the renewal of all things. At that time, together with the human race, the universe itself, which is so closely related to man and which attains its destiny through him, will be perfectly re-established in Christ.”

The Catechism of the Catholic Church 1043 “Sacred Scripture calls this mysterious renewal, which will transform humanity and the world, "new heavens and a new earth. It will be the definitive realization of God's plan to bring under a single head "all things in [Christ], things in heaven and things on earth.”

The Catechism of the Catholic Church 1044 “In this new universe, the heavenly Jerusalem, God will have his dwelling among men. "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.”

The Catechism of the Catholic Church 1045 “Those who are united with Christ will form the community of the redeemed, "the holy city" of God, the Bride, the wife of the Lamb. “She will not be wounded any longer by sin, stains, self-love, that destroy or wound the earthly community. The beatific vision, in which God opens himself in an inexhaustible way to the elect, will be the ever-flowing well-spring of happiness, peace, and mutual communion.”

The Catechism of the Catholic Church 1046 “Revelation affirms the profound common destiny of the material world and man. Creation waits with eager longing for the revealing of the sons of God in hope because the creation itself will be set free from its bondage to decay. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.”

The Catechism of the Catholic Church 1047 “The visible universe, then, is itself destined to be transformed, "so that the world itself, restored to its original state, facing no further obstacles, should be at the service of the just," sharing their glorification in the risen Jesus Christ.”

The Catechism of the Catholic Church 1048 “We know neither the moment of the consummation of the earth and of man, nor the way in which the universe will be transformed. The form of this world, distorted by sin, is passing away, and we are taught that God is preparing a new dwelling and a new earth in which righteousness dwells, in which happiness will fill and surpass all the desires of peace arising in the hearts of men.”

The Catechism of the Catholic Church 1049 “Far from diminishing our concern to develop this earth, the expectancy of a new earth should spur us on, for it is here that the body of a new human family grows, foreshadowing in some way the age which is to come.”

The Catechism of the Catholic Church 1050 “When we have spread on earth the fruits of our nature and our enterprise according to the command of the Lord and in his Spirit, we will find them once again, cleansed this time from the stain of sin, illuminated and transfigured, when Christ presents to his Father an eternal and universal kingdom. God will then be "all in all" in eternal life”.

The Catechism of the Catholic Church 1050 “True and subsistent life consists in this: the Father, through the Son and in the Holy Spirit, pouring out his heavenly gifts on all things without exception. Thanks to his mercy, we too, men that we are, have received the inalienable promise of eternal life.”