

Ten After Ten: Session 51: The Last Judgment

1038 The resurrection of all the dead, “of both the just and the unjust,” will precede the Last Judgment. ...Then Christ will come “in his glory, and all the angels with him.... 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.”

1039 In the presence of Christ, who is Truth itself, the truth of each man’s relationship with God will be laid bare. The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life.

1040 The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvellous ways by which his Providence led everything towards its final end.

1041 The message of the Last Judgment calls men to conversion while God is still giving them “the acceptable time, the day of salvation.” It inspires a holy fear of God and commits them to the justice of the Kingdom of God.

1042 At the end of time, the Kingdom of God will come in its fullness. After the universal judgment, the righteous will reign for ever with Christ, glorified in body and soul. The universe itself will be renewed.

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.

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.”

1045 For man, this consummation will be the final realization of the unity of the human race... 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.

1046 For the cosmos, Revelation affirms the profound common destiny of the material world and man: For the 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.

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.

AMEN!!!

1061 The Creed, like the last book of the Bible, ends with the Hebrew word *amen*. This word frequently concludes prayers in the New Testament. The Church likewise ends her prayers with “Amen.”

1062 In Hebrew, *amen* comes from the same root as the word “believe.” This root expresses solidity, trustworthiness, faithfulness. And so we can understand why “Amen” may express both God’s faithfulness towards us and our trust in him.

1063 In the book of the prophet Isaiah, we find the expression “God of truth” (literally “God of the Amen”), that is, the God who is faithful to his promises...Our Lord often used the word “Amen,” sometimes repeated, to emphasize the trustworthiness of his teaching, his authority founded on God’s truth.

1064 Thus the Creed’s final “Amen” repeats and confirms its first words: “I believe.” To believe is to say “Amen” to God’s words, promises and commandments; to entrust oneself completely to him who is the “Amen” of infinite love and perfect faithfulness. The Christian’s everyday life will then be the “Amen” to the “I believe” of our baptismal profession of faith.

1065 Jesus Christ himself is the “Amen.” He is the definitive “Amen” of the Father’s love for us. He takes up and completes our “Amen” to the Father: “For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God”:

Through him, with him, in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
God, for ever and ever.

AMEN.