

What Do We Know About Our Future?

HEAVEN HELL PURGATORY

A conservative space age approach
by

Stephen A. Foglein, MS

with a Foreword by Fr. Joseph M. Esper

Condensed Book

Two Hearts Books and Publishers
P.O. Box 260
Orangevale, CA 95662

This book is dedicated to the Blessed Virgin Mary. May She, through this book, save many souls by awakening them to the true meaning of life!

About the book...

Do Heaven, Hell, Purgatory, still exist? Or were those just superstitions of the “Dark Middle Ages” as some atheists claim? Modernists say: God cannot be so cruel as to send anyone to Hell. Are they right? What should we believe about near death experiences and reincarnation?

The world is frantically pursuing happiness. Vanity of vanity, all things are vanity! Only one thing is forgotten by this neo-pagan generation, that you will leave everything behind at the moment of death. Then comes the reckoning!

Although modern men like to relegate Hell to the waste basket of history, Hell is frighteningly real! Not everyone goes to Heaven! Your place in eternity depends on your conduct in life! God is infinitely just! His Justice system works like the laws of nature. How can the enemies of God expect to be with Him? For them there is a Hell! The Infinite Mercy of God shows up in the concept of Purgatory. Every sinner deserves Hell! But God's Infinite Mercy gives those who repent of their sins a second chance to clean themselves. Only eternity is real! Eternity is separated from us by time. It has two major divisions: Heaven and Hell. Purgatory however exists in the temporary realm, not in eternity.

When you believe in science, you believe the opinion of a few men. Throughout its 2000 year history, the Church has collected and documented thousands of cases about the existence of Heaven and Hell. We can say we have more proof about HEAVEN, HELL AND PURGATORY, than science has about the material universe! The author cites many ancient as well as contemporary examples.

In the last chapter the author points out that scientists by neglecting very important recent discoveries, give a misleading atheistic explanation of the universe. Using the pyramid of St.

Thomas Aquinas, as well as new scientific discoveries, the author convincingly proves that the material universe is only the lowest level of the existing universe. Then the author presents a sketch in the theology of cosmos, that is in perfect harmony with scientific observations and our religion.

What do you know about those eternal realities? Do you care? If your answer is yes, then you'd better read this very readable book written for this space age generation. Your whole future in eternity may depend on it.

TABLE OF CONTENTS

Foreword

Introduction

Chapter 1 What Happens After Our Death?

Chapter 2 Concepts About Heaven and Hell

Chapter 3 Heaven, Where The Narrow Road Leads

Chapter 4 Hell, Where the Broad Way Leads

Chapter 5 Purgatory, God's Greatest Mercy

Chapter 6 Are Heaven and Earth Connected? --*A sketch in the theology of the cosmos*

About the author

APPENDIX: Prayers for souls in Purgatory

FOREWORD

When was the last time you heard a reference to the Four last things—Death, Judgment, Heaven, and Hell? How recently have you read something about Purgatory, or been encouraged to pray for the souls who are there? When were you last urged to consider and prepare for your final destiny? One might very well conclude that these are forbidden subjects, or, at the very least, that they're “politically incorrect” topics in today's Church. Heaven can be safely mentioned (especially as many assume we're practically “entitled” to it), and Death is a reality

not even our narcissistic society can ignore completely, but the topics of Judgment and Purgatory simply aren't fit for discussion in polite company. After all, in our enlightened times, "equality" is in and "accountability" is out. And yet... where is true wisdom to be found?

As the *Catechism of the Catholic Church* makes abundantly clear, the Church founded by Jesus Christ continues to proclaim the reality of Heaven and Hell, and insists upon the need to prepare for Death and Judgment –but for the average Catholic (let alone the average American), reflections on such things are too uncomfortable or “depressing.” Instead, “God wants us to enjoy life,” many claim-- as if this were our primary purpose for being here on earth. “We're too busy right now to attend to our religious and spiritual duties,” others confess –as if death will conveniently wait until a time of our own choosing. “Instead of worrying about Heaven, we should be trying to make this a better world here and now,” some insist-- as if life in this lowest realm of creation could ever satisfy the ultimate needs and questions of our human existence.

Will we take the painful but liberating step of conforming our wills and our lives to God's eternal truths, or will we try to readjust truth to fit our own tastes, desires, and lifestyles? In a world of ever-increasing sin and growing moral blindness, vast numbers of people are seemingly choosing the second option-- the broad path which leads to destruction-- and, in the process, preparing for themselves a terrible and inescapable discovery. God will not be mocked. His immutable laws are not subject to a human veto, and Lucifer's defiant “Non serviam!” (“I will not serve!”) remains a self-imposed spiritual death sentence for those who utter it.

This important book by Stephen Foglein shows that belief in the Four Last Things is not outdated; in fact, an awareness and appreciation of these realities is perhaps more essential than ever. The author uses Scripture, Tradition, stories from the lives of persons allegedly granted revelations about Heaven, Hell, and Purgatory, and numerous personal insights, to construct a timely and compelling defense of the Church's unchanging teaching, about Heaven, Hell, and Purgatory, and numerous

personal insights, to construct a timely and compelling defense of the Church's unchanging teaching regarding our human destiny. Mr. Foglein also demonstrates his own highly impressive scientific background by describing a radically new and exciting view of reality –one which may very well prove to be a breakthrough in our understanding of God's creation. Will this book, by itself, make a significant difference in the spiritual war raging all around us? No. After all, Pontius Pilate was still able to ask “What is truth?” after standing in the presence of Truth himself. Nevertheless, *What Do We Know About Our Future? Heaven, Hell, Purgatory*, is an important potential weapon for those struggling to overcome the snares and deceptions of our ancient adversary.

God always provides truth and grace to those who genuinely seek them. May many such readers find them in these pages.

Rev. Joseph M. Esper

Fr. Joseph M. Esper, Pastor of Our Lady of Loretto Church, Redford, MI, has contributed articles to various Catholic magazines. He has spoken at Marian Conferences and is making arrangements for the publication of his novel about the time of Antichrist, entitled *After the Darkness*.

INTRODUCTION

Heaven, Hell, Purgatory? Do you still believe in such superstitions? Do you live in the dark Middle Ages? Sin, ah, what is sin? Get real! Is it sinful to enjoy life? Don't be ridiculous. In the age of science there is no need for those dark myths and legends anymore. Enjoy life while you can, here and now, and don't let superstitions hinder your fun!

Presumably very few people would venture nowadays to talk about Heaven or Hell, or even Purgatory in a social gathering; if they would, they would probably receive such answers as above. Our eyes no longer gaze to heaven, but are focused on the dust of this earth. There are a few brave souls who, in

private, still wonder about the higher realm of reality, but they seldom share those thoughts with anyone, to avoid being ridiculed by our modern, enlightened, scientific generation. Such ridicule can kill.

One seldom hears about this subject, even in churches supposedly dedicated to Jesus, whose central theme was to teach us about those higher realities awaiting us, after we have finished our journey in this valley of tears.

The two opposing worldviews

Mankind is divided into two camps. One gives allegiance to the world and the other, sprinkled in the world, are those who belong to God. These two camps have always opposed one another. The basic difference between the two is their worldview.

One doesn't have to introduce the view of this world, since it is proclaimed from the rooftops, (TV), and everywhere you go. It is called secular humanism, or atheism. According to this view, everything is the product of chance, including man. The theory of evolution explains why we are here, and death is the end of our existence.

In contrast to that, the Christian worldview maintains, that there is a God, a Creator of everything, who cares about each one of us; and after our death God has prepared a place for us, where we will live in unimaginable happiness forever. Everyone who confesses to be a Christian should know that his conduct in life will determine his place in eternity. If you conduct your life according to the world, you will be judged as one of them. But if you belong to God, you have to live your life accordingly. You have to plan the journey to arrive home safely.

You need a map to plan a journey

A wise man planning a journey, especially to a previously unknown foreign land, first tries to accumulate as much knowledge about that place as he can. He studies maps and reads books about the point of his destination. But fewer and fewer people are interested about where we go, once our journey on this planet earth ends. Isn't that foolish?

In previous ages when such, since “outdated” concepts like “valley of tears,” were commonplace, most people strove to prepare themselves for their ultimate destination, Heaven, by keeping the Commandments and performing vigorous spiritual exercises and prayers. Those people had a greater chance to reach their destination than today's modern man, who celebrates youth, and does not even want to hear about death. Should those pre-Vatican II concepts really be relegated to the wastebasket of history? The answer is an emphatic “No” for those of us whose aim remains reaching our heavenly home. The valley of tears is still here –we have just reached a different segment of it. Life is still miserable, no matter how rich a man is, or how much comfort technology provides. Rich or poor, no one can escape the unhappiness, sufferings, the various aches and pains characteristic of our earthly existence. Suffering is our common heritage in the “valley of tears.”

Political exiles think longingly of their country of birth, where the memory of their youth binds them. But how few Christians realize that we are exiles on this earth; we have no home here, we are citizens of heaven, and life is only a very short journey back home. And the journey is ending sooner or later! For everyone who was born has an appointed time to die. It is irrelevant if we believe in an afterlife or not; each one of us has to give an individual account, a report on how we completed the journey here in the valley of tears. Each one of us will be asked whether we used our time wisely or foolishly, and the answer will determine mercilessly our place in eternity! God is infinitely merciful while you are here; but when you step over the boundary between life and eternity, this infinite mercy becomes infinite justice, and no one can alter it after that point. Infinite Justice is like the laws of nature. Those laws of nature are in place whether we like it or not; and if we ignore them who will be the loser? For example, consider the law of gravity. If you are standing on the balcony of a high-rise building you cannot step over the railing, ignoring the law of gravity; if you do, you will mercilessly end up dead on the pavement below.

We live in a world where religion is dominated by Modernism. Modernists are striving to build a new world religion, devoid of the truth of Christianity. The interesting characteristic of

Modernism is that it was invented mainly by Protestant theologians in the “enlightened” 19th century in order to gain back those educated people who, as the result of their “enlightened” scientific education, lost their faith. Modernists wanted to apply scientific or Higher Criticism to the Bible and left the supernatural and all its manifestations (miracles) out of it in order to make more believable to those educated people the “social teaching” of the Bible. Jesus was downgraded to a “misunderstood good rabbi” who caused excitement in his time and was executed by the Romans for his revolutionary teaching on social justice. Needless to say, this new interpretation of religion, Modernism, did not gain back any educated people, but emptied out the mainline Protestant churches, even of believers. Interestingly enough, the “scientific facts” of the 19th century, on which Higher Criticism was based, were discarded as naïve fantasies by the further development of science. This did not bother the so called Neo-Modernists. The Catholic Church was the last bastion against Modernism; but after Vatican II Modernists took it over, and while the fractured Protestants partially recovered from the plague, this virus is blooming in our churches.

Modernists basically belong to the world. They differ from the secular humanist world only in that instead of using atheist terms, they speak in theological terms.

This poisonous fruit, straight from the Garden of Eden, from the forbidden tree of knowledge of good and evil, has ripened and destroyed the achievements of 2000 years of Christianity, including the belief in an afterlife.

“God is pure love” is the slogan today. God cannot be so cruel as to send anyone to a place of torment like Purgatory or Hell. “Everybody goes straight to heaven,” no matter how abominable the life he had lived while on earth, say those who propound the widely accepted idea of universal salvation. What a big lie!

Modernism was wrong at the beginning, and it is wrong today! It is only a tool in Satan's hands to destroy our Church.

If Modernism could not win back the educated man in the 19th century, why would anyone believe that Neo-Modernism could do so today? What chance is there that one can win or convince

any “educated man?” Pilate asked Jesus: “What is the truth?” Pilate was not able to comprehend the truth and was not willing to search for it. For Pilate, just as for today's most “educated” man, the truth is relative, and they have many more important things to do than to look or work to find the only truth that matters: the truth that can set them free and can save them.

Most people today are not even able to comprehend that their entire future, not their 80 or 100 years on earth, but their life in eternity, depends on their willingness or unwillingness to find the truth. They'd rather choose to deny eternity and kid themselves that life will end with their death – death, which they hopelessly try to avoid or delay as long as possible. How cruel will be their awakening!

What excuse could such people possibly invent before the Eternal Judge, as to why have they failed in this life to find the truth? Can they say, “Lord, I have no idea about all this. I was told that it was only superstition. Once in a while” - they say - “when I went to church I heard nothing about that subject.” How can such men explain why they ignored the clues that were placed before them; the warnings that came in many forms, which they viewed as superstitions. What will they say when it is pointed out to them that, “Here can't you see, the opportunity was given to you, but you brushed it off?” And as a consequence they died without repenting of their sins, and have no choice but to relegate themselves to the realm of the adversary of God who, laughingly and eagerly awaits them to take them to his infernal kingdom.

Yes, God has created men out of his pure and infinite love, to share his happiness with his creatures. But God is infinite in every conceivable way, and has many other sides besides love. Those other sides of God are equally real and important, regardless of whether we know about them or not! In most countries not knowing the law is not accepted as a defense in a court.

One of the most important characteristics of God is infinite purity. God cannot tolerate any unclean thing, and sin is dirt! Nothing unclean can even get close to God.

God also has a justice system that works, unlike our criminal

one here on earth. The justice of God, like the laws of nature as I mentioned above, are merciless, and requires that each sin be cleansed and atoned for, either here in this life or in the other one. The saints testify that happy are those who can satisfy God's justice here on earth, because on the other side it will be much more severe.

Science relies heavily on the testimony of privileged men who have access to very sophisticated and expensive instruments. To believe in science you must believe those few witnesses. In contrast to a few scientists' testimony, we have countless even more reliable testimonies about Heaven, Hell and Purgatory, the real realities of which ours is just a shadow. The testimony of many witnesses about the existence of those higher realities is so overwhelming, that we can say we have more proof of those higher realms of reality than science has regarding their often misinterpreted "truth" about the dust of the earth or the material universe, which is way below the higher universes.

Jesus came to teach us about Heaven and its counterpart, Hell. He also taught us that life on earth is a journey, and whosoever wants to follow him has to take up his cross, and go on a less-traveled and difficult road in order to reach heaven, its perceived destiny.

If someone ignores this teaching and cannot perceive the destiny of the journey of life, such a person can be compared to a ship without a compass or a flight without a definite destination. Such a person just drifts aimlessly in life, and is bound to be lost.

Since one may not hear about the higher realities today, unfortunately not even in our churches, this book is intended to be a tool in the hands of those who want to have a bit more knowledge about our future, where we are all going, regardless of our belief or unbelief. In this book I intend to examine the justice of God, as well as how we can better comprehend the incomprehensible, the realities above this material universe, by using some of the results of modern science to get a little closer to the place to which we are all journeying.

We need to know where we are heading, and we need at least a faint knowledge of what's awaiting us at our destination. Let's

start on that journey, which is more interesting than any science-fiction, since it is not poor fantasy like science-fiction, but actual reality: a guided tour to our future home that is awaiting us, depending on whether our choice in life is either Heaven or Hell.

Chapter 1

What Happens After Our Death?

The three stages of life

Birth. What a happy occasion it is when a newborn enters into this world (most of the time). The young mother looks at her baby with tender love. The visiting family members bring gifts and rejoice with the mother. It is almost impossible not to love an infant who is so helpless and cute, who needs our constant attention but in return gives a bundle of joy and love.

Youth. It is hardly noticeable as the years fly by and our infant becomes a child, a miniature adult, a person who has an opinion on the world surrounding him/her (hereafter “him” will represent both sexes) and try to imitate the adults around him; then soon he must begin to take responsibility for his actions in relation to others in kindergarten and in the school, where his preparation for life begins.

As a young adult he enters the work force and soon will be ready to establish his own family, thus helping to continue the propagation of the human race on earth.

Old Age. The prime time of life flows quickly, and suddenly wrinkles start to appear, no matter how much one spends on cosmetics – and even with facelifts, inevitably the period of old age comes. After retirement, few find meaningful occupation, and slowly life fades away. As we grow old we visit more often the funeral home where we bid final farewell to our relatives and friends. The thought of afterlife comes into stronger and stronger focus.

There is only one thing certain in this life: whosoever enters into it will sooner or later leave it, or in other words, will die.

Death, the ultimate reality

Death for most people is the final riddle, the final mystery, and most people do not even want to hear about it. Many would like to blot it out of their consciousness as something that happens to other

people, but will never happen to them. Especially young people tend to think that we live here forever. Our culture tends to reinforce this belief when it constantly celebrates youth and beauty in entertainment and even in the workplace. The help wanted ads are calling for young aggressive energetic people who really can do the job. Despite the laws forbidding age discrimination, employers hire the young first and find excuses later if someone is foolish enough to sue them for violating the law. You cannot force yourself on someone who does not want you. How can you compete with a young man in his twenties with your failing health, your ever present aches and pains, pains that are debilitating you with their constant nagging?

Then comes the inevitable, and you are on the hospital bed. Deep in your soul you know that whether you like it or not, you have to face death sooner or later. If nothing else, this shows us that we are just pilgrims in this world.

When the young die

Most of us accept the death of an older person, but many families are devastated by the death of a young son or daughter. In some extreme cases, parents blame God for taking their kid and shake their hand to the sky. Many lose their belief in God, such is their agony. They say God is unjust. But is He? No, not at all. God is just, but those parents are lacking wisdom. They could find solace in the Book of Wisdom in the Bible. *“The just man, though he die early, shall be at rest. For the age that is honorable comes not with the passage of time, nor can it be measured in terms of years... He who pleased God was loved; he who lived among sinners was transported, snatched away, less wickedness pervert his mind or deceit beguile his soul; for the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to God; therefore he sped him out of the midst of wickedness.”* (Wis. 4: 7-14)

Two kinds of death: The unhappy death of a sinner

St. Alphonsus de Liguori wrote this: “Poor unhappy being! See how he is oppressed with sorrows! Alas! He is about to die!... But the worst is, although he is drawing near his end, instead of thinking of the account he must shortly render to God, he thinks only of his medical attendants and of the remedies they may be able to afford him to save him from death. And those who stand around him, instead of exhorting him to unite himself to God, flatter him by telling him that he is better, or say not a word, that they may not disturb him.

“O my God! Deliver me from such an unhappy end.

“But at last the priest admonishes him of his approaching dissolution, saying to him, You are now, dear brother, in a state of great danger, and must bid farewell to the world; give yourself then to God, and receive his holy sacraments.” [They said it in the past. But now?]

“On hearing this fatal announcement, how dreadfully is he agitated, what sadness and remorse of conscience overwhelm him, and how dreadful is the conflict which he suffers! All the sins he has committed appear in confusion before him, and inspirations which he has neglected, his broken promises, and the many years of his past life now lost and gone forever, all rush upon his mind. He now opens his eyes to the truths of eternity, of which during his past life he made but very little account. O God! What terror do the thoughts of loss of Thy favor, of death, of judgment, of Hell, and of eternity, strike into his unhappy soul!

“The dying sinner exclaims, O what great folly have I been guilty of? How have I squandered away my life! I might have been a saint, and I would not; and now, what can I do? My head wanders, and fears oppress me and will not suffer me to bring my mind to any one good work! In a few moments what will become of me? Dying in this manner, how can I be saved? He wishes for time to make his peace effectual with God, but time is no longer his. Alas! He cried out, this cold sweat is a sure symptom of the near approach of death... I can hardly speak. And thus in the midst of so much confusion, despondency, and fear, his soul departs from his body, and appears before Jesus Christ.

“O my Jesus! Thy death is my hope. I love Thee above every good, and because I love Thee, I am sorry for having offended Thee. Mary, Mother of God, pray to Jesus for me.”

The Happy Death of the Just

“To the **just man death is not a punishment, but a reward**: it is not dreaded by him, but desired. How can it be dreadful to him, if it is to terminate all his pains, afflictions, and conflicts and all danger of losing God? Those words, Depart Christian soul, out of this world, which strike such terror into the soul of the sinner, fill the soul that loves God with joy. The just man is not afflicted at leaving the good things of this world, because God has always been his only good; not at leaving honors, because he has always regarded them as smoke; not at being separated from his friends and relatives, because he has always loved them in God and for God. Hence, as in life he frequently exclaimed, My God and my all!, he now repeats the same in

death, with ecstasies of delight; the time being at hand for him to return to his God who made him, to love him face to face forever and ever in Heaven.

“The sorrows of death do not afflict him; he even rejoices to sacrifice the last remnants of his life as a testimony of his love for God, uniting the sufferings of his death to the sufferings of Jesus when dying on the cross. The thought that the time of sin and the danger of losing God are now past, overwhelms him with delight. The devil fails not to suggest to his mind thoughts of despondency at the recollection of his past sins; but as he has for many years bewailed them, and loved Jesus Christ with his whole heart, he is not dismayed but comforted...”

Which death would you choose?

What do we know about death?

When you were young you learned something about Heaven; at least this is what comes to mind, but it was such a long time ago. Today, the eulogies at funerals assure the mourners that the one lying in the coffin is most certainly in Heaven, although you are not at all sure he is. On many occasions the mourners around the grave are almost positive, knowing his wicked life, he must be in Hell. In previous ages the Church very wisely did not say a word about the deceased. Even kings and queens were treated equal with their subjects. Before God everyone is equal. No one carries titles or wealth with him to the other side. The Church used to remind us of the final judgment at funerals, and the dreadful possibility of being condemned to eternal death, Hell. In my youth I used to hear a hymn at funerals:

“Save me, O Lord, from eternal death and from every trouble on that horrible day / When Heaven and earth will tremble, when You will come to judge the world in flames. / All my body is trembling and in fear, this poor sinner ended an earthly life. / I fear and tremble when you will judge and overthrow everything, and the Heaven and earth will be shaken... Give them eternal rest, O Lord, and eternal light shine upon them, that they may praise you around your throne and worship You, who are eternal happiness, forever...”

This hymn grabbed the soul and the heart of everybody at the funeral, and even worldlings could not avoid thinking about their death; it focused attention on the terrible day of the Last Judgment, while declaring that the one who died was a poor sinner, whose fate is not at all certain. After that hymn no eulogy was possible or, in fact necessary! This reminder was not for the dead, but for the living. At funerals everybody is more susceptible, and the Church reminded

everybody of their own inevitable passing.

Today only elderly persons find in the dark corners of their memory some sermons of the past, before Vatican II, that there is a place called Hell; and perhaps they remember they used to pray for the souls suffering in Purgatory, a place where one can make up for the unatoned venial sins. But now we hear nothing about those places.

Suddenly you are uncertain if you deserve Heaven. What if I will be condemned to Hell? You run through your life and eliminate this thought. But what about Purgatory? Do I deserve Heaven? I was not a saint, you conclude, while you remember some old sermons that even the saints feared Purgatory. You wish the priest would talk about these subjects more often, then you would not be in the dark now. Or you wish you had a book to read about it, but you can't remember seeing any lately in the bookstore.

Some evidence that there is life after death

Suddenly a TV show comes to your mind which you accidentally saw about near-death experiences. When in a hospital a nurse in response to your inquiry gave you a book: *Life After Life* by Dr. Moody, while assuring you that you should not worry about death, since it is still far in the future for you. The book is very interesting, and you read it without putting it down.

The false prophets of afterlife

There are numerous books trying to put these near-death experiences in the service of Satan. These books are reaching incredible numbers of people and putting them on the road to eternal damnation. Besides Dr. Moody's book, there is a woman, Dr. Elizabeth Kubler-Ross, who interprets near-death experiences in the light of New Age philosophy.

Our Lady at La Salette warned us of such persons. She said: "On occasion the dead and the righteous will be brought back to life." Melanie, the seer at La Salette, explained the secret, saying that such self-resurrected persons are taken over by demons. She said "these (self) resurrected people will preach a gospel contrary to the Gospel of Jesus Christ." Arthur Ford, after his "self-resurrection," established a new psychic religion (sect), and what he taught was contrary to every Christian teaching.

These books lead countless souls to Hell! The naked lies give a false picture of the afterlife and allege that all people, regardless of their conduct of life on earth, will go to a simplified Heaven. They can reincarnate at will in order to learn more on earth. The thought of reincarnation is a very sharp weapon against Christianity. It origi-

nated from the Far East, mainly from India, and is fulfilling the prophecies of the Church Fathers, who said that the prophet of the Antichrist would get his ideas from India. Reincarnation and hypnosis are elaborate tricks of Satan.

The most important moment in life!

Throughout the centuries we asked in the *Hail Mary* that our Heavenly Mother, pray for us sinners at the hour of our death. The *Hail Mary* is seldom prayed anymore in our public celebrations, and consequently it is fading out of memory.

Why did Catholics throughout the ages pray for assistance at the moment of death? In the past Holy Mother Church taught us that before our death, Satan launches his final attempt to gain our souls, by employing every imaginable tactic and trick, arousing doubt and despair of God's mercy, magnifying past sins to deepen the despair, and distracting our attention from dying, which is an especially helpful tool for Satan before a sudden death. This is why in earlier times a good mother prepared her children to say in such a situation at least the name of Jesus and Mary, thus invoking their help, even if nothing else could be said. Such teaching is fading out of our modern life.

If nothing else can be learned from the near-death experiences, we are assured that life does not end at our death.

Life is a test

The life we lived can be perceived as a test. And now the time of completing the test is up, and the examination starts. What you wrote on the clean sheet during life, will be the basis of determining your place in eternity. God is the only just "equal opportunity employer"! No race, no gender, no national origin is counted in determining your place in eternity! Only what you've done or failed to do. **God gives everybody sufficient grace to complete the multiple choice test of life successfully. No one is tested beyond his ability!** Those who show progress during life are presented with opportunities to advance higher and higher in sanctity, which means that the person will develop qualities which start to resemble more and more the human qualities of the Son of God. It is up to the individual to accept or reject these opportunities. **God is delighted to see a person accept his purpose, and who is eager to advance in sanctity.** For example, the way to achieve merit is the acceptance of God's will in our life. Can we say when pain and suffering are sent our way: **"Be it according to Thy will!"** or do we resent them, and curse our misfortune, or in extreme cases, blame God or even curse Him. How few can offer it up to God as a compensation for our sins, or as a reparation for the

offenses God receives from ungrateful humanity? (See [*Life Offering, to the Sacred Heart through the Immaculate Heart.*](#)) Such little things will determine our place in Heaven.

The test is different for each individual

We are not equal in life, just as our fingers are not equal. We are neither equal in our physical appearance, nor in our place in society. Some are beautiful, others are average. Some are smart, some are stupid. Some are very rich, while others are very poor, and most of us are in between the two extremes. Moreover there are differences in race, nationality and many other factors that determine our life from the cradle. Yet we are all God's children. No matter where God has placed us in life, and no matter in what period of history, all of us received the necessary talents to complete the test successfully. Some receive more, some less, but it is sufficient to pass the test. Satan has a great role in this process, but this is no longer acknowledged in our time. Satan's role is to mislead, to deter and make it impossible to complete the test satisfactorily. He uses every conceivable method to make us forget why we are here.

What do we know about the individual judgment?

Finally the time comes when the testing is over. We will see our life on earth in its entirety in a three-dimensional picture, as if we were reliving it. Jesus revealed to many saints and saintly seers, His confidants, some aspects of the Judgment. Let us quote a passage from *The Life of Anna Katherine Emmerick*. She saw in vision the individual judgment:

She said: "I was present when God passed sentence upon some notorious sinners. Great is his justice, but still more inconceivable is his mercy. He damns only those who are determined not to be converted; they who have a spark of good will are saved. Some there are who grieve for their sins, confess them sincerely and trust confidently in the merits of their Savior; they are saved and their sins will no more be remembered. It is true they go to Purgatory, but not to remain long. On the other hand, many stay a long time in Purgatory who, although not great sinners, have lived tepidly. Through pride they would take no admonition or instruction from their confessor. The time was when the thought of one poor sinner's condemnation grieved me, so that I could not get over it; but on the present occasion, though many were condemned, I was perfectly calm, for I saw that God's justice called for it. All was clear to me, as if God himself had spoken.

"I saw Jesus on the throne, shining like the sun; by Him were Mary,

Joseph, and John, and before Him knelt poor repentant sinners, supplicating Mary to intercede for them. I saw then that Mary is the true refuge of sinners. All that fly to her find favor, if they have only a little faith.” (Vol. I, p. 255)

Most recently Jesus revealed to Sr. Natalia of Hungary how the individual judgment is taking place. This account is a little more elaborate than the above. Let us quote some passages from her best-selling book: [*The Victorious Queen of the World.*](#)

The place of individual judgment

Sr. Natalia: “On many occasions, Jesus carried me to the place of the individual judgment. Last time I prayed for a very sinful soul. My confessor asked me if I would ask Jesus whether he was saved? Jesus let me see how this particular soul was judged. I thought I would see big things, but I saw nothing like that. I can describe my experience only in pictures. I watched this particular soul as he approached the seat of Judgment. Beside him on one side was his guardian angel and on the other side Satan. Jesus awaited them in His divine majesty. He, and not the Father, is the judge. The judgment is quick and goes on in silence. The soul could see all his life in an instant. He saw all that happened not with his own eyes, but with the eyes of Jesus. He saw the larger or smaller black spots. If that soul goes to eternal damnation, there is no remorse in it. Jesus remains quiet, the soul turns from him; then Satan grabs that soul, and drags him immediately to Hell. Most of the time, however, Jesus, with unfathomable love, extends his hand and shows the soul the place which the soul deserved in eternity. Then he says, “Go in!” Then the soul pulls a cover over itself, similar to what I have seen in Purgatory; the color of the cover ranges from white to black, and he immediately goes to Purgatory. Our Lady goes with him, so does his guardian angel; they try to console the soul. Such souls that escaped eternal damnation are very happy, since they saw their place in Heaven, where eternal happiness awaits them.

Our Lady is not present at all phases of the judgment, but before the judgment is pronounced, she pleads with her Son as a defense lawyer, protecting the soul as the lawyer protects his client, particularly those who were devoted to her in life. But when the judgment starts, she disappears. Only her grace is radiating on the soul. At the moment of judgment that soul is completely alone in front of Jesus. After the judgment, when the soul is covered with the appropriate colored veil, whatever the soul deserves, our Lady again stands beside the soul, and accompanies it on the road to Purgatory. Our Lady almost always spends her time in Purgatory, radiating her consoling, saving graces.”

Jesus emphasizes the importance of the moment of death as the most decisive moment of life. Even a hardened sinner can escape Hell, what he would rightly deserve, if at his last moment he were to ask pardon for his sins. But only a complete fool would rely on this last moment chance for conversion while leading a sinful life! Chances are that such a fool wastes every instant of grace, thus forcing Jesus to abandon him to the destiny he prepared for himself. By refusing the graces granted to him, his soul becomes so callous that he won't be able to feel sorry for his sins, even at the last moment – not to mention the tremendous effort Satan makes to prevent him from doing so. In our days even children witness thousands of deaths on TV. Have you ever seen an occasion where the dying prayed before death, or gave any indication of some religious sentiment?

After this individual judgment the fate of the soul is sealed for eternity. Eternity is a concept we cannot even perceive. In this space time continuum our life is very short, so our concept of time is very limited also.

Where does the soul go after the judgment?

The knowledge accumulated throughout the centuries about Heaven, Purgatory and Hell is tremendous. Jesus in His mercy revealed many aspects of those realities in fulfillment of his promise to teach his followers things that the Apostles at that time would not even have perceived. He often spoke about Heaven and Hell while on earth, as anybody can read in the Bible, but he in his infinite mercy revealed even more to his elect, the saints, throughout the centuries.

Nothing is more important in this life than to prepare for its continuation, which lasts not only a few years but for all eternity –an inconceivable concept. Throughout the 2000 year history of the Church it has been taught that there is only one thing important in this life: to save your soul for eternity!

Vanity of vanity, all is vanity!

St. Alphonsus de Liguori, quoting St. James, says this about the Vanity of all Worldly Things: What is life but a vapor, which appears for a short time and then is seen no more? What is your life, says St. James; It is a vapor which is for a little while, and afterward shall vanish away. (James 4:14). The vapors which arise from the earth, when raised into the air and surrounded by the rays of the sun, appear brilliant and beautiful, but the least wind disperses them, and they are seen no more. Such is the grandeur of this world.”

This passage is very interesting for us men of the 20th century. If we could see the atoms of our body, we indeed would be seen as vapor.

But how could have St. James guessed this when atomic physics was 20 centuries away? How? The answer is simple, by the inspiration of the Holy Spirit!

Our body is indeed vapor

We know that inside the atoms there are huge empty spaces. This space can be compared in distance with a star system, or the solar system. Between the planets and the stars there are huge distances, and between stars the distances are even greater.

It is a mind-boggling thought to imagine our body on the level of atoms. Our bodies are built up from more atoms than a galaxy has stars. Our body on the atomic level looks like a rare fog. It is very much penetrable by different rays; cosmic rays go through us like the sun's rays through fog. How do these billions of atoms decide to form our body, how do they react to each other, so as to make our movement, thinking, etc., possible and obey the commands of our mind or rather our soul? Just think about this! This mind-boggling concept can refute all crazy atheist humanist theories! Our soul must be far above the level of atoms. It must originate in a higher level of existence, a higher level of dimension, in order to direct these billions of atoms to be an independent thinking entity, capable of perceiving the realities above, and that longs to get back there.

“Death deprives man of whatever he may possess in this world... How wretched have I been, O Lord! in having, for so many years, gone after the vanities of the world, and left Thee; my sovereign good!

“Dust and ashes, why are you proud? Man, says the Almighty, seest thou not that in a short time thou wilt become dust and ashes? And on what dost thou fix thy thought and affections? Reflect that death will soon rob thee of everything, and separate thee from the whole world. And if, when thou givest in thy accounts, thou be found wanting, what will become of thee for eternity?” St. Alphonsus

Chapter 2

Concepts About Heaven and Hell

Why should we die?

This is a seemingly trivial question, since it is a fact of life that we all must die. Think about it. The answer is not as easy as it seems. Five out of six people would not be able to answer this question. If you ask various people, the answers would be surprisingly different. A scientific-minded individual will answer that the cells of the body are getting used up, they are getting old and thus die. Individuals die for different reasons. Various cultures, including the most primitive, throughout history believed that their departed loved ones have gone onto a better life. Only our “enlightened” generation, and a few people, sprinkled throughout history, believe that with death everything is ended. What a surprise they are preparing for themselves! None of the known, and lately very much admired ancient cultures (like the culture of India), can give a reason why we die. Only Judaeo-Christianity has an answer that satisfies men of reason, and it is presented to us in the first chapter of the Bible, in Genesis.

In the beginning

God created men out of His infinite love. He wanted to share his happiness with his creatures. “God created man to his own image, to the image of God he created him: male and female he created them.” (Gen. 1:27) But based on the failure of one-third of the angels, God placed some taboos before man to test him. He commanded him, saying: Of every tree of paradise thou shalt eat: But the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.” (Gen. 1:16-17). In the following verses we see the creation of Eve, and how she was seduced by the serpent. Satan contradicted God and said: “No, you shall not die the death. [Reincarnation] For God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods knowing good and evil... [New Age teaching] and she took of the fruit thereof, and did eat, and gave to her husband who did eat.” God's command was very clear; He told them on the day they trespassed over those taboos they would die. This is how Eve and her disobedient husband originated death. Today, Satan dressed up as the goddess of feminists –is also targeting the latter daughters of Eve. Satan uses the feminists to ruin the Church.

Two kinds of love

Love is a very misused word in the English language. It covers many aspects of love: but mostly it is understood as sensual love between man and woman. But the word does not distinguish between love and lust. For example, many marriages end in divorce. Were those failed marriages based only on lust? Somehow the other expressions of love, clearly distinguished in other languages, went out of use in the English language. I am not a linguist, so I can just distinguish between a few aspects of love, like the above mentioned lust, the love of parents toward their children and vice versa, the love of God, love, or rather charity, towards other fellowmen, etc.

The most misunderstood aspect of love is the love of God toward men and men's duty to love God. The world under love understands different principles than a God-fearing man should understand. Fr. Robert D. Smith, a *Wanderer* columnist, fighting against Modernist understanding of our religion, in his weekly column, *The Other Side of Christ*, clearly defined the difference between real love and what the world considers love. Let me quote a few passages from this article:

Christ preaches that two great Commandments sum up the law and the prophets: Love God with your whole heart, and love your neighbor as yourself. This sums up what every Christian is striving for, and is observing in a fundamental way. An unexpected question comes up: If this is what Christians stand for, then where does the fierce opposition to Christianity come from? Where does persecution, just as prevalent today in its own way, as it was in the time of the pagan Romans, come from? Do the opponents, do the persecutors, hate God and hate their fellowman, hate God thoroughly and hate all men? ...

“.. from those (who) say: We have a superior charity to that of the New Testament and the Church. We admire abortionists for the good in the abortions. We admire sodomites for the love contained in their sodomy. We admire rude people for their forthrightness in their rudeness. We admire those taking hard drugs and thieves for the good hearts behind the taking of drugs and theft. And so forth... This evil love is so prevalent in the media and in the secular world generally... The followers of this diabolical charity are not declaring allegiance to hate, but to love.

In the history of Adam and Eve, what did Satan do? Did he tell Eve to hate God and to hate Adam? Not at all. What he did was to invite her to what he claimed was a higher charity than the one laid down

by God, that by forbidding her to eat of the fruit of the tree, God was being uncharitable, needlessly restrictive, and intolerant. Satan promised her that she would reach greater heights of self-development by ignoring the uncharitable and even envious restrictions placed upon her by God (Gen. 3: 1-7). All sin, all cold-blooded, deadly sin ever since, has come down to this same thing: not a choice of hate in opposition to love, but to a choice of Satan's charity in opposition to God's charity...

“The choice between Heaven and Hell is not a direct choice between love and hate but between two kinds of love, love of good and love of evil...”

The wages of sin

After sinning Adam and Eve were chased out of Eden, and from that point on every man who is born must die. Adam and Eve, I believe, told their offspring what happened to them, and this became the most ancient inherited knowledge of mankind. The dispersion on earth, the primitive circumstances and the struggle to survive in a hostile environment, made many isolated tribes modify somewhat the ancient heritage; and as they departed further in time and space from the original place of landing; most of the original knowledge was forgotten or modified beyond recognition. God, in order to preserve the original story, selected Abraham of the city of Ur who lived near the landing place of Noah's ark in Mesopotamia. In Abraham, God created a new people for himself to preserve this most ancient heritage, from which he intended to raise the promised Messiah, whom we believe is the person of Jesus Christ. This is why Judaism, a tribal or national religion, and its continuity –the Universal or Catholic Christianity-- preserved most clearly the ancient heritage of mankind: namely how death was originated.

The fall of man changed the universe

When God created the universe “God saw that all he had made was very good.” (Gen. 1:31) Just when was it that God said this? The answer is crucial to our understanding of Creation. I believe God made that statement before the fall of angels and men. Adam and Eve must have existed in a higher plane before the fall, certainly above our fourth dimension, above time. You must remember that Adam and Eve had eternal life. Death entered into our life only after the fall. Death is unique to the fourth dimension, time.

The real meaning of the Fall is falling from a higher plane of the universe to a lower one. Man entered into this time and space continuum by the Fall.

The dividing line between the material universe and heaven is time. The most unique characteristic of time is that under time everything is in motion, everything has a beginning and an end. Above time eternity starts. Everything is in complete harmony and eternal. A beginning can be envisioned, but there is no end. The higher realities, Heaven, Hell, start above time. The fall was the consequence of disobeying God. As a punishment for their disobedience, Adam and Eve were placed on a tiny vulnerable space ship we call earth, and eternity for us was changed to a time-space confinement. Once eternal life, now had not only a beginning, but an end. This is the punishment from God for disobeying him. Did earth once exist in a higher realm or were Adam and Eve only transported to this lower reality? The latter seems more plausible, and even in the past saints believed in it. The story of the Fall is the most ancient knowledge mankind brought here from Paradise or Eden. We know from the Bible that our life is under the curse of God. Here we have the form of a human animal, with all its pains and sufferings. This animal nature is directed by instincts. We have to work with the sweat of our brow for our daily existence, which was unknown to Adam and Eve in Paradise. Our life is filled with pain and disappointments, and we have to put up a daily struggle to sustain ourselves on this relatively hostile environment. Since Satan in the form of a serpent tricked our ancestors into sin, he became the master, or the prince, of this prison planet. Even Jesus acknowledged this.

The promise of the Redeemer

But people of old had hope! They also knew that this sentence, compared to eternity, lasts only a short while. On the level of the individual, only for a few decades, and in the life of the species, it also has a time limit, when life will cease to exist on this prison ship in this form. Or in other words, the sentence will end. When God pronounced the sentence, he also promised a Messiah who would re-establish the original relationship with God. This means that those who choose God can after death, get back to the lost higher reality, where pain and suffering will be no more. But this is a choice. To achieve the desired result you must choose God!

Adam and Eve, by sinning, gave the power over themselves, and consequently over us, their offspring, to Satan, the adversary of God, who since then has ruled with an iron fist. The constant struggle, the tribal wars, slavery, and tyranny that fill the history books were the invention of Satan, who loved to treat humankind cruelly. The only hope for the people of the Old Testament was the promised Messiah.

The concept of afterlife in the Old Testament

We can observe throughout the Old Testament that a long life on earth, coupled with material wealth, was the most desirable blessing for a man. Even the chosen people, who were partially withdrawn from the rule of Satan, thought that the good were rewarded with riches, and the bad were punished with illnesses and sufferings. The Book of Job and the Book of Wisdom are the most excellent illustration of this type of thinking in the Old Testament.

In the Book of Wisdom we can read that there were two kinds of men even then. One kind, called the wicked, did not believe in an afterlife and strove to make this one the best for themselves by disregarding the rights of others. But the author of the book assured his readers that the righteous man would be rewarded by God, while the wicked would be punished in the next life.

Where did the Old Testament people go after death?

Despite this understanding of the Old Testament, people could not have a clear concept of afterlife, of the higher realms of existence, the true reality of which our existence is only a shadow. Why? Because Heaven was closed, and those who died went to a dreadful place, often called the terrace of hell, the underworld, Hades, Sheol, etc., where everything was gray and dreadful; it was the place of waiting until the promised Messiah would arrive. They waited outside of Heaven and next to Hell, and in a sense still under time, because it was only a temporary place. I believe this place is what we call Purgatory today.

This is why the people of the Old Testament valued life on earth so much. Jesus clarified this somewhat in the parable of Lazarus. From that we can ascertain that the good and bad were separated even then. The good lived in the bosom of Abraham, which can be perceived as the highest level of Purgatory today, while the really bad ones went to their well deserved place, Hell.

Christ opens Heaven's gate

According to our Christian faith, the promised Messiah came in the person of Jesus, who paid the price for humankind. Since the emphasis at that time (as well as today) was on earthly life, it was quite natural that people of Jesus' time expected a powerful Messiah, a king who would give them a better life. They misunderstood the promise to their ancestors, and believed that the promised Messiah would make the chosen people the rulers of this planet. The concept that through the fall Adam and Eve gave mankind to Satan, that they chose him by disobeying God, was not self-evident, as it is not self-

evident even today. In order to free mankind from the yoke of Satan, one had to pay the price for the slaves. This payee must be a man, agreeable to God. As we know the price was very high, the death of the Redeemer, on the most cruel instrument of torture ever invented, on the Cross. As Jesus himself put it, "Greater love than this no man hath, that a man lay down his life for his friends." (John 15:13).

We cannot really blame the people of old for not understanding the real meaning of the fall. Not many are able to understand it even today. They were ignorant of the structure of the universe so eloquently put in words by St. Thomas Aquinas. They were not fully aware of the nature of the punishment, that it was only temporary. Perhaps not even Adam and Eve understood what really happened to them when they found themselves on this hostile planet in a funny animal body, with limited capacities. Their clear thinking was clouded and often overruled by instincts after they were chased out of Paradise.

Many people today share the view of the Old Testament and think life on earth is the ultimate good. Only a few are aware that the ultimate goal of life on earth is to find our way back to the higher reality, because our life really starts only after death, and that secondly, we must not fail the test on earth, because our place in those higher realities depends a great deal on it.

The false image of the Messiah

Since people of the Old Testament were not fully aware of the above, they misunderstood the mission of the Messiah and expected this falsely imagined Messiah to make the prison more comfortable for them, and put them in charge of this prison planet. Most of Jesus' generation were deeply disappointed when they encountered the suffering Savior, and only a tiny portion could recognize Jesus as the long awaited Messiah, who came to pay the price for their freedom. Those who believed in Jesus became the first Christians. But for the ruling elite and their followers, Jesus did not match the imagined Messiah; therefore, they rejected his claim. They are still awaiting the real one who would fit their imagined description.

Jesus came to offer much much more

We should not wonder why the people of Jesus' time could not perceive this higher aim, when it is alien even to our thinking. People of Jesus' day were wrapped up in their daily business, just as we are. Those who were in control had their own good life. They made compromises with the occupying Romans. Although they would have liked to be in control of the world, reality showed no chance for that,

so they chose not to rock the boat or endanger their comfortable life, just as many of us opt today.

Jesus tried to explain how much greater was the possibility he was offering to them. He tried to speak in their daily language. He wrapped his message in parables. He told them “Forget this life, your Father in heaven will take care of you, if you only will search for the kingdom of God.” How few can accept this even today? Time and again he emphasized that life here is just a moment, and that real life will start after death. Not even his apostles understood what he was talking about. Even at the moment of the Ascension some of them put to him the question: “Lord, wilt thou at this time restore the kingdom to Israel?” (Acts 1:6) They asked this question after three years of intensive education and the 40 days' teaching about heaven after his resurrection, no longer in parables. Even the apostles were so much wrapped up in life on this prison ship, they could not understand that things existed above it. This is why Jesus told them, “I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth.” (Jn. 16: 12-13)

This teaching of the Holy Spirit is the tradition of the Catholic Church! Unfortunately Protestants reject this teaching and consequently the Holy Spirit.

The first fruits of Redemption

Jesus' first act after his death was to descend to Hell and to rescue those who waited for him at Hell's gate. He entered heaven triumphantly with that huge crowd, which had waited for the redemption since Adam and Eve. They were the first fruits of his sufferings, rescued from the domain of Satan. I believe this place near the gates of hell after the resurrection became the place of atonement for sins, which we call Purgatory. In other languages it is often called “cleansing fire.” It would not be fair to those who waited there for thousands of years for redemption to allow everyone into heaven immediately after death, particularly not if their clothes were not complete without the stain of sin. They first had to atone for those sins and cleanse themselves, in order to get to heaven.

The trial of life

People of old, especially the first Christians, whom we like to call ignorant, knew much more than our enlightened generation. Just think about the faith of the martyrs! Would you give your life for your faith? Beside the above, they also knew that life on earth was a trial. Everybody is tried, with their afterlife depending on how they responded to the multiple choice questions of life. Jesus came to give

us a more perfect picture of heaven and of his adversary the serpent of Eden, Satan. Jesus warned us that Satan will try everything, to deter us from reaching Heaven. Jesus emphasized that here on earth everybody has to choose between two sides. If you choose life (eternal) with God, then you have to obey a set of rules given to men by God through his servant Moses. It is known to us as the Ten Commandments. But if you walk contrary to those rules, then God is unable to welcome you, and you will be given back to Satan – the adversary of God, who is delighted to gain you back, and carry you off to torture.

The perfect picture of the universe

Only Christianity can give a perfect picture of the real structure of the universe. St. Thomas Aquinas in his famous work *Summa Theologica*, put man's place in relation to the heavenly order, which he called the spheres, in perfect order. This can be proven in today's scientific language, as I tried to do in my book *The Apple of Knowledge*.

In the last century mathematics came up with the concept of dimensions. Since Einstein, we know that our material universe is four dimensional, with space defined by three dimensions (length, breadth, and height) and the fourth dimension of time. If we apply this dimensional concept to St. Thomas Aquinas' pyramid, we would understand much better the universe and our place in it. If we substitute spheres with dimensions, the picture instantly becomes beautifully clear.

On the top of the pyramid, in the highest sphere (dimension) is God in the form of the Trinity. This is the highest possible reality, with the highest number of dimensions. Under God exists the three choirs of angels occupying three spheres (the number of dimensions is decreasing as we are coming down.) Below the lowest sphere of the angels exists mankind in a sphere where there are only four dimensions – four dimensions which determine our space and time. We call this the material universe. The essence of this description was the acknowledgment of higher realities above us, which exist regardless of whether we acknowledge them or not!

Modernism wants to eliminate the higher realms!

Scientific atheism or humanism (scientism) is not as dangerous to the belief in higher realities as is today's religious Modernism. Only a tiny percentage of humanity is interested in science; the vast majority is not disturbed by it. It would deserve a separate study as to why any theologian is denying Hell and Purgatory. Such people say: "God is

pure love! God can't be so cruel, as to send anyone to Hell, or for that matter Purgatory. Consequently, everybody goes to Heaven, regardless of how he conducted his life down here." This is a very dangerous lie! What sinner is not ready to accept this lie? This is pure evil love, as Fr. Smith so eloquently put it, as quoted earlier.

Why is this so dangerous? Because it eliminates the fear of God, and promotes license and obstinacy in sin; and this theory paints a distorted picture of God, reducing him to a paper tiger. Why should people repent of their sins, when no matter what they do, everyone goes to Heaven. The New Age Movement likes this concept very much, and it even adds one more lie to it: that even if you have failed in this life, you will be reincarnated anyway and have another chance to correct your crooked ways. Will you?

In the light of higher reality

From the higher realm of reality our human life seems meaningless. Our whole value system seems false, our striving to be rich is futile, and our pursuit of happiness is just a waste of time. As the Book of Ecclesiastes says: "Vanity of vanities! All things are vanity!" (Eccl. 1:2) Anyone who can see life in that higher light, and is able to adapt his value system to this higher reality, will really understand why we are here on earth. Such persons will strive to put above everything else the real task of knowing, loving and serving God; and by their good work such persons will try to reserve a place for themselves in Heaven, and avoid the possibility of Hell. This attitude is so displeasing to Satan, whose light is illuminating our world today, that he tries to do everything to dissuade us. The most effective weapon against the effort to live a Christian life is ridicule, combined with peer pressure.

But who said it is easy to gain Heaven?

Chapter 3

Heaven, Where the Narrow Road Leads

Dogma: "The souls of the just who in the moment of death are free from all guilt of sin and punishment for sin, enter into Heaven."

Do you understand the above sentence? Most people who call themselves Christian do not. Even if some do understand it, to enter into Heaven is not their first and foremost priority. They know that eventually death reaches them, too, but they are not even sure about that, after all, death happens only to someone else, a friend, a relative, etc. but to me? What happens after death is even further from their minds, and they do not want to think about it.

One cannot call himself Christian if he does not know that the meaning and goal of life is to reach Heaven. This presupposes that we know we are on a journey with a definite destination. Thus, life here has no other meaning than to complete this journey in this valley of tears. The map of this journey can be found in our religion. Jesus Christ warned us that there are two roads with two different destinations. One road is a wide and smooth, broad way paved with fun, and where worldlings are traveling, and the other one is a narrow and rough path on which traveling is hard, difficult and challenging, and which only a few find and choose. The first road leads to perdition, while the rough, narrow way leads to Heaven. Heaven must be the ultimate destination for all Christians.

In our days, even Christians believe that the goal of life is to make this journey as comfortable as possible, and they prefer the teaching of those theologians who reinforce this belief. In our days it is not emphasized that this is a very short journey, and we are flying at a greater speed than the Concorde. Compared to eternity, this journey lasts only a thousandth of a second. But this fraction of a second, because of the imperfection of our sensory systems, seems to us a long time.

A Christian must also know that this journey is also a test. All of us have free will, and this free will is a very sophisticated instrument that can change our destination, and this choice is in the hands of each of us. We are free to choose the fun-filled broad way, or the difficult, winding, narrow road, where we even have to carry our cross. Choosing this narrow road means postponing our happiness to the

end of the journey. This choice would be easier, if we knew something more about what is awaiting us in Heaven. But to find out something about heaven requires work. In the Gospel, Jesus talks about Heaven. During the nearly 2000 year history of Christianity, the Holy Spirit revealed many things about Heaven to the saints, and these can be found in their writings. So for those who search for answers, they can be found, but it requires your decision to search. Only a few want to or are able to do this. Ask yourself what do you know about Heaven.

Heaven is an incomprehensible concept

St. Paul says about heaven. "Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him." (1 Cor. 2, 9-10). It is difficult for the human mind to understand Heaven.

I asked my boys a couple years ago what they knew about Heaven. I was greatly surprised by their answer. "Heaven," they tried to put it into words, "is a cold place where you have to pray all the time on your knees," came the answer from the older one; the younger one nodded affirmatively. In their perception Heaven was a rather boring place, and in contrast to the fires of Hell, they thought that it must be cold.

The greatest thing emphasized by the Church about Heaven is that there the blessed will see God face to face. For many this does not promise much. To see only one person is a boring proposition. They would be right, if God were actually as He was portrayed in the Middle Ages, as an old man with white hair. But God is much more than this. The Creator of the universe is infinitely greater than the created universe.

Is the vision of God appealing to us?

The Image of God

The Heavenly Jerusalem

What kind of happiness could be in Heaven?

Since the happiness in heaven is inconceivable to the human mind, the notions of my sons are valid and possibly shared by many marginal Christians who never bothered to look into the subject. Theologians writing about Heaven in previous ages always emphasized prayer, and could not write any delightful things about Heaven. If you read a treatise on heaven, most of the time it is sober, cool, and reserved and not much inspiring. One easily could conclude that Heaven must resemble a convent with all its rules and practices of mortification.

However, we get a faint clue from those who had near death experiences and who were sent back. Many of them tell us that they immediately fell in love with a Being of Light. Christians, even some children, identified this being with Jesus, who said: "I am the light."

Falling in love on earth means that we elevate the object of our love above all others; we see him/her as more beautiful than others; we feel we are in an elevated state when we are with the object of our love; we want to be with him/her all the time. We would do everything to please him/her. Multiply this feeling a million times, and you will get a faint idea, what it means to fall in love with the living God.

The opiate of the people

Manipulating the priests

How does the neo-pagan world imagine Heaven?

The responsibility of teachers

Why should we be different?

Why is the true reality fading out of our life?

The belief in Heaven and Hell is eroding and fading, partially because one seldom hears about them in the churches, partially because of the incredible scientific and medical progress bordering on the "miraculous" that has been achieved in our days.

We should not wonder why an atheist, or secular humanist makes every effort to prolong life. After all, they believe they have only this life, and there is nothing after that. I don't condemn them. I pity them! They are very pitiable. I would not like to be in their shoes when they eventually cross over to the next life and will find out they were wrong! Many believing Christians are like this, and are reluctant to face death. Why? Because they are uncertain about what will follow. Their faith is weak, or bordering on doubt.

Jesus complained to Marguerite, a Belgian seer, that "even those who love Me are reluctant to join Me in Heaven, and do everything in their power to prolong life." A certain fear is healthy: even the greatest saints feared the day of Judgment. We are all humans and thus fallible.

To merit Heaven "is impossible for man," as Jesus said. We must trust the mercy of God in regard to our salvation. We must trust Jesus, who paid the price for us, and who is an infinitely understanding and merciful Judge.

Is Heaven homogeneous?

Dogma: The degree of perfection of the beatific vision granted to the just is proportioned to each one's merits.

Who goes to Heaven?

The differences in Heaven indicated in the Beatitudes

Postcards from Heaven

Sr. Anna Catherine Emmerick's visions of Heaven

Heavenly hierarchy

The feast of St. Aloysius in heaven

Children's Heaven

The heavenly banquet

The writer's abode

Chapter 4

Hell, Where the Broad Way Leads

Dogma: The souls of those who die in the condition of personal grievous sin enter Hell.

The greatest success of the Devil in the past few centuries has been to deny himself. Today even some priests deny his existence, thus giving him free hand to seduce mankind. By denying himself, Satan successfully denies the existence of the supernatural above us. If there is no supernatural world, then all those who in the past taught us about Heaven, Hell, Jesus and the saints, were either ignorant, or indeed wanted to sell the opiate to the people in order to make obedient robots for the ruling classes. And yet Hell is specifically mentioned in the Bible fifty times! Jesus mentioned Hell more often than Heaven.

Modern man cannot believe such old, ignorant teachers of the past dark ages, such as Jesus and His followers the saints. Those Christians, as Freud stated, were and are hallucinating schizophrenics. We are enlightened now, men of science, and science and technology clearly show our superiority over past ages. The sad fact is that all this is based on ignorance and deliberate false interpretation of scientific observations about the lowest part of the universe. Even those who believe vaguely in a God, a Creator, say it is incompatible with the goodness of God to allow a place of torture like Hell to exist.

Even Sister Anna Catherine Emmerick (Germany, 18th century) had difficulty with the idea of Hell. She wrote: "Sometimes too I

would complain to Almighty God that he had done such or such a thing. I could not understand how He, who is all powerful, could have allowed sin to enter the world; and the endless duration of the torments of Hell seemed to me incompatible with his attribute of mercy. Then I was instructed in visions of the infinite goodness and justice of God, and I was soon convinced that, if things were according to my idea, they would be very miserable." (Life, V. 1, p. 37)

Others like Sister Natalia (Hungary, 20th century) also asked the question of why Hell exists: "Once I cried to Jesus: Why did you create Hell? To answer me, Jesus brought me to the judgment of a very sinful soul, whose sins He forgave. Satan was outraged!

"You are not just! This soul was mine all his life!' He shouted to Jesus. 'This one committed so many sins, while I committed only one, and You still created Hell for me.'

"Jesus then with unbounded love told Satan: 'Lucifer! Did you ever ask Me for forgiveness?' Then Lucifer, seemingly beside himself, shouted: 'That--never! That I will never do!' Then Jesus turned to me, "You see, if he could ask Me for forgiveness only once, Hell would cease to exist." Could we fathom the infinite wisdom of God? Obviously not.

Lucifer does not like any report from Hell

The reason why we have not heard any recent reports from Hell is the same as why Satan is denying himself. This way he can gain more souls. That is why Jacinta (Portugal, 1917) wished that God would show Hell especially to sinners. In these days so much power on earth is in Satan's hands, and his servants are nearly everywhere. Is it any wonder that his wishes are being granted? Once sister Emmerick was visiting Hell, and she reported the following: "I was led once more into the dark regions. Satan there attended me and placed horrible pictures before me. Once I met an insolent devil who said something like the following: 'There was no necessity for your coming down here and seeing everything--now you will go up above, to boast of your trip, and write something about it!' Lucifer does not want humans to believe in Hell. If he exposed Hell, then his kingdom would be divided against itself and would not stand. Jesus said: "Every kingdom divided against itself is brought to desolation. If Satan cast out Satan, he is divided against himself. How then will his kingdom stand?" (Matt. 12:25-26). We are witnesses on earth of how kingdoms are divided and fall; even our society is divided into haves and have-nots, and by color, and turned against each other, in order so that Satan's servants could reap the benefits. There are an incredible

number of true stories collected throughout the 2000 year history of the Church about experiences of Hell and Purgatory, much more interesting than the fables of the occult New Age. Many are buried in the basement of monastery libraries, and have been removed as useless by Modernists, in order that Hell may not be exposed.

You have probably heard jokes about preachers of fire and brimstone, as well as prophets of gloom and doom. I remember one of these jokes vividly. It was on a TV comedy. The scene was an old fashioned church, and the priest from the elevated pulpit "frightened" the people, preaching about hell where the sinners will be tortured by the devil, and there will be immense pain and gnashing of teeth. An old woman stood up and asked the priest what would happen to her, since she no longer had any teeth. The priest turned to her angrily and said: "Teeth will be provided."

In past centuries some Protestant preachers achieved great revivals by preaching on Hell, as the consequence of sin. Why is it, then, that today this subject is so neglected and considered so controversial that no self-respecting priest would dare bring it up? Are we better today than the people of previous ages? Far from it.

Fr. Paul Trinchard in his book "Apostasy Within" related the story of how he was chastised and eventually forced to retire because in a funeral ceremony he dared to mention these basic truths of our faith: that there is a Hell and Purgatory, beside Heaven, and not everybody goes to Heaven. Recently a story of a youth rally was circulated which is typical of the current attitude about sin and its consequences--Hell.

The Vision of Hell at Fatima

Mary showed Hell to the visionaries of Fatima. Sister Lucia in her autobiography: "Fatima in Lucia's Own Words," (p. 108), recounts the event as follows:

"Well, the secret is made up of three distinct parts, two of which I am now going to reveal. The first part is the vision of Hell.

"(July 13, 1917). Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrify-

ing and repellent likeness to frightful and unknown animals, all black and transparent. This vision lasted but an instant.

"How can we ever be grateful enough to our kind heavenly Mother, who had already prepared us by promising, in the first apparition, to take us to Heaven. Otherwise, I think we would have died of fear and terror. We then looked up at Our Lady, who said to us kindly and so sadly: 'You have seen Hell, where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved, and there will be peace.'

"The war is going to end; but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God, that He is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart and the communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated.... In the end, my Immaculate Heart will triumph, the Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world."

Lasting Impression on Jacinta

"Your Excellency, as I already told you in the notes I sent to you after reading the book about Jacinta, some of the things revealed in the secret made a very strong impression on her. This was indeed the case. The vision of hell filled her with horror to such a degree, that every penance and mortification was as nothing in her eyes, if it could only prevent souls from going there. Well, I am now going to answer the second question, one which has come to me from various quarters. How is it that Jacinta, small as she was, let herself be possessed by such a spirit of mortification and penance, and understood it so well? I think the reason is this: firstly, God willed to bestow on her a special grace, through the Immaculate Heart of Mary; and secondly, it was because she had looked upon Hell, and had seen the ruin of souls who fall therein....

"Some people, even the most devout, refuse to speak to children about Hell, in case it would frighten them. Yet God did not hesitate to

show Hell to three children, one of whom was only six years old, knowing well that they would be horrified to the point of withering away with fear. Jacinta often sat thoughtfully on the ground or on a rock, and exclaimed: 'Oh, Hell! Hell! How sorry I am for the souls who go to Hell! And the people down there, burning alive, like wood in the fire!' Then, shuddering, she knelt down with her hands joined, and recited the prayer that Our Lady had taught us: 'O my Jesus! Forgive us, save us from the fires of Hell. Lead all souls to Heaven, especially those who are most in need.'

"Now, Your excellency will understand how my own impression was that the final words of this prayer refer to souls in greatest danger of damnation, or those who are nearest to it. Jacinta remained on her knees like this for long periods of time, saying the same prayer over and over again. From time to time, like someone awaking from sleep, she called out to her brother or myself: 'Francisco! Francisco! Are you praying with me? We must pray very much, to save souls from Hell! So many go there! So many!' At other times, she asked: 'Why doesn't Our Lady show Hell to sinners? If they saw it, they would not sin, so as to avoid going there! You must tell Our Lady to show Hell to all the people (referring to those who were in the Cova de Iria at the time of the apparition). You will see how they will be converted.' Afterwards, unsatisfied, she asked me: 'Why didn't you tell Our Lady to show Hell to those people?' 'I forgot,?' I answered. 'I didn't remember either,' she said, looking very sad..."

"Suddenly, she would seize hold of me and say: 'I'm going to Heaven, but you are staying here. If Our Lady lets you, tell everybody what Hell is like, so that they will not commit any more sins, and not go to Hell.'"

Hell is real. Can this apparition convince a Modernist that he is wrong? Far from it. He would rather dismiss the whole Fatima message, than to admit that perhaps there is a Hell.

The scene of Hell is one of the three secret parts. The third part of the secret, the so called "secret letter," is still a secret. Incredible politics played around it, preventing several Popes from obeying the request of Our Lady to consecrate Russia properly, to save souls falling into Hell. The essence is that almost nothing has been done to prevent the multitude of souls from ending up in Hell, the place of everlasting torture.

Jacinta's Wish Was Granted

Jacinta said: "Why doesn't Our Lady show Hell to sinners? If they saw it, they would not sin, so as to avoid going there! You will see

how they will be converted."

Only a few can connect different revelations. During the 1920s, Sister Josefa Menendez, in her convent in Poitiers, France, received revelations. They came shortly after the death of Jacinta and Francisco in the early 1920s. Were their prayers instrumental in softening God's Heart, to permit these revelations and her visits to Hell? I believe so. It might be the direct answer to their prayer.

Sister Josefa was transported to Hell various times, and she described her experiences in a wonderful but seldom read book: *The Way of Divine Love*. Anyone who wants to learn about Hell, (this forgotten reality) can read about it, but how many care?

Sister Josefa's Journeys to the Abyss

The description of Sister Josefa's visits to Hell is given at the end of the book, [**The Dogma of Hell**](#), by Rev. Schouppe. -- available free at: [Four Last Things Page](#)

Chapter 5 Purgatory, God's Greatest Mercy

Dogma: The souls of the just which, in the moment of death, are burdened with venial sins or temporal punishment due to sin, enter Purgatory.

This is further explained by the Church: "There is, in the next world, a temporary place for the atonement of such venial sins, and temporal punishment of sins, as man is found guilty of on his departure from this world. The faithful can, by prayer and good works, especially by the Holy Sacrifice of the Mass, assist the souls suffering in Purgatory."

In this age of Ecumenism, when every effort is made to reconcile the differences between the mainline Christian denominations, the dogma on Purgatory is one of the greatest theological obstacles that stands in the way of any attempt at reconciliation. The Catholic Church, founded by Jesus and his apostles, faithful to tradition, the teaching of the Holy Spirit, teaches the above dogma as a basic truth of our faith. – whereas the man-made churches, catering to the whims of human nature, which inherently abhors suffering, reject it com-

pletely. Not only reject it, but in their folly, they discard every passage from their Bible that may give a clue of the real existence of Purgatory and good works.

Today's protestantized Catholics, embracing Modernism, also reject Purgatory by not mentioning it anymore, replacing it with the idea of universal salvation. Reading the horrifying stories from Purgatory indeed presents a frightening prospect for most people; thus its denial by heretics, and the Modernist is somewhat justified. Human nature is such that it abhors pain and suffering, especially in our modern age when health and youth are celebrated; old age is pushed aside, while at the same time scientists frenetically try to prolong life. Is there anything more antagonistic than these two thoughts: the prolongation of life and euthanasia? While scientists make every effort to prolong life, the notion of euthanasia (the killing of old people) is appearing even on ballots in some states. The people of Oregon first approved the killing of the terminally ill in 1994. This is just the first step. "Dr. Death," Dr. Kevorkian, is applauded by many, and time after time he is acquitted for killing terminally ill patients. This is a crazy age we live in, and it's no wonder that even the Church refrains from mentioning pain. On the other hand, pain and suffering are a part of our life, and no one can escape it. Suffering has tremendous merit, if someone is able to endure it patiently.

Purgatory is so well documented throughout the 2000 year history of the Church, that one can hardly add anything to it. Thank God for Tan Books and Publishers; which makes literature on Purgatory readily available, even in this crazed century, for a very reasonable price. When big Catholic publishers, mainly there for the profit, quit one by one after Vatican II, or publish the "new Modernist writers" spreading heresy, Mr. Thomas A. Nelson dedicated his life to preserve the treasures of the past. Without this sacrifice, these gems would not be available to the public today. Indeed, in the age of "the itching ears," publishing the truth is not business-- it is an apostleship.

In this chapter I must limit myself to quoting a few passages from these treasures available, to whet the reader's appetite to read more. These stories are really real; but even these documented cases are just the tip of the iceberg. Many of them are in connection with saints, who lived in monasteries and convents. The reason why most of these stories are preserved is that during the previous ages, did the means to document and preserve such experiences exist. I am sure many similar apparitions happened to pious people throughout the ages, stories which were never documented. Can such stories happen

today? Yes! But even then they would be dismissed and not publicized, just as the many warnings from the Mother of God are dismissed-- asserting that "nothing supernatural has happened."

You have to pay sooner or later

If some of these stories are so horrifying, why then discuss them? In life we know that nothing is free. There is no such thing as a free lunch; even if you don't have to pay immediately for your sins, you will pay for them later, or indirectly –similarly as you pay for the "free TV" at the supermarkets. So it is with our sins. You don't pay instantly in most cases, but sooner or later restitution must be made. Yes, Jesus, suffering on the cross, purchased eternal life for us, if we accept it as a free gift, and are willing to repent of our sins and ask pardon for them. But sin, the violation of the laws of God, can't be dismissed lightly. The justice of God, I think, works like the laws of nature. If you violate them, they take their toll on you. For example, you cannot violate the laws of gravity without punishment. If you jump out from a window a couple of stories high, you will certainly be crushed on the pavement – that's the law of gravity placed there by God. Or if you touch an electric wire, it most certainly will shock you. If you violate the law of God's justice, you also have to pay for it. One's action, a sin, can cause a chain reaction in the life of others, like the pile up of cars on the highways. Simply stated, for every sin one must satisfy the laws of God's justice, either here on earth, or in the life to come.

Purgatory is God's ultimate mercy

God, who is ultimate in every sense, is the ultimate cleanliness, too. This is why St. John in the Apocalypse declares about Heaven: "There shall not enter into it anything defiled." (Apoc. 21:27). Obviously, if you are invited to a formal banquet, you cannot go to it in soiled rags. First you have to wash yourself clean, and dress up according to the requirements; then you can be admitted. So it is with Heaven. Who can say, "I am clean enough to enter into Heaven?" Not even the greatest saints would dare to declare that. We are all sinners, and who among us can achieve what Jesus said: "Be as perfect as your Father in heaven in perfect."

Protestants replaced Purgatory with a simple idea of Justification

Luther declared that faith alone is needed for salvation. In our days, when televangelists can enter into everyone's home, this misleading understanding is loudly proclaimed from the house tops. Some Protestants are even hostile to the thought that good work could merit

anything, much less help any soul after death. If we follow their logic, they say that Jesus bore all our sins on the Cross. "You should cast your sins upon Him" --they say, and if you believe in him, you go straight to Paradise, while if you don't believe then you go to Hell. By this they deny the greatest mercy of God. If their idea were true, as it is not, then there is not much left indeed to do; just, "Sin boldly and trust justification," as Luther proclaimed. Good works amount to nothing, and praying for the dead, who are either in Heaven or Hell, is futility. Those who are in heaven need not prayers, and those who are in Hell can't be helped.

Calvin added insult to injury, by declaring that there is no "free will." Each person's destiny is sealed at his birth, either in Heaven or Hell, and this is called predestination. But God is infinitely just, and no such simple black and white exists in his mind; there are many shades.

Justification and merit

Jesus clarified for us how justification and merit works by educating Sr. Natalia in the 1930s. Sr. Natalia asked Jesus "On what does our salvation depend?"

He answered, Salvation does not depend on this day or yesterday, nor does it depend on a day 40 years ago, but it depends on the last moment! Therefore you should constantly repent of your sins.

You received salvation because I saved you! It is not because of your merits! Only the degree of the glory you will receive in eternity depends on your merits. Therefore there are two things you constantly have to practice:

1. repenting of your sins
2. saying often: My Jesus, I commend my soul into your hands.

One should not be afraid of the judgment! Jesus, like a meek lamb, surrounds souls with unspeakable love. He did not send anyone to Purgatory. The soul itself goes there, longing to clean itself in order to be able to meet again with Love itself, with whom it had fallen in love eternally.

This is why Jesus asks us to live in constant penance for our sins! We should meditate on how much he suffered for our sins, in order that we might reach salvation. We should ask his forgiveness often, and love him for his unfathomable love!

Jesus longs for our love very much; for the love of each of us individually. Every soul is a separate unique world, He told me. One cannot replace the other! Jesus loves each individual soul individually. His love for a particular soul is reserved for that soul, and it

does not resemble the love he has for other souls.” (end of quote)

Protestants in their simplicity, although they claim they stand on the Bible, discard whole books, like the book of Maccabees that promotes praying for the dead; apostolic letters like the Letter of St. James that praises good works; they reject 1500 years teaching of the Holy Spirit, that we call “Tradition of the Church.” The Tradition of the Church is based on what Jesus said to his apostles: “I have yet many things to say to you; but you cannot bear them now. But he, the Spirit of truth, will come, and he will teach you all truth...” (John 16:12-13)

Purgatory is not eternal

Why did Jesus not speak about Purgatory, or just vaguely refer to it? The above quote from St. John is part of the answer: the other, I believe, is that his aim was to speak about the great eternal realities, Heaven and Hell. Purgatory is not eternal. Purgatory is temporary, and thus under time. Purgatory will cease to exist at the end of the world. Jesus always taught us to repent of our sins, but he probably didn't want to confuse the two great realities with a temporary place like Purgatory. Purgatory was not as essential, and Jesus left his work to be done by the Holy Spirit. He taught us that even the greatest sinner can receive mercy by repenting, so actually he spoke about God's infinite mercy. Purgatory is one of the aspects of this infinite mercy. Jesus spoke mostly in parables. The most often cited parable about Purgatory is: “Be at agreement with thy adversary betimes, while thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou art cast into prison. Amen I say to thee, thou shalt not go out from thence, till you repay the last farthing.” (Matt. 5: 25-26).

Would Protestants still go to Purgatory

For Protestants only two options are left: go to Heaven or Hell. One can have the notion that since they do not believe in Purgatory, they avoid it. This is false! Protestants, even if they avoid Hell, still have to atone for their many unconfessed sins and failures. I found only one passage in Sr. Emmerich's book relating to how Protestants fare in Purgatory. “The sects are separated here as on earth, and they suffer much more, since they have no members praying for them and no Holy Sacrifice (Mass offered for them).” (Vol II, p. 259) I am sure there are many more stories relating to them, but this is sufficient.

This passage reinforces the infinite mercy of God. God does not condemn anyone who believes in him. Those Protestants who were born into that particular denomination, but observed the laws of God

and believed in Jesus Christ, still can go to Heaven. They carry more weight to Purgatory, which has to be atoned for, since they discarded the Sacrament of confession, than a practicing Catholic. They have to pay the full price, because no one on earth is helping them!

Fr. Nageleisen, in his book, *Charity for Suffering Souls*, analyzes the question of the existence of Purgatory thoroughly; and he mentions that from the beginning heretics always attacked the dogma of Purgatory together with Mary the Mother of God, and denied the mercy of God. Mary herself is the personification of the mercy of God, as Jesus told Sr. Natalia.

Protestants, in their ignorance, discarded other very important sacraments of the Church. They rejected the real Presence in the Eucharist. Lately, some sects declared even baptism to be just a symbol, not really necessary for salvation. Jesus said to Nicodemus: Amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. (John 3:5) By this they again reject the Holy Spirit and at the same time Jesus' command: And He said to them: Go ye into the whole world and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believeth not shall be condemned. (Mk. 16:15-16)

Our Lady confirms Purgatory at Fatima

In this century the greatest warning mankind received was conveyed to us by the Mother of God at Fatima. In her first apparition to the three children on May 13, 1917, Lucia said: "I remembered then to ask about two girls who had died recently. They were friends of mine, and they used to come to my home to learn weaving with my eldest sister. Lucia asked Our Lady: Is Maria das Neves already in Heaven? "Yes, she is." It seems to me that she was about 16 years old. And Amelia? "She will be in Purgatory until the end of the world," came the surprising answer. Lucia remembered that, "It seems to me that she must have been between 18 and 20 years old.

What kind of sins could an 18 or 20 year old village girl around the turn of the century commit, that would deserve such a sentence?

Who says no one came back from death?

Modern men of the world often say there is no one who came back from the dead-- so why should I believe. They say this, despite the modern stories of resuscitation and other near-death experiences; but in the past there were documented stories of men and women who came back from the other side to testify that indeed there is an afterlife.

Fr. Schoupe, in his book *PURGATORY, Illustrated by the Lives*

and Legends of the Saints, cites this example: Cardinal Bellarmine quotes from the Venerable Bede.

England has been witness in our own days, writes Bede, to a singular prodigy, which may be compared to the miracles of the first ages of the Church. To excite the living to fear the death of the soul, God permitted that a man, after having slept the sleep of death, should return to life and reveal what he had seen in the other world. The frightful, unheard-of details which he relates, and his life of extraordinary penance, which corresponded with his words, produced a lively impression throughout the country. I will now resume the principal circumstances of this history.

There was in Northumberland a man named Drithelm, who, with his family, led a most Christian life. He fell sick, and his malady increasing day by day, he was soon reduced to extremity, and died, to the great desolation and grief of his wife and children. The latter passed the night in tears by the remains, but the following day, before his interment, they saw him suddenly return to life, arise and place himself in a sitting posture. At this sight they were seized with such fear that they all took to flight, with the exception of the wife, who, trembling, remained alone with her risen husband. He reassured her immediately:

“Fear not,” he said; “it is God who restores to me my life. He wishes to show in my person a man raised from the dead. I have yet long to live upon earth, but my new life will be very different from the one I led heretofore.” Then he arose full of health, went straight to the chapel or church of the place, and there remained long in prayer. He returned home only to take leave of those who had been dear to him upon earth, to whom he declared that he would live only to prepare himself for death, and advised them to do likewise. Then having divided his property into three parts, he gave one to his children, another to his wife, and reserved the third part to give in alms. When he had distributed all to the poor, and had reduced himself to extreme indigence, he went and knocked at the door of a monastery, and begged the Abbot to receive him as a penitent religious, who would be a servant to all the others. The Abbot gave him a retired cell, which he occupied for the rest of his life. Three exercises divided his time: prayer, the hardest labor, and extraordinary penances. The most rigorous fasts he accounted as nothing. In winter he was seen to plunge himself into frozen water, and remain there for hours and hours in prayer, while he recited the whole Psalter of David. The mortified life of Drithelm, his downcast eyes, even his features, indicated a soul struck with fear of the judgments of God. He kept a

perpetual silence, but on being pressed to relate, for the edification of others, what God had manifested to him after his death, he thus described his vision:

“On leaving my body, I was received by a benevolent person, who took me under his guidance. His face was brilliant, and he appeared surrounded with light. He arrived at a large deep valley of immense extent, all fire on one side, all ice and snow on the other; on the one hand braziers and caldrons of flame, on the other the most intense cold and the blast of a glacial wind... This mysterious valley was filled with innumerable souls, which, tossed as by a furious tempest, threw themselves from one side to the other. When they could no longer endure the violence of the fire, they sought relief amidst the ice and snow; but finding only a new torture, they cast themselves again into the midst of the flames. I contemplated in a stupor these continual vicissitudes of horrible torments, and as far as my sight could extend, I saw nothing but a multitude of souls which suffered without ever having repose. Their very aspect inspired me with fear. I thought at first that I saw Hell; but my guide, who walked before me, turned to me and said, No; this is not, as you think, the Hell of the reprobate. Do you know, he continued, what place this is? No, I answered. Know, he resumed, that this valley, where you see so much fire and so much ice, is the place where the souls of those are punished who, during life, have neglected to confess their sins, and who have deferred their conversion to the end. Thanks to a special mercy of God, they have had the happiness of sincerely repenting before death, of confessing and detesting their sins. This is why they are not damned and on the great day of judgment will enter into the Kingdom of Heaven. Several of them will obtain their deliverance before that time, by the merits of prayers, alms, and fasts, offered in their favor by the living, and especially in virtue of the Holy Sacrifice of the Mass, offered for their relief.

Such was the recital of Drithelm. When asked why he so rudely treated his body, why he plunged himself into frozen water, he replied that he had seen other torments, and cold of another kind... This event produced a deep sensation in England; a great number of sinners, touched by the words of Drithelm, and struck by the austerity of his life, became sincerely converted...”

One wonders why God does not allow such miracles in our time. The answer is not an easy one. First, we have to understand the time when these miracles happened. It was during the “Dark Middle Ages” when Satan was in the pit and society in Europe lived a life ruled by Christian principles. Today, the time is Satan’s, and he is the one who

presents false miracles, like reincarnation, and self-resuscitations, such as the famous Arthur Ford. We can cite many more examples, aimed to seduce our generation through the New Age Movement. (Please see [*The Victory of Our Lady: The Age of One Fold and One Shepherd Is Coming*](#), by Stephen A. Foglein)

The nature of Purgatory

There are only two eternal realities: Heaven and Hell. Purgatory compared to Heaven and Hell is just an intermediate place and not eternal. It must be under time in the fourth dimension somewhere, because it has a beginning and an end. In it the fifth dimensional soul is suffering. One may say it is the prolongation of earthly life, but the difference is enormous. While on earth in every moment one can commit mortal sins and thus merit Hell; in Purgatory the soul's fate is sealed. It is sure that it has escaped Hell and is no longer capable of sinning. When it will go to eternal happiness is just a question of time. The infinite mercy of God created Purgatory to give a chance for those, who at least at their death bed, beg pardon for their sins, but are unable to atone for them in this world before they die.

According to countless numbers of saints, Purgatory has three distinct regions. They are situated one beneath the other and occupied by souls of different orders.

St. Frances (d. 1440), foundress of the Oblates, who was permitted by God to see Hell and Purgatory, said that after having endured with unspeakable horror the vision of Hell, she came out of that abyss and was conducted by her celestial guide into the regions of Purgatory. There reigned neither horror nor disorder, nor despair nor eternal darkness; there divine hope diffused its light, and she was told that this place of purification was also called sojourn of hope. She saw there souls which suffered cruelly, but angels visited and assisted them in their sufferings.

“Purgatory is divided into three distinct parts, which are as the three large provinces of that kingdom of suffering. They are situated the one beneath the other, and occupied by souls of different orders. These souls are buried more deeply in proportion as they are more defiled and farther removed from the time of their deliverance.

The lowest region is filled with a fierce fire, but which is not dark like that of hell; it is a vast burning sea, throwing forth immense flames. Innumerable souls are plunged into its depths: they are those who have rendered themselves guilty of mortal sin, which they have duly confessed, but not sufficiently expiated during life. The servant of God then learned that, for all forgiven mortal sin, there remains to

be undergone a suffering of seven years. This term cannot evidently be taken to mean a definite measure, since mortal sins differ in enormity, but as an average penalty. Although the souls are enveloped in the same flames, their sufferings are not the same; they differ according to the number and nature of their former sins. In this lower Purgatory the saint beheld laics and persons consecrated to God. The laics were those who, after a life of sin, had the happiness of being sincerely converted; the persons consecrated to God were those who had not lived according to the sanctity of their state. At that same moment she saw descend the soul of a priest whom she knew; but whose name she does not reveal. She remarked that he had his face covered with a veil which concealed a stain. Although he had led an edifying life, this priest had not always observed strict temperance, and had sought too eagerly the satisfactions of the table.

The saint was then conducted into the intermediate Purgatory, destined for souls which had deserved less rigorous chastisement. It had three distinct compartments; one resembled an immense dungeon of ice, the cold of which was indescribably intense; the second, on the contrary, was like a huge caldron of boiling oil and pitch; the third had the appearance of a pond of liquid metal resembling molten gold or silver.

The upper Purgatory, which the saint does not describe, is the temporary abode of souls which suffer little, except the pain of loss, and approach the happy moment of their deliverance. Such, in substance, is the vision of St. Frances relative to Purgatory.

Sr. Natalia of Hungary visited the upper abode of Purgatory, as she described it in the book *[Victorious Queen of the World:](#)*

Prayer for the dead

One night Jesus asked me to care for the souls in Purgatory. It was 4:30 am. And I wanted to finish writing my diary when Jesus called on me: My child! Although I respect your tiredness, I want to ask you not to go to sleep until you have written down the state of the suffering souls in Purgatory. I want My priest brothers to join the life sacrifice and prayer crusade for the suffering souls. Now I want to help those who during their life often asked me and my Mother, often in prayer, to have pity on them when they die, and go to the place of suffering.

He brought me to a huge place, the end of which I could not see, and although it was dark, the souls there seemed calm. Countless souls were there. They wore black robes and huddled, packed close to each other. They all were alike, motionless, speechless and very sad.

My heart almost broke on seeing them. I learned that these souls had not received any help from anybody on earth (prayer, sacrifice). They knew the hour of help had not yet arrived for them. But they hoped that help would not be delayed very long.

After that Jesus led me to another similar place. The souls similarly shivered side by side in their black robes, but when I entered with Jesus, all started to move. I had a rosary in my hand to pray for them. When they saw the beads, all started to cry: pray for me, pray for me dear sister, for me! They tried to out-shout each other as they solicited my prayers, like bees coming toward you in a cloud formation. Although all cried at one time, yet you could hear the voice of each one separately. I recognized many, those with whom I was in contact while they were alive. I saw some sisters from orders other than mine. I was shocked when a Mother Superior turned to me, and asked me meekly to pray for her. After that a sister of my acquaintance came toward me with her hands joined; she grabbed the rosary and begged me: for me, for me! I do not know how, whether in soul or in body, but perspiration ran all over her.

Then Jesus went to a third place and I went after him. Countless sisters stood there motionless, as in the first room, and perspiration just ran from all of them. They turned toward me. They asked me to say the rosary for them. In this room there was light. I started to think, why do they ask only for the rosary? Then Jesus showed me a rosary, the beads of which were flowers. In each flower I saw a drop of Jesus' blood shining. When we pray the rosary, the blood of Jesus will fall on the person for whom we offer it. The inhabitants of Purgatory implored the saving blood of Jesus.

The soul itself pronounces the judgment

As we saw in Chapter 1 as both Sr. Natalia and Sr. Anna Catherine Emmerich described their experiences about the individual judgment.

The soul that knew it was unworthy to see God

We read in the *Revelations of St. Gertrude* that a young religious of her convent, for whom she had a special love on account of her great virtues, died in the most beautiful sentiments of piety. Whilst she was fervently recommending this dear soul to God, she was rapt in ecstasy and had a vision. The deceased sister was shown to her standing before the throne of God, surrounded by a brilliant halo and in rich garments. Nevertheless, she appeared sad and troubled; her eyes were cast down, as though she were ashamed to appear before the face of God; it seemed as though she would hide herself and retire. Gertrude, much surprised, asked of the Divine Spouse of

Virgins the cause of this sadness and embarrassment on the part of so holy a soul. Most sweet Jesus, she cried, why does not your infinite goodness invite your spouse to approach you, and to enter into the joy of her Lord? Why do you leave her aside, sad and timid? Then our Lord, with a loving smile, made a sign to that holy soul to draw near; but she, more and more troubled, after some hesitation, all trembling, withdrew. At this sight the saint addressed herself directly to the soul. What! My daughter, she said to her, do you retire when our Lord calls you? You, that have desired Jesus during your whole life, withdraw now that he opens his arms to receive you!

Ah! my dear Mother, replied the soul, I am not worthy to appear before the Immaculate Lamb. I have still some stains which I contracted upon earth. To approach the Sun of Justice, one must be as pure as a ray of light. I have not yet that degree of purity which he requires of his saints. Know, that if the door of heaven were to be opened to me, I should not dare to cross the threshold, before being entirely purified from all stain. It seems to me that the choir of virgins who follow the Lamb would repulse me with horror.

And yet, continued the Abbess, I see you surrounded with light and glory. What you see, replied the soul, is but the border of the garment of glory. To wear this celestial robe, we must not retain even the shadow of sin.

This vision shows a soul very near the glory of Heaven; but her enlightenment concerning the infinite sanctity of God was of a different order from that which has been given to us.

The Uppermost part of Purgatory can be on earth.

Sr. Anna Catherine Emmerick had many visions of the upper Purgatory. According to her, those who had the lightest sentence may expiate their sins on earth. Some of the ghost stories perhaps originate from these suffering souls who are sentenced to expiate their sins here on earth. While in Catholic countries, they are properly identified as suffering souls as they are asking for help; in Protestant countries like England, more famous for its ghost stores and haunted houses, the poor souls are also asking for help. But since their offspring do not believe in Purgatory, they cannot expect anything from them. Of course demons can disturb this picture and can manifest themselves as ghosts, but with malice.

The souls in Purgatory

What Sr. Anna Catherine Emmerick saw: The week after Easter she again said to the Dean: I have had a short but consoling ecstasy. I saw how many sinners have returned to God this Easter, and how many

souls have been released from Purgatory. I saw, too, the place of purification, and I noticed on the countenances of the prisoners an air of inexpressible joy, which I took as a sign of their approaching deliverance. How glad I was to see them freed from their torments. I know the souls of two priests who have gone to Heaven. They had suffered for years; one for his neglect of little duties, the other for his inclination to jesting.

November 4th, 1820. The poor souls are informed by angels of what goes on in heaven and on earth relative to the affairs of salvation, and are visited also by souls from Abraham's bosom. They cannot act themselves. In Purgatory there are no natural productions, no trees, no fruits –all is colorless, brighter or darker according to the different degrees of purification. The abodes are disposed in order. In Abraham's bosom it is like the country, like nature. A soul in Abraham's bosom already possesses the faint colors of its future glory, which become resplendent on its entrance into beatitude. (Vol. I, p. 230)

From that passage we can ascertain that when Jesus talked about Abraham's bosom in the parable of Lazarus, he talked about Purgatory, since heaven was closed before the risen Christ opened its doors.

Sr. Emmerick: November 6, 1820. I was thinking this evening that, after all, the poor souls are sure of what they hope for, but sinners are in danger of eternal damnation; and so I would pray for them rather than for the souls. Then St. Ignatius stood before me having on one side a proud, independent, healthy man whom I knew, and on the other a man sunk to the neck in mire. This last uttered piteous cries, he was wholly unable to help himself. He reached to me one finger. It was a deceased ecclesiastic, but a stranger to me. St. Ignatius said to me: For which will you intercede –for this proud, wicked fellow who can do penance if he pleases, or for this poor helpless soul?

I trembled and wept bitterly. I was then taken by a painful road to Purgatory, where I prayed for the souls, and afterward into an immense house of correction in my own country. There I saw numbers whom misery and seduction had drawn into crime. I was able to soften their hearts; but the wretches who had ruined them were hardened in their guilt. I went to other similar institutions, also to subterranean dungeons wherein were confined long-bearded men. Their souls were in a good state, and they seemed to be doing penance. I consoled them. These places were shown to me as terrestrial purgatories.

Afterward I visited some Bishops – one a very worldly man, was giving a banquet to which even females were invited. I calculated the cost of the feast as well as the number of poor people it would have

fed, and held it up before the Bishop. He grew indignant, but I told him that it was all being recorded by an angel holding a book and a rod above him. He replied that it was nothing, that others did still worse. --I saw that this was indeed true, but the chastising angel is everywhere. (Vol I, p. 231)

The noble women

July 13, 1821. I had afterward a horrible vision. I saw a huge, frightful hog making its way out of a deep marsh. The sight of it made me tremble with horror. It was the soul of a noble Parisian lady who came to tell me not to pray for her, as it could do her no good. She was condemned to wallow in the mire till the end of the world. She implored me to pray for the conversion of her daughter, that she might not be the occasion of as many sins as she herself had been... I saw the daughter leading a worldly life. She was connected with the worst and most dangerous political parties in the country. (Think about today's popular girls, pin up girls, actresses, etc.)

The pains of Purgatory

Rev. John A. Negeleisen, in *Charity for Suffering Souls*, writes: The nature of punishment in Purgatory is fit to the sins one committed in this life. Generally theologians agree that the punishment consists of the pain of loss, and the pain of sense.

As to the pain of senses, St. Hedwig saw in a vision how the proud were plunged in mire and filth; the disobedient were burdened and bowed down as if by a heavy load; the intoxicated appeared as bereft of consciousness; the gluttons were tormented by continual hunger and thirst, the impure by fire. --The Venerable Sister Frances saw a notary handling his writing instruments; a locksmith with a red hot hammer; a drunkard with a fiery cup; a vain woman clothed in burning rags and having a loathsome face; an immodest person inexpressibly ugly, and surrounded by fire. Blessed Margaret Mary Alacoque saw a deceased Sister lying on a fiery couch in punishment for her slothfulness, her heart plucked to pieces for her murmuring, her tongue eaten up for her uncharitable remarks. --Of the Venerable Sister Mary Ann Lindmayer we read similar visions. A negligent priest appeared to her in the shape of a miserable candlestick with the stump of a candle. Those excessively fond of certain animals were sentenced to bear them about their necks. Such and similar are the punishments to which the souls are condemned in their abode of misery, in their prison of darkness.

The responsibility of persons in authority

Consoler of souls, the Blessed Virgin Mary

Relief of the souls in Purgatory

Helping the suffering souls

Sr. Josefa Menendez on Purgatory

The Duration of Purgatory

The Location of Purgatory

Two Priests

The gratitude of the suffering souls

How to help the souls in Purgatory

Ways to avoid Purgatory

LIFE OFFERING

to the Sacred Heart through the Immaculate Heart of Mary. A call to be a modern apostle. This incredible grace can be gained, by offering your life and all its little or big pains and sufferings, united with the infinite merits of Jesus and Mary. You not only can pay for your own sins but for others, too, like your relatives suffering in purgatory and living relatives, and even strangers. Terminally ill persons can save countless numbers of sinners from Hell, if they offer their sufferings for them. Suffering is a blessing, for those who can use it wisely.

This is a very effective way to avoid purgatory.

Chapter 6

Are Heaven and Earth Connected?

A sketch in the theology of the cosmos

See the printed book, available from Two Hearts Books, Orangevale, CA

About the author

Appendix: Prayers for the poor souls in Purgatory

Two Hearts Books & Publishers

Books

The Victory of Our Lady, the Age of One Fold and One Shepherd Is Coming. Answers all your questions, why the world and the Church are in turmoil. Why was the Sacred Liturgy discarded. What was the “spirit of Vatican II”? What the “reform” has to do with the vision of Pope Leo XIII. Can

the cleansing come despite the New World Order? After the cleansing, the survivors will experience the most wonderful era in history! 2nd revised edition, by Stephen A. Foglein, MS. 232 pages. 12000 copies sold. \$10.50 + s&h
[Chapter 9: New Church in a Renewed World](#)

The Victorious Queen of the World

The spiritual diary of Sr. Natalia of Hungary. Jesus conveyed messages through her to the priesthood and the world. Includes messages about the wonderful age to come, after the cleansing, and the Double Great Novena, as requested by Jesus at Fatima. 160 pages. 2nd revised edition. 15 000 sold . . . \$7.50 + s&h

The Apple of Knowledge. An inquiry about God and Science by Stephen A. Foglein, MS. A critical overview of our scientific knowledge. Very readable. Especially important for youth. 165 p. Priced low at \$5.00 + s&h

What Do We Know About Our Future: Heaven, Hell, Purgatory, by Stephen A. Foglein, MS. A fresh new space age look at these ancient mysteries. It's a must for those who value eternal life! When was the last time you heard about them? What about your children? More exciting than science fiction! 160 pages. \$7.50 + s&h

Life Offering to the Sacred Heart of Jesus through the Immaculate Heart of Mary. A call to become a quiet modern apostle. 40 pages. \$2.00 + s&h

Pamphlets (6 pages)

___The Secret Letter of Fatima

___The Secret of La Salette

___Urgent Warning from Heaven

___The Three Days of Total Darkness, Padre Pio

__Washington's Vision

The End of This Satanic Age

__Life Offering (Excerpt)

__Double Great Novena

__Flame of Love (Excerpt)

Single copy is 75 cents. All 9 are.....\$5.00

Gift

__The Miraculous Medal.....\$1.00

Subtotal.....

Donation to the apostolate.....

CA sales tax..... \$.....

Shipping

Media mail. \$3.50 + 50 cents.....

Domestic Priority Mail: \$7.50 up to 3 books

Enclosed is my payment: Total.....

(foreign customers, please pay in US \$)

CA resident please pay sales tax

Name_____

Street_____

City_____

State, zip code

Mail to:

Two Hearts Books & Publishers, P.O. Box 260
Orangevale, CA 95662