

What is apologetics?

1-: systematic argumentative discourse in defense (as of a doctrine)

2-: a branch of theology devoted to the defense of the divine origin and authority of Christianity

Apologetics is not to be confused with the word "apologetic," which means "feeling or showing regret".

C.S. Lewis said, "The heart cannot rejoice in what the mind rejects as false."

1 Peter 3:15-16, which reads:

"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander."

"My heart cannot rejoice in what my mind rejects!"

Apologetics removes the intellectual barriers that allow one to develop spiritually. It creates a foundation of facts and reason that facilitate acceptance of higher truths.

CHRISTIANITY APPEALS TO HISTORY, AND THE FACTS OF HISTORY

"The facts backing the Christian claim are not a special kind of 'religious' fact. They are the cognitive, informational facts upon which all historical, legal, and ordinary decisions are based." - CHARLES PINNOCK

Format of Apologetic/ Christian FAQs

Question/Issue: (What issue is of interest and how question is posed)

Basis for Belief /Doctrine in Basic Christianity and Catholicism:

1. Biblical

2. **Tradition:** Early Church Fathers, Councils, Papal documents, Catechism and related., Magisterium, Saints, Mystics

3. **Extra- biblical:** non canonical ancient documents, Historians such as Josephus, other such as Suetonius, Tacitus, etc, Archeology

4. **Other :** Saints, Mystics, interlocutions, apparitions, etc.

How would you explain to non Catholic and to a Catholic?

Responses/Rebuttals/ Counter arguments -That's not in the Bible", Misinterpretation, Misquoting , Opinion is function of limiting world view (agnostic, atheist etc like Dawkins, Bart Ehrman)

Format of Apologetic/ Christian FAQs

Question/Issue: Is there a Purgatory, Why, Where, Evidence

Basis for Belief /Doctrine in Basic Christianity and Catholicism:

1. **Biblical**— Many quotes
2. **Tradition:** Early Church Fathers, Councils, Papal documents, Catechism and related., Magisterium, Saints, Mystics
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The subject of Purgatory and Apologetics is complex as it involves consideration ultimately of concepts of sin, sanctification, prayers for the dead, the witness of saints and mystics and other aspects of the Deposit of Faith (Early Church Fathers, ancient writings of value though not scripture as there is historical and doctrinal references.)

Protestants reject the concept. It should be kept in mind that we were all of the same faith before the reformation. Luther dismissed 7 books of the Catholic Old Testament including Maccabees which enjoys a basis for Purgatory and was included in the Canon in 382 at the Council of Rome, which was convened under the leadership of Pope Damasus. The Council of Rome promulgated the 73-book scriptural canon. The Catholic Church reaffirmed its canon of scripture with the Synod of Hippo (393), followed by a Council of Carthage (397), another Council of Carthage (419), the Council of Florence (1431-1449), and the Council of Trent (1545-1563). Luther also changed wording of the Bible.

Karl Keating, well known Catholic apologist- The doctrine can be stated briefly. Purgatory is a state of purification, where the soul that has fully repented of its sins but has not fully expiated them has removed from itself the last elements of uncleanness. In purgatory all remaining love of self is transformed into love of God. At death one's soul goes to heaven, if it is completely fit for heaven; to purgatory, if it is not quite fit for heaven, but not worthy of condemnation; or to hell, if it is completely unfit for heaven. Purgatory is a temporary state. Everyone who enters it will get to heaven, and, after the last soul leaves purgatory for heaven, purgatory will cease to exist. There will remain only heaven and hell.

Catechism Defines:

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

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned.⁶⁰⁴ The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:⁶⁰⁵

The concept of temporal punishment, the central concept of Purgatory can be challenging to grasp but represents the dross or stain the remains after removal of guilt through repentance and confession. Repentance and confession does not equate to removing temporal fallout though indulgences, penance etc. in their true intent may do so. Temporal punishment has been likened to forgiving someone of colliding with your car and forgiving them of the guilt and self disappointment but requiring them to pay damages.

.....

Purification is the process whereby God removes the effects of sin on the soul, and expiation is what we sometimes call “restitution.” It involves the repayment of a debt that is incurred by the sin.

Madrid, Patrick. Envoy for Christ: 25 Years as a Catholic Apologist (p. 310).

.....

Praying for the Dead has been rejected by many non Catholics as the view of death and Jesus’ atonement are more than enough not requiring the “invention” of Purgatory. Jews pray for the dead as do Catholics. Bible references are below. If one is praying for the dead there is presumed reason and benefit but if upon death one merits heaven prayers aren’t need and if in hell are to no avail. The quotes of Samuel Johnston and CS Lewis helps:

CS Lewis:

Why We Believe in Purgatory C.S. Lewis, the author of Mere Christianity and The Chronicles of Narnia, was not Catholic but he did believe in the existence of purgatory. He knew dying does not change our sinful hearts, so God must do something to us after death in order to make us fit to spend eternal life with him. Lewis said, “Our souls demand Purgatory, don’t they?”¹³⁶

C.S. Lewis Describes the Need for Purgatory Would it not break the heart if God said to us, “It is true, my son, that your breath smells and your rags drip with mud and slime, but we are charitable here and no one will upbraid you with these things, nor draw away from you. Enter into the joy”? Should we not reply, “With submission, sir, and if there is no objection, I’d rather be cleaned first.” “It may hurt, you know.” “Even so, sir.”

Keating, Karl. Catholicism and Fundamentalism (p. 190). Ignatius Press. Kindle Edition.

Purgatory

(Samuel Johnson (18 September [O.S. 7 September] 1709 – 13 December 1784), often

called Dr Johnson, was an English writer who made lasting contributions as a poet, playwright, essayist, moralist, literary critic, sermonist, biographer, editor, and lexicographer. The Oxford Dictionary of National Biography calls him "arguably the most distinguished man of letters in English history". James Boswell (born October 18 [October 29, New Style], 1740, Edinburgh, Scotland—died May 19, 1795, London, England) was a friend and biographer of Samuel Johnson (Life of Johnson,)

In 1769 James Boswell had this exchange with Samuel Johnson:

Boswell: "What do you think, Sir, of purgatory, as believed by the Roman Catholics?"

Johnson: "Why, Sir, it is a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow a middle state, where they may be purified by certain degrees of suffering. You see, Sir, there is nothing unreasonable in this."

Boswell: "But then, Sir, their Masses for the dead?"

Johnson: "Why, Sir, if it be at once established that there are souls in purgatory, it is as proper to pray for them, as for our brethren of mankind who are yet in this life."¹

Although Johnson was no "Catholick", he recognized that the doctrine of purgatory is not at odds with other tenets of Christianity. In fact, as he may have known, there is considerable scriptural warrant for it, even if the doctrine is not explicitly set out in the Bible.

When we die, we undergo what is called the particular, or individual, judgment. We are judged instantly and receive our reward, for good or ill. We know at once what our final destiny will be. At the end of time, though, when the last people have died, there will come the general judgment to which the Bible refers. In it all our sins will be revealed. Augustine said, in *The City of God*, that "temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment".² It is between the particular and general judgments, then, that the soul expiates its sins: "I tell you, you will not get out till you have paid the very last penny" (Lk 12:59). If full expiation occurs before the general judgment, the soul is released from purgatory and goes to heaven. Fundamentalists note that biblical references to the judgment refer only to heaven and hell. Quite true. That is because most of the references are to the general judgment, when all will be judged at once (which means, for those who died earlier and already under-

went an individual judgment, a kind of rejudging, but one that is public). It is at the general judgment that the justice and mercy of God will be demonstrated to all. Opponents of the Catholic position are generally silent about what happens to the souls of people who die long before the Last Day. There is no hint from Scripture that these souls remain in suspended animation. No, “men die only once, and after that comes judgment” (Heb 9:27). Judgment is immediate—which, by the way, is one reason why reincarnation is impossible. It is here, between individual judgment and general judgment, that a soul may find itself in purgatory. Fundamentalists are fond of saying the Catholic Church “invented” the doctrine of purgatory, but they have trouble saying just when. Most professional anti-Catholics—the ones who make their living attacking “Romanism”—seem to place the blame on Pope Gregory the Great, who reigned from 590-604. That hardly accounts for the request of Monica, mother of Augustine, who asked her son, in the fourth century, to remember her soul in his Masses. This would have made no sense if she thought her soul could not be helped by prayers, if she thought there was no possibility of being somewhere other than heaven or hell.

Still less does the ascription of the doctrine to Gregory account for the graffiti in the catacombs, where the earliest Christians, during the persecutions of the first three centuries, recorded prayers for the dead. Indeed, some of the earliest noninspired Christian writings, such as the Acts of Paul and Thecla (second century), refer to the Christian custom of praying for the dead. Such prayers would have been made only if Christians believed in purgatory, even if they did not use that name for it.

Keating, Karl. Catholicism and Fundamentalism: The Attack on 'Romanism' by 'Bible Christians' (p. 192). Ignatius Press. Kindle Edition.

1. Biblical— Many quotes

2 Maccabees, 12, 39-46 Praying for the dead has been controversial however Jews and Catholics have prayed for the dead if going back to the old testament. (2 Maccabees, 12, 39-46)

....and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He also took up a collection,...two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin (2 Macc 12:41-45).

From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God.

27 But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

The Holy Bible: New Revised Standard Version, Catholic Edition (Re 21:26–27). (1993).

From Fathers Know Best:

The concept of an after-death purification from sin and its consequences is also indicated in New Testament passages such as 1 Corinthians 3:11–15 and Matthew 5:25–26. The fact that we can assist the dead who are in need of purification has been part of the Judeo-Christian tradition since before the time of Christ, as revealed in the Old Testament (2 Mc 12:41–45) as well as in other pre-Christian Jewish works.

1 Corinthians 3:11–15 : Considered one of the most important quotes.

¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ.

¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward.

1. Biblical– Many quotes

¹⁵ **If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**

²⁵ Matthew 5:25–26 Come to terms quickly with your accuser while you are on the way to court ^[a] with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. ²⁶ **Truly I tell you, you will never get out until you have paid the last penny.**

Matthew 12:32: Forgiveness in this Age or the Next

Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, **either in this age or in the age to come.**¹⁷⁶

The plain meaning of Jesus' words is obvious. Jesus declares that there is forgiveness both "in this age and in the age to come." If the phrase "age to come" refers to life after death, then this passage must refer to purgatory.

1 Peter 3

18 For Christ also suffered[d] for sins once for all, the righteous for the unrighteous, in order to bring you[e] to God. He was put to death in the flesh, but made alive in the spirit, 19 in which also he went and **made a proclamation to the spirits in prison,**

Tradition, Magisterium, Early Church Fathers

III. THE FINAL PURIFICATION, OR PURGATORY

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

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned.⁶⁰⁴ The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:⁶⁰⁵

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin."⁶⁰⁷ From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice ...

The Catechism of the Catholic Church 1472

"To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the 'eternal punishment' of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the 'temporal punishment' of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain."

Councils and ECFs

Council of Lyons II (1274)

We believe ... that the souls, by the purifying compensation are purged after death. Council of Florence

Repeated the Council of Lyons II. Council of Trent (1545-1563)

We constantly hold that purgatory exists, and that the souls of the faithful there detained are helped by the prayers of the faithful.

Council of Trent is an example of Church Tradition supporting the doctrine.

Tradition, Magisterium, Early Church Fathers

Council of Trent (1563): DS 1820

Since the Catholic Church, instructed by the Holy Spirit, in conformity with the sacred writings and the ancient tradition of the Fathers in sacred councils, and very recently in this ecumenical Synod, has taught that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, and especially by the acceptable sacrifice of the altar, the holy Synod commands the bishops that they insist that the sound doctrine of purgatory, which has been transmitted by the holy Fathers and holy Councils, be believed by the faithful of Christ, be maintained, taught, and everywhere preached.

The Council of Trent (1545-1563) was a meeting of Catholic clerics convened by Pope [Paul](#) III (served 1534-1549) in response to the [Protestant Reformation](#). In three separate sessions, the council reaffirmed the authority of the Catholic Church, codified

Council of Trent (1547): DS 1580

If anyone shall say that after the reception of the grace of justification, to every penitent sinner the guilt is so remitted and the penalty of eternal punishment so blotted out that no penalty of temporal punishment remains to be discharged either in this world or in the world to come in purgatory before the entrance to the kingdom of heaven can be opened: let him be anathema. (The Council met for twenty-five sessions between 13 December 1545 and 4 December 1563.[6] Pope Paul III)

Early Church Fathers:

The Fathers of the Church taught the existence of purgatory: Tertullian (Rome, 160 - 220?), Origen (Alexandria, 185 - 254?), Cyprian (Carthage, 200 - 258), Ambrose (Tier, 340 - 397), Augustine (Numidia, 354 - 430), Basil (Caesarea, 329 - 379), Gregory of Nazianzus (in Cappadocia, 329 - 389), John Chrysostom (Antioch, 349 - 407), Gregory the Great (Rome, 540 - 604), and many others.

Clementine Homilies –3

Chapter VI. Purgatory and Hell " Such is the nature of the one and only God, who made the world, and who created us, and who has given us all things, that as long as any one is within the limit of piety, and does not blaspheme His Holy Spirit, through His love towards him He

Tradition, Magisterium, Early Church Fathers

brings the soul to Himself by reason of His love towards it. And although it be sinful, it is His nature to save it, after it has been suitably punished for the deeds it has done. But if any one shall deny Him, or in any other way be guilty of impiety against Him, and then shall repent, he shall be punished indeed for the sins he has committed against Him, but he shall be saved, because he turned and lived.

Augustine said, in *The City of God*, that “temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment”.² It is between the particular and general judgments, then, that the soul expiates its sins: “I tell you, you will not get out till you have paid the very last penny” (Lk 12:59). If full expiation occurs before the general judgment, the soul is released from purgatory and goes to heaven.

Augustine’s mother requested prayers for her soul as she was dying.

The constant faith of the Church affirms the belief in purgatory. From the earliest of times, the Fathers of the Church taught the existence of purgatory:

Tertullian (Rome, 160-220?), Origen (Alexandria, 185-254?), Cyprian (Carthage, 200-258), Ambrose (Tier, 340-397), Augustine (Numidia, 354-430), Basil (Caesarea, 329-379), Gregory of Nazianzus (in Cappadocia, 329-389), John Chrysostom (Antioch, 349-407), Gregory the Great (Rome, 540-604), and many others.



Ancient first and second century Christian crypts were found to have prayers for the dead inscribed on the walls.

Jews pray for the dead (Mourners Kaddish and other prayers though Maccabees is not part of their canon as it is for the Catholic church.

St. Catherine of Genoa —St. Teresa—Father Nieremberg.

After having heard the theologians and doctors of the Church, let us listen to doctors of another kind; they are saints who speak of the sufferings of the other life, and who relate what God has made known to them by supernatural communication. St. Catherine of Genoa in her treatise on Purgatory says, “The souls endure a torment so extreme that no tongue can describe it, nor could the understanding conceive the least notion of it, if God did not make it known by a particular grace.” (*Chap. 2, 8*). “No tongue,” she adds, “can express, no mind form any idea of what Purgatory is As to the suffering, it is equal to that of Hell.

St. Teresa, in the *Castle of the Soul*, speaking of the pain of loss, expresses herself thus: “The pain of loss, or the privation of the sight of God, exceeds all the most excruciating sufferings we can imagine, because the souls urged on towards God as to the center of their aspiration, are continually repulsed by His Justice. Picture to yourself a shipwrecked mariner who, after having long battled with the waves, comes at last within reach of the shore, only to find himself constantly thrust back by an invisible hand. What torturing agonies! Yet those of the souls in Purgatory are a thousand times greater.” (*Part 6, chap. 11*).

Sister Faustina (Purgatory is mentioned 24 times in her diary)

[The next night] I saw my Guardian Angel, who ordered me to follow him. In a moment I was in a misty place full of fire in which there was a great crowd of suffering souls. They were praying fervently, but to no avail, for themselves; only we can come to their aid. The flames which were burning them did not touch me at all. My Guardian Angel did not leave me for an instant. I asked these souls what their greatest suffering was. They answered me in one voice that their greatest torment was longing for God. I saw Our Lady visiting the souls in Purgatory. The souls call her “The Star of the Sea.” She brings them refreshment. I wanted to talk with them some more, but my Guardian Angel beckoned me to leave. We went out of that prison of suffering. [I heard an interior voice] which said, **My mercy does not want this, but justice demands it.** Since that time, I am in closer communion with the suffering souls.

Other : Saints, Mystics, interlocutions, apparitions

The Early Christians Believed in Purgatory The most explicit extra-biblical evidence for the belief in the doctrine of purgatory in the ancient Church is found in its liturgies. Without exception, in the East and the West, the various Eucharistic liturgies contained at least one memento mori, “remembrance of the dead.” There would have been no point in praying for the dead if they were in heaven, as they would have no need of prayers. If they were in hell, prayer could do them no good. But the Church knew then, as she does now, that there is a “middle state” where those who die in the state of grace and are assured of their salvation can benefit from our prayers. This “middle state” some souls pass through on their way to heaven is called purgatory. Catholic historical theologian, Edward J. Hanna, points out a significant piece of historical evidence for the antiquity of the Christian belief in purgatory: “The teaching of the Fathers, and the formularies used in the Liturgy of the Church, found expression in the early Christian monuments, particularly those contained in the catacombs. On the tombs of the faithful were inscribed words of hope, words of petition for peace and for rest; and as the anniversaries came round the faithful gathered at the graves of the departed to make intercession for those who had gone before. At the bottom this is nothing else than the faith expressed by the Council of Trent (Session 25, “On Purgatory”), and to this faith the inscriptions in the catacombs are surely witnesses.”¹⁰¹

Madrid, Patrick. *Envoy for Christ: 25 Years as a Catholic Apologist* (p. 312).

Magisterium AI:

While the experience of Purgatory involves suffering due to the purification of sins, the assurance of eventual salvation, the intercessory prayers of the living, and the communal support of the Church provide significant comfort to the souls undergoing this process. The belief in Purgatory emphasizes the mercy of God and the hope of eternal life, which are central tenets of Catholic faith.

Summary:

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Apologetics is nothing more than defense of a position or faith as recommended by St. Peter 1Peter 3-15: "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander."

The benefits of such an exercise help us to keep skills honed such as in the course of civil dialogue one can relate the reasons for the hope and faith that they hold in Jesus Christ and the Catholic faith. Thus it reinforces our own faith by creating the foundation of thoughts and ideas that make reason, faith, and our daily practice of faith understandable, desirable, and communicable. We live in a secular age, however there is always in a secular component of unbelievers. In the past 20 years we've seen aggressive anti-religious anti-Catholic authors and spokespersons who affect the younger generations.

As individuals proceed from their mid and late teens and early adulthood they are barraged with media and literature which predisposes to doubt. With the temptations of the material world and less access and emphasis on continued learning and development of the faith, some lose ground and step back from their faith lives completely.

For we Catholics the questions are not often or for that matter usually of why we believe in specific Catholic doctrine. It is often related to the basic "mere Christianity" questions of the existence of God, the history of Jesus, reliable history of Scripture, the puzzle of why there is evil if God is good. Additionally the notions of sin do not seem to be seriously considered in view of the distractions of the material world. Apologetics allows us to create a sound layer and foundation of basic Christian principles and for us the added beauty of our Catholic tradition with the church, magisterium, sacraments and saints.

Thus it is important that we answer questions and anticipated questions regarding the reason for our faith and the hope that we have.

Purgatory is a complex topic that also invites discussions of the nature of sin, forgiveness, prayers for the dead the concept of temporal punishment, indulgences, and the good news of salvation.

Purgatory is a state of purification, where the soul that has fully repented of its sins but has not fully expiated them has removed from itself the last elements of uncleanness. In purgatory all remaining love of self is transformed into love of God. At death one's soul goes to heaven, if it is completely fit for heaven; to purgatory, if it is not quite fit for heaven, but not worthy of condemnation. The catechism states "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification"

When we die, we undergo what is called the particular, or individual, judgment. Fundamentalists note that biblical references to the judgment refer only to heaven and hell. Quite true. That is because most of the references are to the general judgment.

The biblical support for the doctrine of purgatory precedes Christ as noted in two Maccabees. Additional New Testament quotes support purgatory as well as a long list of thought and documents as part of our deposit of faith and tradition. This includes encyclicals, the work of Synods, the documents of the early church fathers and notably experience of saints who have experienced supernatural communication, and are locution's, apparitions. It's long history is attested to by the fact that inscriptions on the catacombs of the second and third centuries had prayers to the dead. Prayer is the dead of course would be an acknowledgment of a place that is neither heaven nor hell were souls reside. Other non-inspired non-canon documents considered Christian writings such as the acts of Paul and Ecla refer to the Christian custom of praying for the dead. The Jews pray for the dead as well using prayer is called Kaddishes.

We have discussed some of the important Scripture, Maccabees, Corinthians, Hebrews, revelations related to this topic. Additionally the Council of Trent, Florence, Lyons all reinforce this.

Council of Trent (1547): DS 1580

If anyone shall say that after the reception of the grace of justification, to every penitent sinner the guilt is so remitted and the penalty of eternal punishment so blotted out that no penalty of temporal punishment remains to be discharged either in this world or in the world to come in purgatory before the entrance to the kingdom of heaven can be opened: let him be anathema.

Purgatory involves discussion of temporal punishment, that is the process unrelated to eternal salvation granted by virtue of our sincere repentance, the atoning sacrifice of Christ, and confession. Temporal punishment is the result of our sin which leaves us remaining unclean in a more worldly sense. The Catechism teaches us that while Christ's sacrifice frees us from the eternal consequences of sin, the effects of sin—our wounds, faults, or lingering attachments—often require continued purification

A very good example is the story of King David, who conspired to take Bathsheba and kill Uriah. Nathan the prophet confronted him with this sin, the Lord was forgiving and that his guilt was removed but temporal punishment of the loss of the child that resulted from the illicit union occurred.

The Divine Emergency Room

You can think of purgatory as a kind of divine emergency room for souls; the process through which God, the Divine Physician, removes all traces of venial sins unrepented of before death and heals our self-inflicted wounds of serious sin that we accumulate in this life. In purgatory, our wounds are healed, the scars are erased, and our souls are scrubbed by God's fiery love, washed white as snow by the shed Blood of the Lamb, made ready to enter into the eternal wedding feast we call heaven.