

Purgatory

"In doing this he acted very well and honorably...
Therefore, he made atonement for the dead,
that they might be delivered from sin."

- 2 Maccabees 12

Isaiah 1:25

**"I will thoroughly purge
your dross and remove
all your impurities."**



"...and you will be thrown into prison.
Amen, I say to you, you will not be released
until you have paid the last penny."

- Matthew 5

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dennygabos@gmail.com

Isaiah 1:25

"I will thoroughly purge your dross and remove all your impurities"

**St. Michael the Archangel,
defend us in battle.
Be our defense against the
wickedness and snares of the
Devil.
May God rebuke him, we humbly
pray,
and do thou,
O Prince of the heavenly hosts,
by the power of God,
thrust into hell Satan,
and all the evil spirits,
who prowl about the world
seeking the ruin of souls. Amen.**

*The Prayer of St. Gertrude for the Holy
Souls in Purgatory is as follows:*

**"Eternal Father, I offer You the
most Precious Blood of Your Divine
Son, Jesus, in union with the
Masses said throughout the world
today, for all the Holy Souls in
Purgatory, for sinners everywhere,
for sinners in the Universal Church,
those in my own home, and within
my family. Amen."**

Prayer

Purgatory

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The concept of purgatory is not accepted by Protestants in general, however there are some exceptions. Many Catholics still question it, having images of grade school slideshows in their minds and not taking it far beyond that. We will see that purgatory is a gift for those destined for heaven, it is supported in the Old Testament, New Testament, extra-biblical sources including the tradition of early church fathers, councils, and private revelations of a number of saints and mystics. To reject the idea of purgatory is to reject the views of the many over the course of 2000 years who built the foundation of the Christian faith. Unfortunately, significant challenges to doctrine and scripture occurred around 1500- the Reformation.

Don't think of purgatory as a miniature hell so much as a suburb of heaven or heaven's waiting room. It is an intermediate step that is not eternal but is for the purposes of cleansing us as "nothing unclean enters heaven." It is not a place of further decision. All people in purgatory are

described as the holy souls as they are destined for heaven after the purification of purgatory. That is removal of the temporal results and stain of sin that remains after forgiveness via Confession/ Repentance. Protestants and Catholics agree that there are only two destinations upon death, heaven or hell however they disagree with the concept or reality of purgatory stating it is unbiblical. The fact is the word Purgatory is not in the Bible as is the case with Trinity and Incarnation. But the concepts are described.

Purgatory is a good thing, it is biblical, it is not eternal, it invites prayer for the dead which many non-Catholic Christians reject, it involves indulgences which have been stigmatized because of past abuses never approved as church practice or doctrine. They are offered through mother Church based on scripture that removes or remits the component of temporal punishment that is the stain of sin that is left after forgiveness and confession of the guilt.

.....

Matthew chapter 5 during the sermon of the mount- there is much emphasis on last things that is what happens upon death, in that context Jesus warns people to “settle with your opponent while on the way to court or you will be handed over” and ultimately, or you would be thrown into prison. – “Amen I say to you will not be released until you have paid the last penny.” Tertullian an AD 200 and many of the early Christians understood the term prison to be a metaphor for purgatory and that this part of the sermon on the Mount indicates the reality of purgatory.

1Corinthians 3:11-15 states “build a foundation with gold silver stone, wood , or straw it will be tested by the fire The work of each will come to light for the day will disclose it and it will be revealed with fire to test the quality of each one’s work; if the work of one stands that is good but if not it will be burned up, will suffer loss, but the person will be saved. This could not be talking about heaven or hell.

Revelation- Jesus will wipe every tear from our eyes, tears that we have of regret, having offended God, having hurt others, acknowledgment of sin and sorrow for it.

What is Purgatory?

Catechism:

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.

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1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The 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

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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:

What is Purgatory?

Is metaphysical suffering of the soul. No physical body. Like a bad nightmare. A place of preparation and not for vengeance of God. It is a state of being with *“longing for God and Sorrow for sin”*. It is a purifying condition. Even after forgiveness of sin when there is removal of guilt , there is a need for temporal punishment for what remains.

Is metaphysical suffering of the soul. No physical body. Like a bad nightmare. A place of preparation and not for vengeance of God. It is a state of being.

Karl Keating, well known Catholic apologist-

Purgatory is a state of purification, where the soul that has fully repented of its sins but has not fully expiated them nor has removed from itself the last elements of uncleanness. ... 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.

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Some non- Catholic views:

Protestant view:

Protestants reject the concept of Purgatory citing it is not mentioned in the bible which is an error as many accepted doctrines are not explicitly stated i.e. Trinity. However, 2 Thessalonians 2:15 “Stand firm and hold to the traditions I have taught you- both oral and written”.

Luther did not accept 7 Old Testament Books which includes Maccabees an important scripture supporting Purgatory. He based this on doctrinal disagreements and argued the Hebrew Bible did not contain them though early versions of the Septuagint did. For 1500 years Christians accepted the books until the Reformation.

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It was at Church Councils (Councils of Hippo (393 AD) and Carthage (397 AD)) that a list of authentic books was agreed upon. Pope Innocent I, and afterwards Pope Gelasius (A.D. 494), confirmed this list

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Protestants reject the concept of Purgatory (and generally don't pray for the dead. citing it is not mentioned in the bible which is an error as many accepted doctrines are not explicitly stated i.e. Trinity

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It was at Church Councils (Councils of Hippo (393 AD) and Carthage (397 AD)) that a list of authentic books was agreed upon. Pope Innocent I, and afterwards Pope Gelasius (A.D. 494), confirmed this list, and for the first time the the Bible was capable of being bound up into one book comprised of many as we have it now.

Most Church Fathers regarded the Septuagint as the standard form of the Old Testament. When the Councils of Hippo (393 AD) and Carthage (397 AD) set the canon of the New Testament they also confirmed the Septuagint as the Old Testament. Further evidence of the Septuagint's acceptance by the early Church can be found in the New Testament itself. It quotes the Old Testament approximately 350 times. Three hundred of those quotes are from the Septuagint.

The list of books that comprise the Bible is referred to as the canon. During Jesus' time there were two Old Testament canons in use. There was the Palestinian canon, which is identical to the Protestant Old Testament, and there was the Alexandrian canon – also known as the Septuagint – which is identical to the Catholic Old Testament. The Catholic Church uses the longer canon because the Apostles and the

early Church used it.

Some non- Catholic views - Luther:

To be clear, all Protestants haven't rejected prayer for the dead.

Martin Luther wrote:

As for the dead, since Scripture gives us no information on the subject, I regard it as no sin to pray with free devotion in this or some similar fashion: "Dear God, if this soul is in a condition accessible to mercy, be thou gracious to it." And when this has been done once or twice, let it suffice. (*Confession Concerning Christ's Supper*, Vol. XXXVII, 369)

<https://www.ministrymatters.com/all/entry/6373/should-christians-pray-for-the-dead>

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The following excerpt from Luther's 1522 sermon for the First Sunday after Trinity provides the reformer's commentary on prayer for the dead and communication with spirits.

Should Christians Pray for the Dead?

The fourth question is: Should we pray for the dead? Here in this Gospel reading no middle state is pointed out between the bosom of Abraham and hell; those in Abraham's bosom do not need that prayer, and it does not benefit those in hell. We have no command from God to pray for the dead; therefore, no one can sin if they do not pray for them. No one can sin in what God has not commanded or forbidden. Yet, on the other hand, since God has not let us know what the condition of the souls is, and we must be uncertain about what is happening with them, we would

not and could not prevent them nor make it a sin to pray for them. We know for certain from the Gospels [Mark 5:42; Luke 7:15; 8:55; John 11:44; Matt. 27:52] that many dead people have been raised, and we must confess that they had not yet received their final verdict. Thus we also cannot be certain that any other person has received his final verdict.

Some non- Catholic views - Luther:

At the beginning of the Protestant Reformation the debate over purgatory concerned not its existence, but the Church's authority to remit punishments to be endured there. For example, in his Ninety-Five Theses Martin Luther wrote, "The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them." Four years later Luther said, "The existence of a purgatory I have never denied. I still hold that it exists, as I have written and admitted many times though I have found no way of proving it incontrovertibly from Scripture or reason."

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Horn, Trent. *The Case for Catholicism: Answers to Classic and Contemporary Protestant Objections* (p. 259). Ignatius Press. Kindle Edition.

The "power of the keys" is a concept derived from Christ's words to St. Peter in Matthew 16:19, symbolizing the authority given to him and, by extension, to the Church 1 2. This authority includes governing the Church, forgiving sins, making doctrinal judgments, and making disciplinary decisions ...

the "power of the keys" signifies the comprehensive authority given by Christ to St. Peter and his successors, encompassing governance, doctrinal decisions, disciplinary actions, and the forgiveness of sins within the Church

Some non- Catholic views Luther:

Luther and Purgatory –

Martin Luther himself was among those who believed in purgatory , even after he began the Protestant movement , although he changed his view later , after the Reformation . For example , *in his Ninety - Five Theses (1517) , Luther wrote , “ The pope does very well when he grants remission to souls in purgatory , not by the power of the keys , which he does not have , but by way of intercession for them . ”*

Just a few years later , in his *Defense and Explanation of All the Articles (1521)* , *Luther re - affirmed his belief in purgatory , saying , “ The existence of a purgatory I have never denied . I still hold that it exists , as I have written and admitted many times , though I have found no way of proving it incontrovertibly from Scripture or reason . ”*

Is Purgatory Real by Karlo Broussard

Some non- Catholic views:

C.S. Lewis – a Protestant and former atheist.

“I believe in Purgatory.”



“Our souls demand Purgatory,” Lewis writes Malcolm.

“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 joy?’” Yes, he believes, it would break the heart. We would tell God that we’d rather be cleaned up first, he said, even if it hurt. We want Purgatory because we know we need purging.”

Our souls demand Purgatory- CS Lewis

But there C.S. Lewis is, saying in one of his last books, “I believe in Purgatory.” Lewis explains why in Letters to Malcolm, a book of letters to a fictitious friend published just after Lewis died.

“Our souls demand Purgatory,” Lewis writes Malcolm. “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 joy?’**” Yes, he believes, it would break the heart. **We would tell God that we’d rather be cleaned up first, he said, even if it hurt.** We want Purgatory because we know we need purging. We look at Jesus who is perfect Goodness and desperately want to be perfectly good ourselves,

no matter what it costs, no matter how long it takes. We want to be just like our hero.

.....

It won't be easy, though. "I assume that the process of purification will normally involve suffering," Lewis says. The Christian tradition tells him this, but he also knows it from his own life. "Most real good that has been done me in this life has involved it."

But, he continues, "I don't think suffering is the purpose of the purgation. I can well believe that people neither much worse nor much better than I will suffer less or more. ... The treatment given will be the one required, whether it hurts little or much." God will clean you up in the way you need to be cleaned up, and you'll want it even if you don't like it.

He offers a useful image for the experience that conveys both the reward and the trouble of getting it. It's like having a tooth pulled. "I hope that when the tooth of life is drawn and I am 'coming round,' a voice will say, 'Rinse your mouth out with this.' This will be Purgatory. The rinsing may take longer than I can now imagine. The taste of this may be more fiery and astringent than my present sensibility could endure."

Some non- Catholic views:

Makes sense doesn't it ?

Karl Keating quotes famous English writer Samuel Johnson discussing with his biographer Boswell re: Purgatory-

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.*"

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Although Johnson was no “Catholick”, he recognized that the doctrine of purgatory is not at odds with other tenets of Christianity. I

Some non- Catholic views:

1. Pre- Christian Jewish works -2 Maccabees 12: 41-45-

42 Turning to supplication, they prayed that the sinful deed might be fully blotted out...

43 He then took up a collection among all his soldiers, ... which he sent to Jerusalem to provide for an expiatory sacrifice. ...he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind;

44 ...for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead.

45 ...he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought.

2. ... including one that states that Adam will be in mourning “until the day of dispensing punishment in the last years, when I will turn his sorrow into joy” (*The Life of Adam and Eve* 46–47).

3. Orthodox Jews to this day believe in praying for the dead, and for a period of time after the death of a loved one, they recite a prayer known as the Mourner’s Kaddish for the repose of their loved one’s soul.

All Christians agree that we will not sin in heaven. Sin and final glorification are incompatible. Therefore, between the sinfulness of this life and the glory of heaven, we must be made pure. Between death and glory there must be a purification. – “The Fathers Know Best”

Jimmy Akin Catholic Answers Apologist

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, including one that states that Adam will be in mourning “until the day of dispensing punishment in the last years, when I will turn his sorrow into joy” (The Life of Adam and Eve 46–47). Orthodox Jews to this day believe in the final purification, and for a period of time after the death of a loved one, they recite a prayer known as the Mourner’s Kaddish for

the repose of their loved one's soul.

Jewish Practices that date to time before Christ:

2Maccabees 12: 41-45-

42 Turning to supplication, they prayed that the sinful deed might be fully blotted out. 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.

43 He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind;

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45 But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Pre- Christian Jewish works, including one that states that Adam will be in mourning “until the day of dispensing punishment in the last years, when I will turn his sorrow into joy” (The Life of Adam and Eve 46–47). Orthodox Jews to this day believe in the final purification, and for a period of time after the death of a loved one, they recite a prayer known as the Mourner's Kaddish for the repose of their loved one's soul.

The Life of Adam and Eve, also known in its Greek version as the Apocalypse of Moses (Ancient Greek: Ἀποκάλυψις Μωϋσέως, romanized: Apokalypsis Mōuseōs; Biblical Hebrew: ,ספר אדם וחווה), is a Jewish apocryphal group of writings. It recounts the lives of Adam and Eve from after their expulsion from the Garden of Eden to their deaths. It provides more detail about the Fall of Man, including Eve's version of the story. Satan explains that he rebelled when God commanded him to bow down to Adam. After Adam dies, he and all his descendants are promised a resurrection.

The ancient versions of the Life of Adam and Eve are: the Greek Apocalypse of Moses, the Latin Life of Adam and Eve, the Slavonic Life of

Adam and Eve, the Armenian Penitence of Adam, the Georgian Book of Adam,[1] and one or two fragmentary Coptic versions. These texts are usually named as Primary Adam Literature to distinguish them from subsequent related texts, such as the Cave of Treasures, that include what appears to be extracts, the Testament of Adam, and the Apocalypse of Adam.[2]

While the surviving versions were composed from the early 3rd to the 5th century AD,[3]: 252 the literary units in the work are considered to be older and predominantly of Jewish origin.[4] There is wide agreement among scholars that the original was composed in a Semitic language[3]: 251 in the 1st century AD.[3]: 252

Purgatory-Pain and Time

“She opened Her hands once more, as She had done the two previous months. The rays [of light] appeared to penetrate the earth, and we saw, as it were, a vast sea of fire. Plunged in this fire, we saw the demons and the souls [of the damned]. The latter were like transparent burning embers, all blackened or burnished bronze, having human forms.” (Although Lucia later explained that this was a vision of hell, the elements in the vision (fire, flames, smoke, cries) are also consistent with the private revelations that many saints have received about purgatory.)

Fatima -The Blessed Virgin described Hell to Jacinta, Francisco and Lucia



Lucia at Fatima asked the Blessed Mother about her deceased friend Amelia (who died at eighteen), the Mother of God said, **“she will be in purgatory until the end of the world.”**

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But she confirmed purgatory when asked by Lucia about a friend Amelia.

The Blessed Virgin Mary revealed to three shepherd children (Lucia, Francisco, and Jacinta) in Fatima, Portugal a frightening vision of the happenings in the bowels of the earth. In this vision, the children saw a vast sea of fire with souls appearing like burning embers with human forms. They were floating about in the conflagration and were raised into the air by flames and great clouds of smoke. The children also heard shrieks and groans of pain and despair. Although Lucia later explained that this was a vision of hell, the elements in the vision (fire, flames, smoke, cries) are also consistent with the private revelations that many saints have received about purgatory.

Lucia at Fatima asked the Blessed Mother about her deceased friend Amelia (who died at eighteen, the Mother of God said, “she will be in purgatory until the end of the world.” It is likely that even righteous people will have to expiate their venial sins and bad habits in purgatory

Purgatory-Pain and Time

Regarding pain of loss, the more something is desired the more painful is its absence. Since the soul in purgatory desires God alone and with the most intense desire, it follows that this pain of loss is worse than anything the soul could experience while on earth. The Fathers and Doctors of the Church agree that this pain of loss of the vision of God is the greatest pain of purgatory.

God loves those He chastises; He gives the souls in purgatory great consolations. Although God wants us to have a holy fear of sin and punishment, He wants us to temper that fear with great trust in His mercy, for God's mercy is as infinite as His justice.

(John Salza- The Biblical Basis of Purgatory)

Regarding pain of loss, the more something is desired the more painful is its absence. Since the soul in purgatory desires God alone and with the most intense desire, it follows that this pain of loss is worse than anything the soul could experience while on earth. The Fathers and Doctors of the Church agree that this pain of loss of the vision of God is the greatest pain of purgatory. Notwithstanding the supreme pains of purgatory, the souls there freely submit to their punishments out of their fervent love and desire for God. They would rather undergo these terrible torments than appear before God with their current defects.

Furthermore, because God loves those He chastises,⁶⁰ He gives the souls in purgatory great consolations. Although God wants us to have a holy fear of sin and punishment, He wants us to temper that fear with great trust in His mercy, for God's mercy is as infinite as His justice.

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Purgatory-Pain and Time

How time is calculated after death we don't know for sure. But it is reasonable to presume that the suffering is not instantaneous. To the soul's perception it endures for a "time"—for some souls, a very long time.

Many saints who have received revelations about purgatory have written about how the poor souls experience time. Their conclusions are unanimous: the shortest time in purgatory seems to be an extraordinarily, excessively long time. Hence, like the pains of sense and loss, this pain of duration (length of time) is intensified beyond anything we have experienced in this life.

Salza, John. The Biblical Basis for Purgatory

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Salza, John. The Biblical Basis for Purgatory (p. 42). Saint Benedict Press. Kindle

Edition.

What is Purgatory?

Why Purgatory Must Exist

Catechism:

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.

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1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The 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.

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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. But note that Tradition, Private Revelation, Early Church Fathers, The Saints in addition to the Councils, encyclicals and other documents support Purgatory

Catechism:

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.

Let us help and commemorate them. If Job’s sons were purified by their father’s sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.

John Salza- Biblical Basis for Purgatory and Catechism

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Job 1:5 1There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil. 2And there were born unto him seven sons and three daughters. 3His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-
asses, and a very great household; so that this man was the greatest of all the children of the east. 4And his sons went and held a feast in the

house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. 5And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually.

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 1031 “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.

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The punishments of sin 1472

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1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the “old man” and to put on the “new man.”⁸⁴

Catechism-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".

2 Maccabees in the Old testament not recognized by Protestants though part of the canon for 1500 years: **The history in this book relates a battle victory however the fallen who fought for Israel were noted to be wearing idolatrous amulets. Judas Maccabees related: "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).**

Protestant do not accept seven of the Old Testament books stating they were not in the Hebrew Bible however the Dead Sea Scrolls demonstrate they do in the Catholic Church has accepted these seven books since the councils of hippo and Carthage in 397 and 393. That is to say for 1500 years up to the point of the Reformation the 73 books of the Catholic Bible were accepted and justified.

It is important to note when the Canon or list of Books of the Bible was acknowledged and agreed upon:

Church Councils (Councils of Hippo (393 AD) and Carthage (397 AD)) that a list of authentic books was agreed upon. This included the deuterocanonical's with the seven Old Testament books not acknowledged by Luther and Protestants. They were relegated to the

back of the Bible initially as an appendix and then removed altogether. This is in part because Luther disagreed with some of the doctrine related to them and stated that the Pope did not have the power of the keys to establish indulgences, plus there was corruption with the process. There were other reasons. Maccabees is one of those books that was excluded that serves as an important reference to the biblical basis for prayers for the dead and purgatory, suffrages, and temporal punishment.

.....

It was at Church Councils (Councils of Hippo (393 AD) and Carthage (397 AD)) that a list of authentic books was agreed upon. Pope Innocent I, and afterwards Pope Gelasius (A.D. 494), confirmed this list, and for the first time the New Testament was capable of being bound up into one book as we have it now.

Most Church Fathers regarded the Septuagint as the standard form of the Old Testament. When the Councils of Hippo (393 AD) and Carthage (397 AD) set the canon of the New Testament they also confirmed the Septuagint as the Old Testament.

Further evidence of the Septuagint's acceptance by the early Church can be found in the New Testament itself. It quotes the Old Testament approximately 350 times. Three hundred of those quotes are from the Septuagint.

The Sacrifice for the Dead.^[k] On the following day, since the need had now become urgent, Judas and his men went to collect the bodies of those who had fallen and to bury them with their kindred in their

ancestral tombs. ⁴⁰ However, under the tunic of each of the dead, they found amulets that were sacred to the idols of Jamnia, which the law forbids the Jews to wear. Thus it was clear to everyone that this was the reason that these men had been slain. ⁴¹ And so they all praised the acts of the Lord, the just judge who reveals things that are hidden, ⁴² and they turned to supplication, praying that the sin that had been committed might be completely blotted out. The noble Judas exhorted the people to keep themselves free from sin, since they had seen with their own eyes what had happened as a result of the sin of those who had fallen. ⁴³ Then he took up a collection from all of his soldiers, amounting to two thousand silver drachmas, and sent it to Jerusalem to provide for an expiatory sacrifice. In doing this, he acted in a suitable and honorable way, guided by his belief in the resurrection. ⁴⁴ For if he had not expected those who had fallen to rise again, it would have been superfluous and foolish to pray for the dead. ⁴⁵ However, if he was focusing on the splendid reward reserved for those whose death was marked by godliness, his thought was holy and devout. ⁴⁶ Therefore, he had this expiatory sacrifice offered for the dead so that they might be delivered from their sin.

Nature of Temporal Punishment

- **Consequences of Sin:** Sin has a double consequence: **it deprives us of communion with God (eternal punishment) and creates an unhealthy attachment to creatures (temporal punishment).**
 - **Purification:** Temporal punishment is the purification needed to free oneself from unhealthy attachments caused by sin. This purification can occur during life or after death in Purgatory.
 - **Not Vengeance:** Temporal punishment should not be seen as God's vengeance but as a natural consequence of sin. It is part of a merciful justice that restores the violated order for the sake of the individual's good.
 - **Medicine:** Temporal punishment can serve as "medicine" if it challenges a person to undertake a profound conversion.
- Examples: David and Bethsheba, breaking window and paying for it though forgiven.

Examples from Scripture-Old Testament Examples

- Adam and Eve: God forgave their disobedience but still condemned them "to eat his bread in the sweat of his brow".
- Moses and Aaron: God forgave their incredulity, but they were not allowed to enter the Promised Land.
- King David: God forgave David's sin, but David still experienced the death of his child and other calamities.
- God's forgiveness of the Israelites' idolatry after the intercession of Moses, yet still bringing heavy chastisement upon them.

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Examples: David and Bethsheba, breaking window or causing a car accident and paying for it though forgiven.

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General Examples of Temporal Punishment

Suffering and Trials: Experiencing hardships, illnesses, or other forms of suffering in life can be a form of temporal punishment if accepted as a means of purification.

Consequences of Actions: Facing the natural consequences of one's sins, such as damaged relationships, financial difficulties, or health problems 8.

Penitential Acts: Performing acts of penance, such as fasting, prayer, and almsgiving, to make amends for sins.

Purgatory: The purification that souls undergo after death, for those who die in God's grace but are not fully cleansed of sin.

These examples illustrate that even when God forgives sin, there may still be a need for purification and restoration of order, which is accomplished through temporal punishment.

Broken Window example

Examples: An Example that may make the need for temporal punishment more understandable:

Someone causes a car accident; your car has thousands of dollars of damage; they may acknowledge that it was their fault, and apologize, you may even go as far as to offer some comforting/forgiving comment but rightfully expect damage to your car would be expiated or paid by them "until the last penny".

A boy throwing a baseball the backyard is warned by his father not to do so as he may break a window but continues and breaks the window. Father firmly admonishes him for his errors, he forgives in such a way that he continues to love him as he is his son but lets them know that he must pay for the window from his allowance which is the temporal punishment. The concept of temporal punishment then is to make up for that which remains after the blessing of eternal forgiveness of guilt by our merciful God.

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Broken Window example

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...

A spiritual work of Mercy

The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead.

(CCC 1032)

Praying for the Dead

**All Liturgies by the fourth century included prayers for the dead-over 1000 years before the Reformation
They need our help because they cannot pray for themselves. There is no merit after death.**

All masses presently have prayers for the dead.

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Why Purgatory Must Exist

Rev 21:27... but nothing unclean will enter...

John Paul II - "For those who find themselves in a condition of being open to God but still imperfectly, the journey toward full beatitude requires Purification which the faith of the Church illustrates in the doctrine of Purgatory."

How Many People Die Each Day in 2025?

World Death Rate

Deaths Per Day
172,824

Deaths Per Hour
7,201

United States

8,460 per day
352 per hour

2.5 Billion Christians,
1.3 Billion Catholics
60 Million Catholics in USA

How many die "in friendship of God" (not in a state of unrepented mortal sin) but with some stain of sin?

<https://worldpopulationreview.com/countries/deaths-per-day>

Let's try to offer prospective is estimated that over hundred and 170,000 people died in the world each day approximately 8500 United States each day there are about 60 million Catholics in the United States. It's fair to assume that at any given time not all are in a state of grace such that they would be without stain of sin so as to enter heaven immediately but nor were they necessarily warrant how is that would seem to be for an exceptional few who have not repented of grace and by the wrong choice have separated themselves from communion with God.

To repeat the words of Samuel Johnson: **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**

Thus there are a number of people who will die with the concerning residual stain of sin. For grave that has been forgiven or venial sin, purgatory is a purification process to expiate for that which is left after God's merciful forgiveness of sin that may cost us eternity.

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Top 3 Largest National Christian Populations

About half of all Christians live in just 10 countries. In 2010, the top three populations were the United States, Brazil, and Mexico:

Nearly one-third or 31.2% of the world's population is considered to be Christian. The term Christian encompasses a broad range of denominations, with Roman Catholicism comprising the largest group made up of around 1.3 billion adherents. Protestants, Evangelicals, Orthodox, Anglicans, and many other sub-denominations are included in the count.

United States: 246,780,000 (78% of the Population in 2010).

Brazil: 175,770,000 (90% of the Population in 2010).

Mexico: 107,780,000 (95% of the Population in 2010).

How Many Christians Are In the World Today?

<https://www.learnreligions.com/christianity-statistics-700533>

Purgatory (Latin, "purgare", to make clean, to purify) in accordance with Catholic teaching is a condition of temporal punishment for those who, departing this life in God's grace, are, not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions.

Even after forgiveness of sin which removes guilt and avoids loss of eternal communion with God, there is a need for temporal punishment for what remains. Sin has consequences.

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Sanctification, Discipline, and Temporal Punishment

Why is there need for more than Jesus's atoning sacrifice for our Salvation/ Justification? Why "temporal punishment" ?

God requires a just measure of satisfaction to restore His divine order, "For the Lord is a God of justice" and "he judges the peoples with equity" (Ps 9:8). Just as God willed Christ to counterbalance the eternal consequences of sin through His infinite satisfaction (His death on the Cross), He wills us to satisfy the temporal consequences of sin through our finite satisfactions.

This means it is erroneous for Protestants to reject purgatory and the need for temporal punishments on the ground that Christ "paid the legal debt for our sins." It's true that if sin were a legal debt that Christ fully paid, purgatory would be unnecessary. But then so would hell. That is because God would not require one payment from Christ and a second payment from the sinner, both for the same sin. That would violate the law of justice. If Christ really satisfied the debt, there is no more debt to owe—and we all go to heaven.

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Justification: God's gracious act of declaring sinners righteous, not based on their own merit, but through faith in Jesus Christ. It's a declaration where God, the judge, pronounces the sinner "not guilty" and imputes the righteousness of Christ to them. This means God doesn't just forgive sins but also declares the person righteous in His sight.

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Justification is a transformative process through which God's grace reconciles humanity with Himself. It is initiated by God's mercy and is made possible through the Passion of Jesus Christ. Justification is conferred through Baptism and involves being conformed to God's righteousness

Justification begins with God's offer of forgiveness, demonstrating His love.

The Role of Christ: The Passion of Christ, His sacrifice on the cross, has merited justification for humanity. His blood atones for the sins of all .

The Medium of Baptism: Justification is granted in Baptism, the sacrament of faith.

Transformation: Justification is not only the remission of sins, but also the sanctification and renewal of the inner person . It detaches a person from sin, purifies the heart, and frees them from enslavement to sin, offering healing . The ultimate purpose of justification is the glory of God and of Christ, and the gift of eternal life

All Christians agree that we will not sin in heaven. Therefore, between the sinfulness of this life and the glory of heaven, we must be made pure. Between death and glory there must be a purification.

– “The Fathers Know Best” [Jimmy Akin- Catholic Answers Apologist](#)

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*Jewish Practices of praying/purification for the Dead
that date to time before Christ:*

Maccabees

“The Life of Adam and Eve”

Mourner’s Kaddish

Praying for the Dead

In this context it is important to discuss the concept of prayers for the dead , indulgences and suffrages.

Prayers for the dead could not benefit those condemned to eternal separation from God in Hell or benefit those who have attained the “beatific vision of God” that is who are in heaven. The practice which extends back thousands of years thus indicates an intermediate purification for those destined for heaven. It is not an eternal or a “place” of final decision.

Since Old testament times as well later praying of the dead has been a practice of Christians and Jews. The early catacombs had inscriptions on their walls of prayers for the dead.

Our Catholic bible contains 73 books, the Protestant bible only 66 as they removed (per influence of Luther 7 Old testament books. One argument was based on doctrines protestants disagreed with but also the belief that the Hebrew bible did not contain them and notably Maccabees which as now been clarified as the Dead Sea Scrolls demonstrated that they were contained.

Maccabees: 2 Maccabees in the Old testament no recognized by Protestants though part of the canon for 1500 years: The history in this book relates a battle victory however the fallen who fought for Israel were noted to be wearing idolatrous amulets. Judas Maccabees related: **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

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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, Matthew 5:25–26 Revelations and others.

Indulgences: An indulgence is the remission before God of the temporal punishment due to sins whose guilt has already been forgiven. A member of the Christian faithful who is properly disposed gains the indulgence under certain and defined conditions through the action of the Church. The Church is the minister of redemption and dispenses and applies authoritatively the treasury of the satisfactions won by Christ and the saints.

Suffrages encompass various acts of piety, including formal prayers, the Sacrifice of the Mass, almsgiving, and other good works, offered for the spiritual benefit of others.

Purpose: The primary purpose of offering suffrages is to aid the souls in Purgatory, that they may be purified of the consequences of sin and attain eternal joy. The Church believes that those who die in God's grace may still require purification to be fully ready for heaven .

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Basis in Doctrine: The practice of offering suffrages is rooted in the doctrines of Purgatory and the communion of saints, which are integral to Catholic teaching . The Council of Trent affirmed that souls in Purgatory are helped by the suffrages of the faithful, especially by the Sacrifice of the Mass.



The Holy Sacrifice of the Mass was celebrated for the departed, even from the time of the foundation of the Church. "We celebrate the anniversary of the triumph of the martyrs," writes Tertullian in the third century, "and, according to the tradition of our fathers, we offer the Holy Sacrifice for the departed on the anniversary of their death." Schouppe S.J., Rev. Fr. F. X.. Purgatory TAN Books.

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Schouppe S.J., Rev. Fr. F. X.. Purgatory Explained (with Supplemental Reading: What Will Hell Be Like?) [Illustrated] (p. 195). TAN Books. Kindle Edition.

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Indulgences:

Rev 21:27... but nothing unclean will enter heaven

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To say that an indulgence of so many days or years is granted means that it cancels an amount of purgatorial punishment equivalent to that which would have been remitted, in the sight of God, by the performance of so many days or years of the ancient canonical penance. Here, evidently, the reckoning makes no claim to absolute exactness; it has only a relative value.

VI. AUTHORITATIVE TEACHING OF THE CHURCH.

—The Council of Constance condemned among the errors of Wyclif the proposition: “It is foolish to believe in the indulgences granted by the pope and the bishops” (Sess. VIII, May 4, 1415; see Denzinger-Bannwart, “Enchiridion”, 622). In the Bull “Exsurge Domine”, June 15, 1520; Leo X condemned Luther’s assertions that “Indulgences are pious frauds of the faithful”; and that “Indulgences do not avail those who really gain them for the remission of the penalty due to actual sin in the sight of God’s justice” (Enchiridion, 758, 759). The Council of Trent (Sess. XXV, 3-4, December, 1563) declared: “Since the power of granting indulgences has been given to the Church by Christ, and since the Church from the earliest times has made use of this Divinely given power, the holy synod teaches and ordains that the use of indulgences, as most salutary to Christians and as approved by the authority of the councils, shall be retained in the Church; and it further pronounces anathema against those who either declare that indulgences are useless or deny that the Church has the power to grant them” (Enchiridion, 989). It is therefore of faith (1) that the Church has received from Christ the power to grant indulgences, and (2) that the use of indulgences is salutary for the faithful.

Indulgences:

An indulgence is the remission before God of the temporal punishment due to sins whose guilt has already been forgiven. A member of the Christian faithful who is properly disposed gains the indulgence under certain and defined conditions through the action of the Church. The Church is the minister of redemption and dispenses and applies authoritatively the treasury of the satisfactions won by Christ and the saints.

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1 2. A member of the Christian faithful who is properly disposed gains an indulgence under certain and defined conditions through the help of the Church. The Church, as the minister of redemption, dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints .

Remission of Temporal Punishment: Indulgences remit temporal punishment for sins already forgiven 1 2. When sin is forgiven through the Sacraments of Baptism and Penance, the eternal penalty is removed, but temporal consequences often remain 3 4.

Role of the Church: The Church intervenes on behalf of Christians, opening the treasury of merits of Christ and the saints to obtain remission of temporal punishments from God 5. The Church does not simply aid Christians but encourages them toward devotion, penance, and charity 5.

.....

Here's a breakdown of key aspects related to indulgences:

Purpose of Indulgences

Remission of Temporal Punishment: Indulgences remit temporal punishment for sins already forgiven 1 2. When sin is forgiven through the Sacraments of Baptism and Penance, the eternal penalty is removed, but temporal consequences often remain 3 4.

Role of the Church: The Church intervenes on behalf of Christians, opening the treasury of merits of Christ and the saints to obtain remission of temporal punishments from God 5. The Church does not simply aid Christians but encourages them toward devotion, penance, and charity 5.

Expression of Mercy: Indulgences express God's mercy by mitigating canonical penances imposed for the sacramental remission of sins 6.

Scriptural basis for Purgatory

Most of the early Church Fathers (such as Clement of Alexandria, Origen, Gregory of Nyssa, Augustine, and Pope Gregory the Great) interpreted Paul's teaching to be a clear reference to purgatory.

Rev 21:27... *but nothing unclean will enter it (the City of God), nor any (one) who does abominable things or tells lies. Only those will enter whose names are written in the Lamb's book of life.*

“Revelation 21:27 says of the heavenly Jerusalem, ‘*Nothing unclean shall enter it...*’ While the word “unclean” in this passage refers to ceremonial uncleanness, this verse and the context of Revelation as a whole indicate that nothing associated with sin will be in heaven.” *The Case for Catholicism* –Trent Horn

The Logic of Purgatory

Revelation 21:27 says of the heavenly Jerusalem, “Nothing unclean shall enter it, nor any one who practices abomination or falsehood, but only those who are written in the Lamb’s book of life.” While the word “unclean” in this passage refers to ceremonial uncleanness, this verse and the context of Revelation as a whole indicate that nothing associated with sin will be in heaven. The Evangelical author Randy Alcorn says of this verse, “Heaven will be completely devoid of evil, with no threat of becoming tainted. . . . The new nature that’ll be ours in Heaven—the righteousness of Christ—is a nature that cannot sin.”⁵²

Like most Protestants, Alcorn says we receive Christ’s righteousness in this life through faith. In another work he writes about Christ’s righteousness being imputed to us and how “in regeneration, God grants to the believer a new nature that, as he draws upon God’s power, can overcome evil.”⁵³ But this can’t be the exact same perfected nature we will have in heaven, because regenerated believers still sin in this life (1 Jn 1:8).

This has led the Protestant scholar Jerry Walls to argue that purgatory makes logical sense given that our sanctification is usually not complete at death but will be complete before we enter into heaven. Walls concludes his

book with a sentiment that a Catholic can also wholeheartedly stand behind:
[God] is good in the moral sense that he hates our evil, and demands our purity, but
he is also
good in the sense that he loves us and desires our happiness and true flourishing,
which can only
be complete when we are perfected in holiness. This reminds us one more time that
purgatory,
properly understood, is not an alternative to grace, but is itself an expression of
grace.

The Case for Catholicism –Trent Horn

Scriptural basis for Purgatory

Rev 21:27... but nothing unclean will enter heaven *(the City of God- Augustine)*

Most of the early Church Fathers (such as Clement of Alexandria, Origen, Gregory of Nyssa, Augustine, and Pope Gregory the Great) interpreted Paul's teaching to be a clear reference to purgatory.

Rev 21:27... but nothing unclean will enter it (the City of God)
That indicates the need for those entering to be purified by Purgatory

Rev 21:27... but nothing unclean will enter it (the City of God), nor any (one) who does abominable things or tells lies.

Protestant view and the Old Testament:

It is important to note when the Canon or list of Books of the Bible was acknowledged and agreed upon:

It was at Church Councils (Councils of Hippo (393 AD) and Carthage (397 AD)) that a list of authentic books was agreed upon. Pope Innocent I, and afterwards Pope Gelasius (A.D. 494), confirmed this list, and for the first time the New Testament was capable of being bound up into one book as we have it now. Most Church Fathers regarded the Septuagint as the standard form of the Old Testament. When the Councils of Hippo (393 AD) and Carthage (397 AD) set the canon of the New Testament they also confirmed the Septuagint as the Old Testament. **Should we accept the opinion of Luther and others 1200 years later changing scripture (Maccabees) including the diminishing of the Deutero Canon?**

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Fragment of a Septuagint: 1
Esdras in the Codex Vaticanus
c. 325–350 AD,

The Synod of Hippo refers to the synod of 393 which was hosted in Hippo Regius in northern Africa during the early Christian Church. Additional synods were held in 394, 397, 401 and 426. Some were attended by Augustine of Hippo. It was at Church Councils (Councils of Hippo (393 AD) and Carthage (397 AD)) that a list of authentic books was agreed upon. Pope Innocent I, and afterwards Pope Gelasius (A.D. 494), confirmed this list, and for the first time the New Testament was capable of being bound up into one book as we have it now

Should we accept the opinion of Luther and others 1200 years later changing certain scripture (Maccabees) including the diminishing of the Deutero Canon?

I could not confirm Maccabees in the Dead Sea Scrolls

.....

The synod of 393 is best known for two distinct acts. First, for the first time a council of bishops listed and approved a Christian Biblical canon that corresponds to the modern Catholic canon while falling short of the Eastern Orthodox canon. The canon list approved at Hippo included books later classed by Catholics as deuterocanonical books and by Protestants as Apocrypha. The canon list was later approved at the Council of Carthage (397) pending ratification by the "Church across the sea", that is, the See of Rome.[1] Previous councils had approved similar, but slightly different, canons. Maccabees included. Most Church Fathers regarded the Septuagint as the standard form of the Old Testament. When the Councils of Hippo (393 AD) and Carthage (397 AD) set the canon of the New Testament they also confirmed the Septuagint as the Old Testament

Should we accept the opinion of Luther and others 1200 years later to exclude and change certain scripture (Maccabees) including the diminishing of the Deutero Canon?

Protestant view:

Protestants reject the concept of Purgatory citing it is not mentioned in the bible which is an error as many accepted doctrines are not explicitly stated i.e. Trinity or Incarnation

It is important to note when the Canon or list of Books of the Bible was

acknowledged and agreed upon:

It was at Church Councils (Councils of Hippo (393 AD) and Carthage (397 AD)) that a list of authentic books was agreed upon. Pope Innocent I, and afterwards Pope Gelasius (A.D. 494), confirmed this list, and for the first time the New Testament was capable of being bound up into one book as we have it now.

Most Church Fathers regarded the Septuagint as the standard form of the Old Testament. When the Councils of Hippo (393 AD) and Carthage (397 AD) set the canon of the New Testament they also confirmed the Septuagint as the Old Testament. Further evidence of the Septuagint's acceptance by the early Church can be found in the New Testament itself. It quotes the Old Testament approximately 350 times. Three hundred of those quotes are from the Septuagint.

The list of books that comprise the Bible is referred to as the canon. During Jesus' time there were two Old Testament canons in use. There was the Palestinian canon, which is identical to the Protestant Old Testament, and there was the Alexandrian canon – also known as the Septuagint – which is identical to the Catholic Old Testament. The Catholic Church uses the longer canon because the Apostles and the early Church used it.

Luther did not accept 7 Old Testament Books which includes Maccabees. He based this on doctrinal disagreements and argued the Hebrew Bible did not contain them though the Dead Sea Scrolls indicates they did. For

1500 years Christians accepted the books until the Reformation.

The Bible, Missing Books and Luther

Missing are the books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the two books of Maccabees, as well as sections of Esther (10:4 to 16:24) and Daniel (3:24-90 and chapters 13 and 14). These are known to Catholics as the deuterocanonical works. They are a part of the Old Testament. Luther rejected these books because they conflicted with his theological views. *In 2 Maccabees 12:46, for instance, it is said that “it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins”—a reference to purgatory.* Such a book had to go—it did not mesh with the Reformer’s doctrines. *(Luther even spoke disparagingly about some New Testament books, such as James, but he was unable to find a rationale for removing them from the canon.)*

However at least the historical value and practices of ancient Jews is noted- i.e. praying for the dead

Missing Books and Luther

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The Catholic Bible is composed of 73 books: an [Old Testament](#) of 46 books (including 7 [deuterocanonical books](#) and additional deuterocanonical content in 2 books) and a [New Testament](#) of 27 books.

The 7 deuterocanonical books are indicated by an asterisk (*) and the 2 books with additional deuterocanonical material by a plus sign (+)

Pentateuch (5): [Genesis](#), [Exodus](#), [Leviticus](#), [Numbers](#), [Deuteronomy](#)

Historical books (16): [Joshua](#), [Judges](#), [Ruth](#), [1 Samuel](#), [2 Samuel](#), [1 Kings](#), [2 Kings](#), [1 Chronicles](#), [2 Chronicles](#), [Ezra](#), [Nehemiah](#), [Tobit](#) (*), [Judith](#) (*), [Esther](#) (+), [1 Maccabees](#) (*), [2 Maccabees](#) (*)

Poetic Books (7): [Job](#), [Psalms](#), [Proverbs](#), [Ecclesiastes](#), [Song of Songs](#), [Wisdom of Solomon](#) (*), [Sirach](#) (*)

Prophetic books (18): [Isaiah](#), [Jeremiah](#), [Lamentations](#), [Baruch](#) (*), [Ezekiel](#), [Daniel](#) (+), [Hosea](#), [Joel](#), [Amos](#), [Obadiah](#), [Jonah](#), [Micah](#), [Nahum](#), [Habakkuk](#), [Zephaniah](#), [Haggai](#), [Zechariah](#), [Malachi](#)

The [Sixto-Clementine Vulgate](#) and the original [Douay-Rheims Bible](#) also included in an appendix three books whose [canonicity](#) was questioned: [Prayer of Manasseh](#), [3 Esdras](#), and [4 Esdras](#).

The Gospels (4): [Matthew](#), [Mark](#), [Luke](#), [John](#)

Historical book (1): [Acts of the Apostles](#)

Pauline epistles (13): [Romans](#), [1 Corinthians](#), [2 Corinthians](#), [Galatians](#), [Ephesians](#), [Philippians](#), [Colossians](#), [1 Thessalonians](#), [2 Thessalonians](#), [1 Timothy](#), [2 Timothy](#), [Titus](#), [Philemon](#)

Hebrews (1)

General epistles (7): [James](#), [1 Peter](#), [2 Peter](#), [1 John](#), [2 John](#), [3 John](#), [Jude](#)

Prophetic book (1): [Apocalypse of John](#)-[Revelation](#)

Missing Books and Luther

Missing are the books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the two books of Maccabees, as well as sections of Esther (10:4 to 16:24) and Daniel (3:24-90 and chapters 13 and 14). These are known to Catholics as the deuterocanonical works. They are just as much a part of the Bible as the rest of the Old Testament, the proto-canonical books. Luther rejected the deuterocanonical books and passages largely because they conflicted with his theological theories. In 2 Maccabees 12:46, for instance, it is said that “it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins”—a reference to purgatory. Such a book had to go—it did not mesh with the Reformer’s doctrines. (Luther even spoke disparagingly about some New Testament books, such as James, but he was unable to find a rationale for removing them from the canon.)

Scriptural basis for Purgatory

Turning to supplication, they prayed that the sinful deed might be fully blotted out. He then took up a collection among all his soldiers, which he sent to Jerusalem to provide for an expiatory sacrifice.

[2 Maccabees 12: 39-46](#)

The Jewish continue to pray for the Dead (the Mourner's Kaddish)

In doing this he acted in a very excellent and noble way. Thus he made atonement for the dead that they might be absolved from their sin
(2 Macc 12:42-46).

Judas Maccabeus, also known as Judah Maccabee, was a significant figure in Jewish history who led the Maccabean Revolt against the Seleucid Empire from 167 to 160 BCE. He was a Jewish priest and the son of Mattathias, known for his guerrilla warfare tactics that successfully defended Judea from the oppressive rule of King Antiochus IV Epiphanes, who sought to impose Hellenism on the Jewish people. Judas Maccabeus and his army prevail in a battle for Israel but upon burying their dead he noticed the dead soldiers were wearing idolatrous amulets for good luck in the battle- a sin for a Jew. Maccabeus prayed for the dead, collected a sin offering and sent it the temple in Jerusalem - 2Maccabees 1:39-46.

The Jewish continue to pray for the Dead (the Mourner's Kaddish)

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Scriptural basis for Purgatory

2 Maccabees 12:44 says, 'It is superfluous and vain to pray for the dead if the dead rise not again.' ...

The Jewish continue to pray for the Dead (the Mourner's Kaddish)

Now it was not for those in Paradise, who had no need of it, nor for those in hell, who could get no benefit from it; it was, then, for those in Purgatory (St. Francis de Sales)

St Francis De Sales reflecting on this stated "Now it was not for those in Paradise, who had no need of it, nor for those in hell, who could get no benefit; it was the for those in Purgatory

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The Jewish continue to pray for the Dead (the Mourner's Kaddish)

The tradition of the
Church, by reference to
certain texts of Scripture,
speaks of a cleansing fire
(1 Cor 3:15; 1 Pet 1:7).

Scriptural basis for Purgatory

Each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done.

Most of the early Church Fathers (such as Clement of Alexandria, Origen, Gregory of Nyssa, Augustine, and Pope Gregory the Great) interpreted Paul's teaching to be a clear reference to purgatory.

1 Corinthians 3:15
Indicates a place other than Heaven or Hell

If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

In his first letter to the Corinthians Paul uses metaphors to describe a person's works and how God judges those works after the person dies. Good works are symbolized by "gold, silver, precious stones" and bad works by "wood, hay, and stubble" (3:12). Paul reveals that after death God judges with fire the type of work each person has done while on earth. Those who have built with gold, silver, and precious stones receive their heavenly reward (v.14). Because the fire cannot consume these elements, they (the good works) accompany the person into heaven. Those who have built with wood, hay, and stubble have a different outcome. Paul reveals that these materials (sins) are "burned up" in the fire and suffers loss. (1 Cor 3:15). The person who built with these bad materials must also pass through the same fire before receiving salvation (v. 15) but will be saved.

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We will see this clearly when we examine 1 Corinthians 3:15. In this passage, Paul explains how one must pass “through fire” after death before receiving salvation. This process of expiation inflicts the punishment due for the forgiven sins and roots out the defects that moved the soul to sin in the first place. Through this process, the soul achieves the requisite holiness that God requires for it to be suitable for heaven (cf. Heb 12:14-”Strive for peace with everyone, and for that holiness without which no one will see the Lord.”

Thigpen, Dr. Paul. My Daily Catholic Bible, NABRE (p. 447). Our Sunday Visitor. Kindle Edition.).

Salza, John. The Biblical Basis for Purgatory (p. 21). Saint Benedict Press. Kindle Edition.

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Thus, as the fire consumes the bad materials, it punishes the person who built with them. The fire consumes these elements, and at different speeds. Why? Because wood remains longer in fire than hay or stubble. Hay and stubble burn more quickly, and wood burns more slowly. Paul’s metaphorical usage of these elements demonstrates the obvious: some sins are more grievous than others. Thus, some sins are punished longer and more severely in purgatory than others. Those who had graver sins (represented by wood) will be purified longer than those with lesser sins (represented by stubble). The severity of punishment corresponds to a person’s guilt, while the length of punishment corresponds to how deeply the sin has taken root in his soul. (*John Salza- The Biblical Basis for Purgatory*)

Scriptural basis for Purgatory

Most of the early Church Fathers (such as Clement of Alexandria, Origen, Gregory of Nyssa, Augustine, and Pope Gregory the Great) interpreted Paul's teaching to be a clear reference to purgatory.

1 Cor 3:11-15- For no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day will disclose it. It will be revealed with fire, and the fire (itself) will test the quality of each one's work. If the work stands that someone built upon the foundation, that person will receive a wage. But if someone's work is burned up, that one will suffer loss; the person will be saved, but only as through fire.

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Wood Hay and Straw will burn off as the represents the weaker actions of one's life for which purification is needed.

.....

In his first letter to the Corinthians (which we will examine in more detail in the third chapter), Paul uses metaphors to describe a person's works and how God judges those works after the person dies. Good works are

symbolized by “gold, silver, precious stones” and bad works by “wood, hay, and stubble” (3:12). Paul reveals that after death God judges with fire the type of work each person has done while on earth. Those who have built with gold, silver, and precious stones receive their heavenly reward (v.14). Because the fire cannot consume these elements, they (the good works) accompany the person into heaven. Those who have built with wood, hay, and stubble have a different outcome. Paul reveals that these materials (sins) are “burned up” in the fire (1 Cor 3:15). As we will later see, the person who built with these bad materials must also pass through the same fire before receiving salvation (v. 15). Thus, as the fire consumes the bad materials, it punishes the person who built with them. The fire consumes these elements, and at different speeds. Why? Because wood remains longer in fire than hay or stubble. Hay and stubble burn more quickly, and wood burns more slowly. Paul’s metaphorical usage of these elements demonstrates the obvious: some sins are more grievous than others. Thus, some sins are punished longer and more severely in purgatory than others. Those who had graver sins (represented by wood) will be purified longer than those with lesser sins (represented by stubble). The severity of punishment corresponds to a person’s guilt, while the length of punishment corresponds to how deeply the sin has taken root in his soul.

Scriptural basis for Purgatory

1 Pet 1:7 -so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed.

(metaphor of fire used often)

1 Cor 3:11-15- For no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day will disclose it. It will be revealed with fire, and the fire (itself) will test the quality of each one's work. If the work stands that someone built upon the foundation, that person will receive a wage. But if someone's work is burned up, that one will suffer loss; the person will be saved, but only as through fire.

1 Pet 1:7 -The genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ. (metaphor of fire used often) so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed.

Scriptural basis for Purgatory

Therefore, I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

Matthew 12:31-32

If all souls go directly either to Heaven or to Hell, then there is no forgiveness in the world to come. But if that is so, why would Christ mention the possibility of such forgiveness?

Therefore, I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

If all souls go directly either to Heaven or to Hell, then there is no forgiveness in the world to come. But if that is so, why would Christ mention the possibility of such forgiveness in the world to come?

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.....

Scriptural basis for Purgatory

In Matthew 5:25-26, Jesus says:
“Make friends quickly with your
accuser, while you are going with him
to court, lest your accuser hand you
over to the judge, and the judge to
the guard, and you be put in prison;
truly, I say to you, you will never get
out till you have paid the last penny.”

Tertullian and other Early Church Father recognized this as
representing Purgatory and temporal punishment

**Tertullian and other Early Church Father recognized this as
representing Purgatory and temporal punishment**

**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.**

**Tertullian and church fathers comment on this stating that the
prison is purgatory.. they stated the prison is purgatory and
the last penny the small faults which must be expiated**

.....

Scriptural basis for Purgatory

Philippians 2:10-11: "That at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

"Under the Earth"

Under the Earth – Purgatory according to some theologians

Because Paul is speaking of the same Church (for there is only one Church) in both Ephesians 1:22 and Colossians 1:24, means that Paul can suffer for the sake of the Church in "the age to come," the same "Church Suffering" that is "under the earth." That is, Paul can suffer for the souls in purgatory. As we will continue to see, our sufferings atone not only for sin and temporal punishments in this life, but also give rise to

"forgiveness in the age to come" (Mt 12:32). **Hence, there is a clear, scriptural connection between "suffering," "church," "body," "under the earth," and "age to come"—all references to**

purgatory. Augustine, Jerome, Pope Gregory, and Pope Gelasius also interpreted Matthew 12:32 as a reference to purgatory.

Those in Heaven- Church Triumphant

Earth-Church Militant

Under the Earth – Church Suffering

Salza, John. The Biblical Basis for Purgatory (p. 107). Saint Benedict Press. Kindle Edition.

Scriptural basis for Purgatory

In 1 Peter 3:19-20, the place to “which Jesus went and preached to the spirits in prison, who formerly did not obey...”

Christ would not preach in Hell nor need to in Heaven -“prison”

Christ would not preach in Hell nor need to in Heaven -“prison”
Who formerly did not obey- i.e. sinned

Philippians 2:10- 11 that at the name of Jesus every knee should bow in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father. "under the earth" would not allude to hell as they would not be praising God, these represent the souls in purgatory, thus there is the church triumphant, the church militant, and the church suffering.

Scriptural basis for Purgatory

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.*

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Scriptural basis for Purgatory

Heb 12:14 -Strive for peace with everyone, and for that holiness without which no one will see the Lord. (Blessed are the peacemakers)

Onesiphorus-2 Timothy 1: 16-18

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, you know very well.

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, you know very well. That day – when he dies or at judgement.

The Sermon on the Mount was described as having significant eschatological content (Last Things)

Blessed are the merciful,
for they will be shown mercy.

Blessed are the pure in heart,
for they will see God.

Blessed are the peacemakers,
for they will be called children of God.

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Onesiphorus-2 Timothy 1: 16-18

May the Lord grant mercy to the household of Onesiph'orus, for he often refreshed me; he was not ashamed of my chains, 17 but when he arrived in Rome he searched for me eagerly and found me— 18 may the Lord grant him to find mercy from the Lord on that Day—and you well know all the service he rendered at Ephesus

Tradition- Early Church Fathers

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.

Tertullian (200 AD), who declares that prayers for the dead are an apostolic ordinance. Clement of Alexandria (150-216 AD) writes about a place after death where "expiation and purification" occur before heaven is attained. Other Church Fathers agree, such as Origen (185-254 AD), Cyprian (200-258 AD), Jerome (342-420 AD), Ambrose (340-397 AD), Augustine (354-430 AD), Clement (Homilies) and many others .

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Support is also found in the writings of Tertullian (200AD), who declares that prayers for the dead are an apostolic ordinance. Clement of Alexandria (150-216 AD) writes about a place after death where "expiation and purification" occur before heaven is attained. Other Church Fathers agree, such as Origen (185-254 AD), Cyprian (200-258 AD), Jerome (342-420 AD), Ambrose (340-397 AD), Augustine (354-430 AD), and many others .

Augustine -Augustine Augustine per Karl Keating Catholicism and

Fundamentalism:

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. ...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.

Clementine Homilies - Pope Clement First Century AD

Chapter VI. Purgatory and Hell " ... as long as any one is within the limit of piety, and does not blaspheme His Holy Spirit, through His love towards him He 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.

Clementine Homilies

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Tradition- Early Church Fathers

The Middle State of the Early Christians

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”

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

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“middle state” where those who die in the state of grace and are assured of their salvation can benefit from our prayers.

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..**

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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

40 passages in St. Augustine's writing describing praying for the dead as a work of Mercy



“But by the prayers of the holy Church, and by the salvific sacrifice, and by the alms which are given for their spirits, there is no doubt that the dead are aided, that the Lord might deal more mercifully with them than their sins would deserve.”

Augustine - per Karl Keating Catholicism and Fundamentalism: ***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”. 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. ...***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.

Tradition- Early Church Fathers

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The Saints and Early Church on Purgatory

ST. AUGUSTINE OF HIPPO

Prayer, however, is offered for other dead who are remembered.

Sermons 159:1 (c. A.D. 411)

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. But of those who suffer temporary punishments after death, all are not doomed to those everlasting pains that are to follow that judgment; for to some, as we have already said, what is not remitted in this world is remitted in the next, that is, they are not punished with the eternal punishment... Monica, mother of Augustine, asked her son, in the fourth century, to remember her soul in his Masses

City of God 21:13 (c. A.D. 419)

ST. AUGUSTINE OF HIPPO

During the time, moreover, that intervenes between a man's death and the final resurrection, the soul dwells in a hidden retreat, where it enjoys rest or suffers affliction in proportion to the merit it earned by the life it led on earth. Nor can it be denied that the souls of the dead are benefited by the piety of their living friends, who offer the sacrifice of the Mediator, or give alms in the church on their behalf. ...

For there is a manner of life that is neither so good as not to require these services after death, nor so bad that such services are of no avail after death. [*Handbook on Faith, Hope, and Charity* 69 (A.D. 421)].

During the time, moreover, that intervenes between a man's death and the final resurrection, the soul dwells in a hidden retreat, where it enjoys rest or suffers affliction in proportion to the merit it earned by the life it led on earth. Nor can it be denied that the souls of the dead are benefited by the piety of their living friends, who offer the sacrifice of the Mediator, or give alms in the church on their behalf. But these services are of advantage only to those who during their lives have earned such merit that services of this kind can help them. For there is a manner of life that is neither so good as not to require these services after death, nor so bad that such services are of no avail after death. [*Handbook on Faith, Hope, and Charity* 69 (A.D. 421)].

MARTYRDOM OF PERPETUA AND FELICITY c.AD 203

...this was shown to me in a vision: I [Perpetua] saw Dinocrates (her brother) going out from a gloomy place, where there were several others, and he was very thirsty, with a filthy countenance and pallid color, and the wound on his face that he had when he died. Dinocrates, ...died miserably with disease... . I made my prayer for my brother day and night, groaning and weeping that he might be granted to me. Then, on the day on which we remained in fetters, this was shown to me: I saw that the place that I had formerly observed to be in gloom was now bright. Then I understood that he had been removed from the place of punishment

[Martyrdom of Perpetua and Felicity 2:3–4 (c. A.D. 203)].

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[Martyrdom of Perpetua and Felicity 2:3–4 (c. A.D. 203)].

When Perpetua and Felicity were martyred in 202

Perpetua called out in prayer for her deceased brother. She had a vision of her brother suffering in purgatory and being released.

TERTULLIAN OF CARTHAGE

-That allegory of the Lord [Mt 5:25–26] . . . is extremely clear and simple in its meaning: . . . [Beware unless, *as a transgressor of your agreement, before God the judge . . . delivers you over to the angel who is to execute the sentence, and he commit you to the prison of hades, out of which there will be no dismissal until the smallest even of your delinquencies be paid off in the period before the resurrection.* What can be a more fitting meaning than this? What a truer interpretation? [Treatise on the Soul 35 (c. A.D. 210)].

Mt 5:25–26 “you will by no means get out of there till you have paid the last penny”

-We offer sacrifices for the dead on their birthday anniversaries
[the date of death, their birth into eternal life] [Chaplet 3 (A.D. 211)].

-A woman, *after the death of her husband . . . prays for his soul and asks that he may, while waiting, find rest; and that he may share in the first Resurrection.* And each year, on the anniversary of his death, she offers the sacrifice [Monogamy 10 (c. A.D. 218)].

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the sacrifice [Monogamy 10 (c. A.D. 218)].

25 Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. 26 Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

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ST. ABERCIUS OF HIERAPOLIS c. AD 190

These things I, Abercius, commanded to be written when I was on earth; and truly I was seventy-two years old. Let him who understands this, and everyone who agrees with it, pray for Abercius.

[Christian Inscriptions, no. 43 (Epitaph of Abercius) (c. A.D. 190)].

ST. CYPRIAN OF CARTHAGE c. 210

For to adulterers even a time of repentance is granted by us, and peace is given... The Church, crowned with so many virgins, flourishes; and chastity and modesty preserve the tenor of their glory. Nor is the vigor of continence broken down because repentance and pardon are given to the adulterer.

It is one thing, when cast into prison, not to go out from there until one has paid the uttermost farthing; another thing at once to receive the wages of faith and courage.

ST. ABERCIUS OF HIERAPOLIS

I, the citizen of a chosen city, erected this in my lifetime that I may have in time to come a place in which to lay my body. **My name is Abercius, the disciple of the holy Shepherd**, who feeds the flocks of his sheep on the hills and plains, and who has great eyes that look into every place **These things I, Abercius, commanded to be written when I was on earth; and truly I was seventy-two years old. Let him who understands this, and everyone who agrees with it, pray for Abercius [Christian Inscriptions, no. 43 (Epitaph of Abercius) (c. A.D. 190)].**

In the year 161, when Marcus Aurelius became Emperor,

Abercius was Bishop of Hierapolis (in today's Turkey), a city dedicated to Apollo and evangelized by St. Paul. He was already known for his virtues when an episode occurred that made him famous.

The new Emperor had intensified the cult to the idols and since the city of Hierapolis was consecrated to one of them, the number of processions to the pagan gods there increased.

Abercius suffered greatly from this and frequently prayed to God asking for the destruction of the temple idols. One night as he slept, he saw an Angel who handed him a rod and told him: "Wake up! The time has come! Take this rod and strike down the false gods that deceive the people."

He arose and made haste to the temple, and destroyed Apollo, Hercules, Diana and Venus, breaking them into pieces. Roused by the enormous noise, the priests and guards entered, surprised to find the Bishop there.

Forewarned supernaturally of his death, he prepared his tomb to be built in marble and wrote a long epitaph, which became known as the Inscriptions of Abercius. He died in 167 with 72 years of age.

These words, I, Abercius, standing by, ordered to be inscribed.

18. In truth, I was in the course of my seventy-second year.

19. Let him who understands and believes this pray for Abercius

Saint Cyprian of Carthage (c. 210 – September 14, 258 AD) was a prominent early Christian theologian and bishop of Carthage. He is recognized for his leadership during a time of persecution

under Roman Emperor Decius and is known for his writings on church unity and the role of bishops. Cyprian was martyred for his faith, and his feast day is celebrated on September 16 in the Western Church and September 26 in the Anglican tradition. His works remain influential in Christian theology, particularly regarding the nature of the Church and the sacraments

LACTANTIUS

LACTANTIUS, an early Christian author, an advisor to Emperor Constantine I-

But when he shall have judged the righteous, he will also try them with fire. Then they whose sins shall exceed either in weight or in number shall be scorched by the fire and burned. But they whom full justice and maturity of virtue has imbued will not see that fire; for they have something of God in themselves... *[Divine Institutes 7:21 (c. A.D. 307)].*

ST. CYRIL OF JERUSALEM

Then we commemorate also those who have fallen asleep before us, first patriarchs, prophets, apostles, martyrs, that at their prayers and intercessions God will receive our petition, and in a word all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls for whom the supplication is put up
Catechetical Lectures 23:9 (c. A.D. 350)

Lactantius, also known as Lucius Caecilius Firmianus Lactantius (c. 250 – c. 325), was an **early Christian author and a significant figure in the development of Christian thought**. He served as an advisor to Emperor Constantine I, guiding his early Christian policies, and was a tutor to Constantine's son, Crispus. Lactantius is best known for his work "Divinae institutiones" LACTANTIUS, an early Christian author, an **advisor to Emperor Constantine I-**

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(Constantine the Great was one of the most important emperors in Roman history. He issued the Edict of Milan, which allowed for the tolerance of Christians in the Roman Empire, and converted to Christianity himself on his deathbed in 337 AD. ST. CYRIL OF JERUSALEM)

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Catechetical Lectures 23:9 (c. A.D. 350)

The Saints and Early Church on Purgatory

ST. GREGORY OF NYSSA

...when, after his departure out of the body, he gains knowledge of the difference between virtue and vice and finds that he is not able to partake of divinity until he has been purged of the filthy contagion in his soul by the purifying fire. [Sermon on the Dead (c. A.D. 382)].

ST. JOHN CHRYSOSTOM

Let us then give them aid and perform commemoration for them. For if the children of Job were purged by the sacrifice of their father, why do you doubt that when we too offer for the departed, some consolation arises to them, since God is wont to grant the petitions of those who ask for others? [Homilies on First Corinthians 41:8 (c. A.D. 392)].

...when, after his departure out of the body, he gains knowledge of the difference between virtue and vice and finds that he is not able to partake of divinity until he has been purged of the filthy contagion in his soul by the purifying fire.

[Sermon on the Dead (c. A.D. 382)].

Gregory of Nyssa, also known as Gregory Nyssen (Ancient Greek: Γρηγόριος Νύσσης or Γρηγόριος Νυσσηνός; c. 335 – c. 394), was an early Roman Christian prelate who served as Bishop of Nyssa from 372 to 376 and from 378 until his death in 394. He is venerated as a saint in Eastern Orthodoxy, Catholicism, Oriental Orthodoxy, Anglicanism, and Lutheranism. Gregory, his elder brother Basil of Caesarea, and their friend Gregory of Nazianzus are collectively known as the Cappadocian Fathers.

Gregory lacked the administrative ability of his brother Basil or the contemporary influence of Gregory of Nazianzus, but he was an erudite Christian theologian who made significant contributions to the doctrine of the Trinity and the Nicene Creed.

The Saints

St. Caesar of Arles in 529, in his commentaries supports the Catholic teaching of Purgatory. (Quoting relevant portions of Sermon 179 that show St. Caesarius believed in Purgatory; that he distinguished the **punishments between mortal and venial sins**).

Most of the sermons deal with the principles of Christian morality, the Divine sanctions: hell and purgatory (for the latter see Malnory, 185-86), the *various classes of sinners*, and the principal vices of his day and surroundings: public vice, adultery and concubinage, drunkenness, neglect of Mass, love of (landed) wealth, the numerous survivals of a paganism that was only newly overcome. (Catholic Encyclopedia)

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The sermon of Caesarius opens usually with an easy and familiar introduction, offers a few

plain truths set forth in an agreeable and practical way, and closes with a recapitulation. **Most of the**

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drunkenness, neglect of Mass, love of (landed)
wealth, the numerous survivals of a paganism that was only
newly overcome. (Catholic Encyclopedia)

The Saints

St. Caesar of Arles around 529-Sermon 179

If we neither return thanks to God in tribulation, nor redeem sins with good works, we shall stay in the purgatorial fire until our small sins be consumed like wood, hay and stubble ...

St. Caesar of Arles in 529, in his commentaries supports the Catholic teaching of Purgatory. (Quoting Sermon 179 that show St. Caesarius believed in Purgatory; that he distinguished the punishments between mortal and venial sins).

But someone says: I don't mind how long I stay there if at length I shall arrive at eternal life. Let no one say this! Because that Purgatory fire shall be severer than any punishment that can be either thought of, or seen, or felt in this world.

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The Saints

Saints and Doctors of the Church, 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 died 1510, in her treatise on Purgatory to whom God gave supernatural visions of Purgatory, says that **(1) because sin is far worse than any other evil, the pains of Purgatory that deal with our remaining sinful habits and desires are far greater than any pains on earth, but also that (2) the joys of Purgatory are also far greater than those of earth because God is with you and you know that you are absolutely guaranteed eternal salvation**. Catherine of Genoa writes that Purgatory is painful because one is confronted with all of one's sins but is also joyful in anticipation of the expiation of the state of Purification and arrival in Heaven.

St. Catherine of Genoa in her treatise on Purgatory via visions (PRIVATE REVELATION) 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. wrote a treatise of Purgatory-St. Catherine of Genoa, to whom God gave supernatural visions of Purgatory, says that **(1) because sin is far worse than any other evil, the pains of Purgatory that deal with our remaining sinful habits and desires are far greater than any pains on earth, but also that (2) the joys of Purgatory are also far greater than those of earth because God is with**

you and you know that you are absolutely guaranteed eternal salvation . Born 1447, died 1510

The Saints

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
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a shipwrecked mariner who, after having long battled with the
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Yet those of the souls in Purgatory are a thousand times greater.”
(Part 6, chap. 11).

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The Saints

Jesus to Sister Faustina-1226

All these souls in Purgatory are greatly loved by Me. They are making retribution to My justice. It is in your power to bring them relief. Draw all the indulgences from the treasury of My Church

...

(Diary, 1226)

Confirmation of Purgatory, indulgences, “the Treasury of Church” (Merits of saints, Jesus) Mercy

The Saints



Diary 20-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.*

In Sister Faustina's diary the word Purgatory appears 24 times

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The Saints



St. Gertrude

St. Gertrude the Great was a holy mystic of the 14th century, who received many heavenly visions as a Benedictine nun. Had numerous private revelations were that were short glimpses into purgatory.

Described in the book *The Life and Revelations of Saint Gertrude...* highlights the power of prayer for the souls in purgatory. "On Wednesday, *at the elevation of the Host, she besought our Lord for the souls of the faithful in purgatory, that He would free them from their pains* by virtue of His admirable Ascension; and she beheld our Lord descending into purgatory with a golden rod in His Hand, which had as many hooks as there had been prayers for their souls; by these *he appeared to draw them into a place of repose.*"

St. Gertrude saw Jesus lift souls from purgatory to Heaven according to the number of prayers offered for them.

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One such vision is described in the book *The Life and Revelations of Saint Gertrude* and highlights the power of prayer for the souls in purgatory.

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souls in purgatory, the greater part of those who during their lives have exercised themselves in works of charity, are released.

<https://aleteia.org/2021/11/16/st-gertrudes-vision-of-purgatory-highlights-the-power-of-prayer>

The Saints

1607. Evening.
Convent gardens of St. Mary of the Angels in Firenze.
Sr. Maria Magdalena de Pazzi was with the nuns...



The horrendous spectacle lasted for two hours
whereby Sr. Maria Magdalena was seen
walking-pausing-contemplating
whilst feeling
compassioned-terrified- and -physically exhausted.

Has vision of Purgatory and descended into Purgatory where she witness suffering souls at different levels of suffering.

St. Maria Magdalena of Pazzi- Has vision of Purgatory and descended into Purgatory where she witness suffering souls at different levels of suffering- very frightening

The Saints

"Tell me, Lord, what was your design
in discovering to me those terrible prisons,
of which I knew so little, and comprehended still less?"



Sr. Maria Magdalena de Pazzi

"Ah! I now see;
you wished to give me the knowledge of your infinite sanctity,
and to make me detest more and more the least stain of sin,
which is so abominable in your eyes."

The Magisterium: Councils

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Council of Lyons II (1274)

Second Council of Lyons (1274): *“Because if they die truly repentant in charity before they have made satisfaction by worthy fruits of penance for sins committed and omitted, their souls are cleansed after death by purgatorial or purifying punishments.*”

Council of Lyons II (1274): DS 857-58 However, the souls of those who after having received holy baptism have incurred no stain of sin whatever, *also those souls who, after contracting the stain of sin, either while remaining in their bodies or being divested of them, have been cleansed,* as we have said above, *are received immediately into heaven.*

The souls of those who die in mortal sin or with original sin only, however, immediately descend to hell, yet to be punished with different punishments.

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

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Council of Florence (1439): DS 1304-6 [De novissimis] It has likewise defined, that, *if those truly penitent have departed in the love of God, before they have made satisfaction by worthy fruits of penance for sins of commission and omission, the souls of these are cleansed after death by purgatorial punishments; and so that they may be released from punishments of this kind, the suffrages of the living faithful are of advantage to them,* namely, the sacrifices of Masses, prayers, and almsgiving, and other works of piety, which are customarily performed by the faithful for other faithful according to the institutions of the Church.

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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)

Magisterium (Teaching authority of Catholic Church)

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

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.

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Profession of Faith

I steadfastly hold that a purgatory exists, and that the souls there detained are aided by the prayers of the faithful .

Profession of Faith [from the Bull of Pius IV, *Iniunctum nobis*]

The "Professio fidei Tridentina", also known as the "Creed of Pope Pius IV", is one of the four authoritative Creeds of the Catholic Church. It was issued on November 13, 1565 by Pope Pius IV in his bull "Iniunctum nobis" under the auspices of the Council of Trent (1545 - 1563)

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INDULGENCES

What is an indulgence?

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.” CCC (Temporal punishment refers to the consequences of sin that remain even after sacramental forgiveness. It is a purification from unhealthy attachments to creatures caused by sin . This purification can occur on earth or in Purgatory.)

“An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin.” The faithful can gain indulgences for themselves or apply them to the dead”

Temporal punishment refers to the consequences of sin that remain even after sacramental forgiveness 1 2 3 4. It is a purification from unhealthy attachments to creatures caused by sin 2. This purification can occur on earth or in Purgatory 2.

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1498 Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.

1478 An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.⁸⁹

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The concept of temporal punishment , the central focus of Purgatory represents cleansing of 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. David and Bethsheba is example with death of their son after their sinful union. 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).

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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. David and Bethsheba is example with death of their son after their sinful union.

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INDULGENCES

Those in Purgatory are holy as they are destined for heaven. We can intercede and pray for them. Indulgences assist them which result in remission of temporal punishment.

Understanding Indulgences-

1.Nature of Indulgences: An indulgence is not the forgiveness of sin, which occurs through the Sacrament of Penance . Instead, it addresses the temporal consequences of sin, which remain even after sacramental absolution . These consequences can include the need for purification, either on earth or in Purgatory .

2.How Indulgences Work: Indulgences are obtained through the Church, which has the power to bind and loose, granted by Christ . The Church draws on the "treasury of the merits" of Christ and the saints to grant indulgences .

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- Symbolic Time:**

- The "days" or "years" associated with indulgences were not intended to be a literal measure of time spent in purgatory, but rather a way to express the level of penance that the sinner would have been expected to perform.

- Modern Church Practice:**

- Today, the Church does not assign specific lengths of time to indulgences, [according to Bellator Society](#) and says the Diocese of Saint Cloud, but instead focuses on the spiritual benefits and the act of charity or devotion required to receive the indulgence.

- Plenty of Questions about Plenary Indulgences: A Priest's Answers**

- Mar 24, 2020 — The Church also no longer assigns a specific length of time to indulgences, as it used to do, mostly because those len...

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- Eventually, the Catholic Counter-Reformation curbed the abuses of indulgences, but indulgences continue to play a role in modern C...

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- Catholic Indulgences | Definition, History & Significance - Lesson**

- Meaning of Partial Indulgences: Reducing Time in Purgatory**
Partial indulgences reduce a person's time in Purgatory but do not elim...

References

- 1.CCC 1471
- 2.CCC 1498
- 3.CCC 1473
- 4.CCC 1422
- 5.CCC 987
- 6.CCC 1472
- 7.CCC 1479
- 8.CCC 1478
- 9.CCC 1477
- 10.CCC 1494

Related questions

- How do indulgences relate to purgatory?
- Are indulgences still relevant today?
- What are the requirements for indulgences?

INDULGENCES

Understanding Indulgences-

3.Types of Indulgences: There are two types of indulgences:

- Partial Indulgence:** Removes part of the temporal punishment due to sin.
- Plenary Indulgence:** Removes all of the temporal punishment due to sin.

4.Requirements for Gaining Indulgences: To gain an indulgence, a person must be a baptized Catholic, in a state of grace (free from mortal sin), and have the intention of obtaining the indulgence . They must also perform the specific act to which the indulgence is attached, such as saying certain prayers, performing acts of piety, or making a pilgrimage .

5.Indulgences for the Dead: The faithful can also gain indulgences for the deceased, helping them in their purification . By offering prayers and performing good works, individuals can assist those who have died in the state of grace but have not yet fully atoned for their sins- Sufferages

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Related questions

- How do indulgences relate to purgatory?

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- What are the requirements for indulgences?

Nature of Temporal Punishment

- **Consequences of Sin:** Sin has a double consequence: it deprives us of communion with God (eternal punishment) and creates an unhealthy attachment to creatures (temporal punishment).

- **Purification:** Temporal punishment is the purification needed to free oneself from unhealthy attachments caused by sin. This purification can occur during life or after death in Purgatory.

- **Not Vengeance:** Temporal punishment should not be seen as God's vengeance but as a natural consequence of sin. It is part of a merciful justice that restores the violated order for the sake of the individual's good 1.

- **Medicine:** Temporal punishment can serve as "medicine" if it challenges a person to undertake a profound conversion.

Examples: David and Bethsheba, breaking window and paying for it though forgiven.

Examples from Scripture-Old Testament Examples

-Adam and Eve: God forgave their disobedience but still condemned them "to eat his bread in the sweat of his brow".

-Moses and Aaron: God forgave their incredulity, but they were not allowed to enter the Promised Land.

-King David: God forgave David's sin, but David still experienced the death of his child and other calamities.

-God's forgiveness of the Israelites' idolatry after the intercession of Moses, yet still bringing heavy chastisement upon them.

General Examples of Temporal Punishment

Suffering and Trials: Experiencing hardships, illnesses, or other forms of suffering in life can be a form of temporal punishment if accepted as a means of purification.

Consequences of Actions: Facing the natural consequences of one's sins, such as damaged relationships, financial difficulties, or health problems.

Penitential Acts: Performing acts of penance, such as fasting, prayer, and almsgiving, to make amends for sins.

Purgatory: The purification that souls undergo after death, for those who die in God's grace but are not fully cleansed of sin.

These examples illustrate that even when God forgives sin, there may still be a need for purification and restoration of order, which is accomplished through temporal punishment.

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Broken Window example

Suffrages – What we can offer to assist the Poor Souls in Purgatory

Penance

Alms- most important according to Aquinas

Fasting

Prayer

We are saved by Faith (Romans and works of Love) and

Justified by works and not by faith alone

**Thus, also faith by itself, if it does
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Justified by works and not by faith alone

14 What does it profit, my brethren, if someone says he has
faith but does not have works? Can faith save him? 15 If a
brother or sister is naked and destitute of daily food, 16 and one
of you says to them, “Depart in peace, be warmed and filled,”

but you do not give them the things which are needed for the body, what does it profit? 17 Thus also faith by itself, if it does not have works, is dead.

Church Teaching

To go directly to heaven upon death requires no stain of sin but most have some “stain of sin” and require cleansing beyond forgiveness of guilt. Requires confession, penance, avoiding attachments to the world.

“No Stain of Sin”

- No un-repented sin in your life
- You must have fully paid the penalty for all of your sins
- No attachments to the world



The Nature of Sin

Sin is understood as a rejection of God and a turning toward creatures 4. It involves making joy, delight, and bliss consist in the contentment and pleasures of this world 5. Such an orientation leads to contempt for God and ultimately results in division and oppression 4.

Overcoming Worldly Attachments

To overcome worldly attachments, the faithful are encouraged to live by the Spirit and not gratify the desires of the flesh 6. This involves affective detachment from the world, as emphasized by the Apostle John, urging believers not to love the world or the things in the world 2.

The Dangers of Avarice and Spiritual Worldliness

Attachment to creatures, when it becomes disordered, can lead to sin, as it involves prioritizing created things over God 1. This misdirection of love and adoration constitutes a form of idolatry, which is a significant concern in Catholic teachings 2 3.

The Essence of Idolatry

Idolatry, in its essence, is giving to a creature what belongs only to God 4. It is not limited to ancient pagan worship but remains a constant temptation, wherein individuals divinize what is not God 3. This can manifest as excessive attachment to

material possessions, power, or even other human beings, to the detriment of one's relationship with God 5.

Turning Away from God

Christian tradition explains that sin involves contempt for God and a turning toward creatures 1. Instead of directing their love and worship towards God, individuals seek joy and fulfillment in the pleasures and contentments of the world 1. This disordered attachment leads to a forgetfulness of God and a descent into delusion 6.

Consequences of Disordered Attachments

Disordered attachments to creatures result in various defects within individuals 7. They lead to inordinate desires and a lack of moderation, disrupting the harmony of the soul 7. Ultimately, such attachments undermine one's relationship with God, which should be the unifying center of human life 4.

Church Teaching

If one dies in an unrepentant state with grave sin it will result in condemnation to Hell. Confession is required to resolve the eternal guilt of grave sin in God's eyes. Confession removes sin-grave and less serious. If one has forgiven grave and/or venial sin the effects of sin may remain and require "purification", that is expiation. One can confess, fast, do penance, alms, etc.

Theologians frequently state that Hell is rejection of God's love and a self-imposed state.

"The doors of hell are locked from the inside."-C.S. Lewis



Who are the Holy Souls in Purgatory?

Those who die in God's friendship but with need for temporal punishment for forgiven sin.

Protestants reject this as the atoning blood of Jesus Christ is deemed to full satisfaction and justification.

Elements of Justification

1. Forgiveness of Sins: Justification includes the forgiveness of sins, as highlighted in various passages of the Bible 3. It detaches individuals from sin, which contradicts the love of God, and purifies their hearts from sin 4.

2. Sanctification and Renewal: Beyond forgiveness, justification involves the inner renewal of the whole person. It includes sanctification, which is a process of becoming holy and more like Christ 2.

3. Grace: Justification comes from God's grace, which is favor and undeserved help 5. This grace is not merely a covering of sins but a transformation of the individual 6.

4. Faith: Faith is essential for justification 7. It is through faith that one accepts God's righteousness and cooperates with His grace 1 6. Justification is imparted through Baptism and sustained through the sacraments, especially the Eucharist 8.

5. Merit of Christ's Passion: Justification has been merited for humanity

by the Passion of Christ, who offered Himself on the cross as a living sacrifice for the sins of all .

Cooperation Between God and Man

Justification establishes cooperation between God's grace and human freedom 6. While it is God who initiates and accomplishes justification, human beings must freely accept and cooperate with His grace 6. This involves a lifelong process of growth in faith, hope, and love, guided by the Holy Spirit 10

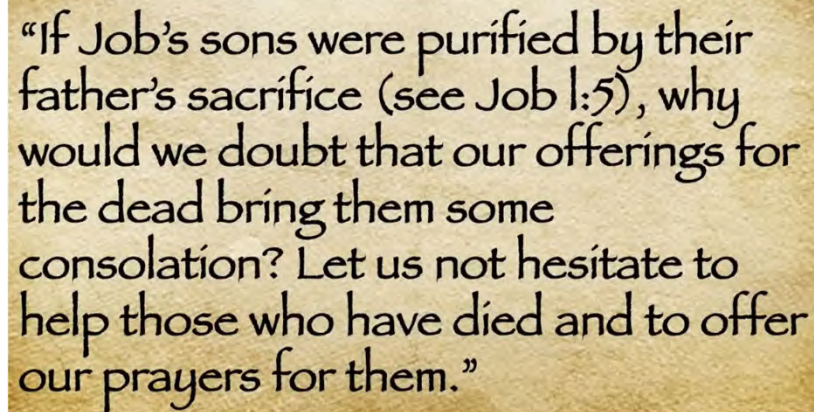
Church Teaching on the Holy Souls

A long-standing tradition of the Church that has precedent as long ago as the Old Testament (Maccabees)-around 160 BC

2000 yrs of the witness of Scripture, Apostles, Early Church Fathers, Saints and Mystics, (private revelation) and the Magisterium or 500 years of Protestant challenges to this and many doctrines.

Martin Luther may have believed in Purgatory briefly but later rejected it. Was critical of Indulgences because of abuses. 2000 yrs of the witness of Scripture, Apostles, Early Church Fathers, Saints and Mystics, (private revelation) and the Magisterium or 500 years of Protestant challenges to this and many doctrines.

Perpetua (Felicity and Perpetua martyred around 202) Perpetua prayed for her deceased brother-she had visions of her brother in Purgatory and his release
Tertullian in the year 211: we offer sacrifices for the dead on their birthdays
St. John Chrysostom-Job made sacrifice for his sons.



“If Job’s sons were purified by their father’s sacrifice (see Job 1:5), why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.”

What Can We Do to Help the Holy Souls?

We can help them with our suffrages, prayers, alms, fasting etc. and it may be reciprocated as they are released to Heaven. They are part of the Body of Christ- the Church Suffering.

What we can do!

HOW YOU CAN MAKE A DIFFERENCE

1. Have a Mass said for them
2. Enroll deceased in a spiritual benefit society
3. Offer an indulgence for the deceased
4. Offer sufferings for them
5. Pray the Chaplet of Divine Mercy, Rosary and other prayers for them



The Mass is more effective than all good works for those in Purgatory

More souls are released by the Mass than any other prayer.

The Mass is more effective than all good works for those in Purgatory

Gregorian Masses

Said for 30 days straight for 1 person
Pope Gregory did this for a monk who
the appeared to his brother to let him
know he was released by it. The Jews
prayed for 30 days after the death of
Moses



Spiritual Benefit Society

For example the Marian Priests who regularly
pray for the Dead-Association of Marian Helpers
MICprayers.org

Plenary indulgences:

Recall that the sin is forgiven in confession and the eternal punishment removed but temporal punishment remains (the wound heals but scar remains). Indulgences dismiss and remove the punishment that remains, that is temporal punishment (based on same scripture as Confession)

***Examples of Plenary Indulgences
We Can Do Everyday***

1. Adoration for 30 minutes
2. Stations of the Cross
3. Rosary inside a church/chapel or with another person
4. Reading Scripture for 30 minutes

The Catholic Church requires the following:

***But We Have to Meet Four Conditions
for a Plenary Indulgence***

1. Receive Holy Communion
2. Confession (about 20 days before or after)
3. Pray for the intentions of the Holy Father
(Our Father, Hail Mary, Glory Be)
4. Have no attachment to sin, even venial



The last condition does not apply to Divine Mercy Sunday

Jesus promises that the soul that's been to Confession and receives Holy Communion will be completely wiped away of the two stains that are on our soul. Those stains are sin and the punishment due to sin. The special grace promised by our Lord for Divine Mercy Sunday is nothing less than the equivalent of a complete renewal of baptismal grace in the soul. To receive the



extraordinary graces of this feast, the only condition is to receive Holy Communion worthily on Divine Mercy Sunday (or the vigil celebration), by making a good Confession beforehand and staying in the state of grace, and receive with great trust in Divine Mercy. It is a way to really start over in our spiritual life! (Father Chris Alar, Marian Fathers of the Immaculate Conception @ Divine Mercy Shrine)

If you are unable to join us for this prayer service but have met the above conditions, Father Chris recommends you offer up this prayer on Divine Mercy Sunday:

Lord Jesus Christ, Son of the living God, you promised St. Faustina that the soul who has been to confession [I have] and the soul that receives Holy Communion with trust in Divine Mercy [I am] will receive complete forgiveness of all sins and punishment. Lord, please give me this grace. Jesus, I Trust in You.

DIVINE MERCY SUNDAY-Plenary Indulgence

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“No soul will be justified until it turns with confidence to My mercy; and this is why the first Sunday after Easter is to be the Feast of Mercy, and on that day, priests are to tell everyone about My great and unfathomable mercy” (Diary, 570).

Partial Indulgences

- Making the Sign of the Cross
- Praying the Rosary (not in common with others)
- Raising one's thoughts to God in a pious way
- Adoring Jesus in the Holy Eucharist for a moment
- Teaching or attending a catechism class
- Fasting
- Venerating a saint on his or her feast day
- Giving alms (helping the poor or homeless)

Can be done for self or one in Purgatory



Divine Mercy Chaplet

Can offer as very powerful prayer an extension of the Mass- “Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world.”

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Mary

*How Can
She Help?*

Images of Mary were seen in the early catacombs
She has had apparitions in Purgatory (St. Faustina)

Consider Marian Consecration

- Mary told us I shall deliver from Purgatory those that have been devoted to the Rosary!
- St. Alphonsus Liguori said the Rosary is the best prayer for the Souls in Purgatory after the Mass

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The Prayer of St. Gertrude for the Holy Souls in Purgatory is as follows:

"Eternal Father, I offer You the most Precious Blood of Your Divine Son, Jesus, in union with the Masses said throughout the world today, for all the Holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home, and within my family. Amen."

Don't forget All Saint's Day and All Soul's Day

Halloween is a Christian Holiday almost 1500 years old

Can the Holy Souls Help Us?

They can intercede for us (St. John Vianney)
Saints can intercede for the souls (but not suffrages- Masses, our prayers,
alms)



Avoid sin –St. Paul -Some sin is deadly and some is not
“Will not get out until you have paid the last penny”

Sins against charity the worst, the greatest weapon against going to
Purgatory is Humility, Forgive, reconcile, make peace

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Summary:

-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"

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-We can avail ourselves of the Mercy of God through Sacraments, indulgences or suffrages, study of the Saints such as Faustina, Padre Pio and others.

"Purgatory is infinitely more joyful than painful because everyone in Purgatory is absolutely certain that they are guaranteed "graduation" to Heaven, which we cannot be absolutely certain of that in this life"

FORTY REASONS I AM A CATHOLIC-PETER KREEFT

A Great Exchange

Sr. Faustina
Diary entry 20

"Lord, You see how terribly the souls in Purgatory suffer from their longing for You and from their intense sorrow for their sins. Well, then, in Your mercy, I ask You to give them some relief by transferring to my heart their longing for You and their sorrow for sins. Let my heart burn with longing for You, my God, and please give me a deep contrition for my sins! Amen."

"The Holy souls have something we want - to be holy by "longing for God" and "sincere sorrow" for sins, and we have something they want- our suffrages, our suffering- the Great Exchange by spiritual transfer of their suffering. That way you become more saintly." Fr. Chris Alar (video "Why Purgatory Must Exist")

Why Purgatory Must Exist

Presented By: Fr. Chris Alar, MIC
National Shrine of The Divine Mercy



[Father Alar Youtube](#)

Jesus to St. Faustina,
"Enter into Purgatory
often, because the souls
need you there"

The pains one suffers in Purgatory are Long for God and by illumination of Conscience the painful awareness of all our sins and the sorrow that results but are capable of this pain because of their holiness. They are saints destined for heaven upon purification. By transfer some of this pain to us the church Militant we alleviate some suffering and become holier because of this form of suffrage for them. Saints on earth had a "longing for God" and sincere sorrow for sins" thus we become saint like with accepting transfer of the souls in Purgatory "longing for God" and sincere sorrow for sins."

The Purpose of Suffrages

Aiding the Souls in Purgatory: The primary purpose of suffrages is to assist those who have died in God's grace but still need purification before entering fully into eternal glory 4 2. These souls are undergoing a process of cleansing to remove the remaining effects of sin 4.

Expression of Charity: Offering suffrages is an act of charity and spiritual solidarity 3. It reflects the Christian belief in the interconnectedness of all members of the Church,

both living and deceased 3.

Efficacious Prayers: The Church affirms that suffrages for the dead are legitimate and efficacious 1. This belief is based on Scripture and the teachings of the Fathers of the Church, who have long encouraged prayers and oblations for the departed 5.

Forms of Suffrages

Prayers: Prayers, especially the Mass, are a powerful form of suffrage 1 6. The Eucharist is considered the most excellent means of assisting the souls in Purgatory.

Indulgences: Indulgences, which remit temporal punishment due to sin, can be applied to the souls in Purgatory 1. By performing the works required for an indulgence, the faithful can help reduce the time of purification for the departed.

Almsgiving and Good Works: Acts of charity, such as almsgiving and other good works, can also be offered as suffrages 5. These acts of love and compassion reflect God's mercy and can benefit the souls in Purgatory.

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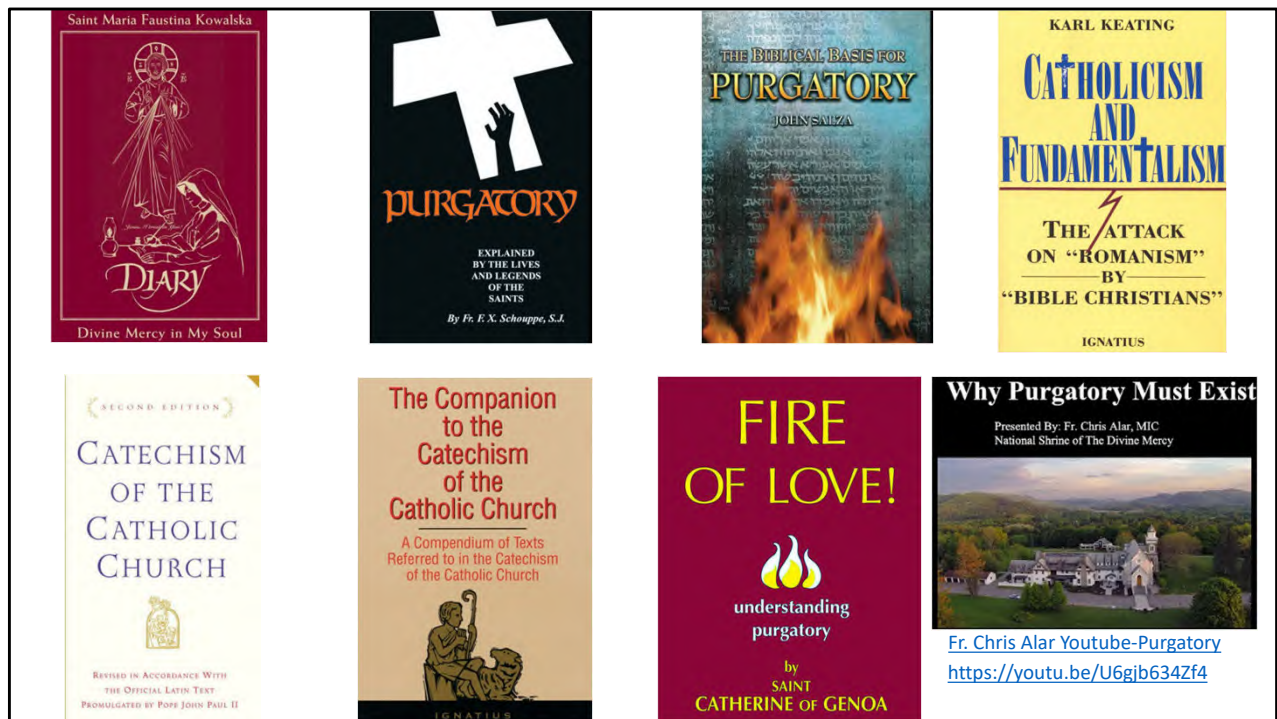
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Purgatory



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