

PURGATORY AND CATHOLICISM

THE DOCTRINE

The Roman Church claims that there is a place called Purgatory where you have to go after death if you are not ready for the presence of God.

You go to Purgatory if you die carrying the guilt of venial sin. Venial sin is serious sin that doesn't deserve the eternal torment of Hell. An example would be saying a prayer carelessly. Mortal sin is worse sin. It is serious sin that does deserve Hell. An example of it would be murder or adultery or spitting out the communion wafer.

You go to Purgatory if you die without any sin but if you owe God a debt of temporary (temporal) punishment for your sins.

You cannot help yourself in Purgatory. You have to suffer enough before God will let you out.

The suffering purifies.

The living can pray for you and commit sacrifices for you and have masses offered for you. This lessens the suffering you owe God.

The living can get a plenary indulgence for you that gets you out of Purgatory altogether.

If you are in Purgatory, you cannot and do not sin any more. You are saved and destined for Heaven but only after Purgatory is done. The Church says that being saved means you cannot lose salvation but this only applies to people who have died.

Nobody is meant for going to Purgatory. We are to blame if we go there.

A saint is a person who goes to Heaven without going to Purgatory.

The doctrine is quite sinister. Not only has the Catholic Church made money out of it but any doctrine that says these souls no longer sin and are helpless and need the prayers and sufferings of the living is obviously more than foolish. The doctrine is against the Bible.

WHAT A "WITNESS" LEARNED!

The Roman Catholic doctrine that the dead may have to go to Purgatory to be prepared, through suffering, for Heaven after death is vile.

As Jesus sent a guardian angel to Sister Faustina to show her purgatory of which she wrote, "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." This contradicts the doctrine that God always responds to prayer.

Also, "I asked these souls what their greatest suffering was, they answered in one voice that their greatest torment was longing for God." How could you love a God to whom you give your heart in prayer and who won't let that prayer help you? Not only is the biggest doctrine of Christianity that you must love God totally but it comes with a threat. It warns that failure to love God properly and totally or to put God first will cause you great suffering. Other spirits in Purgatory will suffer because you suffer so you have that on your conscience as well!

It accuses people of deserving to suffer after death.

It accuses those who suffer terribly or who have to leave their children in death of deserving the pains of Purgatory. What would you think of a person who said they believed that your mother should suffer two million years in Purgatory for she once forgot to pay money to some sect? They are accusing somebody of deserving something without proof. Purgatory believers do that as well though they don't claim to know how long a person may go there. They are open to the possibility that one could suffer for millions of years for each slight sin. It is impossible to see how there could be any such thing as a minor sin or slight sin when the consequences would be that serious. Presumably the Church doesn't consider bringing

harm on yourself to be a sin in itself and is more concerned about the rules that forbid such harm. Purgatory is making a travesty of belief in right and wrong and an encouragement to evil for those Catholics who realise this.

Catholic funerals are about praying for the dead person to get out of Purgatory and so the funerals are really just insults to the dead. No decent person would attend a Catholic funeral.

Many Catholics following what Jesus told St Gertrude the Great believe that praying for the souls in Purgatory is the supreme good work. This would be true if Purgatory exists. The Church says that the worst evil is not being with God. Jesus said the same thing but in different words when he claimed that you must love God with all your heart and strength. The souls are excluded from God until their sins are atoned. The teaching about Purgatory sets a dangerous example. It pays homage to the idea that religious beliefs must be put before people. For example, to pray for the souls in Purgatory and to offer up the good you do for them is refusing to use religion in such a way that you give your heart and love to those who are around you. The good you do is intended for a Purgatory that may not exist in preference to an earth that does exist!

The revelations to St Gertrude and other saints had visions of Purgatory as a place of horrific torment. Some modern Catholic scholars believe these saints sometimes mixed up their imagination with their revelations (page 224, Question 950, RADIO REPLIES, 3, Frs Rumble & Carty, Radio Replies Press, St Paul, Minnesota, 1942). It is thought that these saints had such an intense realisation that sin was terrible and how rotten it was that this misled them. But if sin is that bad then surely Purgatory can be that bad. Besides God never corrected their mistakes so he must have sanctioned them. Otherwise if we can't be sure what is or isn't from him the revelations are made pointless. God in Deuteronomy 18 said that nobody gets mistaken revelations for he is clear in what he teaches and makes no errors.

GOING TO PURGATORY FOR HAVING VENIAL SIN

The idea that you go to Purgatory for having venial sin is silly. Every moment you stay in sin is a fresh sin. Everything a sinner does is sin so if the holy souls are in Purgatory they cannot be saved for God cannot work and abide with them until they forsake all sin. All sin deserves Hell for God hates it infinitely for he is infinitely good so there is no such thing as venial sin. So if you go to Purgatory in venial sin you should get out by repenting it. But the doctrine denies that. The Bible says that only bad fruit comes from bad trees. It means that the seeming good is a trap of Satan. Satan has to inspire good to get popularity.

GOING TO PURGATORY TO PAY THE DEBT OF PUNISHMENT

The Church teaches the doctrine of temporal punishment - it is retribution God takes on a sin after it has been forgiven. The idea is that even if a sin is forgiven it leaves some attachment to sin behind and God can inflict some punishment for it. But that contradicts the doctrine that you can get a remission of this punishment quite easily without losing any of the attachment. The Church argues that after David sinned in the Bible he had to be punished by God even after he was forgiven. The punishment due to sin is called Temporal Punishment or Temporary Punishment.

If you are attached to sin that must be a sin by itself. Every moment spent in sin is a fresh sin. It is the sin of accepting the sin in the previous moments of its existence and the sin of prolonging the sin by not rejecting it in the present moment. So the longer you are in sin the worse you get inwardly. There is no hope of escaping Purgatory then in that case. Purgatory is really Hell. Christians would say that the Roman Church is the Devil's Church and that is one of his scams for drawing people into eternal damnation.

If you are forgiven for breaking a window you will still have to pay the owner for the damage. This payment is justice not punishment so the forgiveness is real. But a God who demands compensation he doesn't need is clearly exacting retribution. The Roman Catholic Church then denies that God really forgives. Christianity, on the contrary, teaches that forgiveness is full and free.

The Church says that few can be perfect when they leave this world and most need purification by suffering. But when the will chooses only what is thought to be good God can grant it a miraculous revelation that will draw it to prevent every sin. The idea of souls having to suffer to make compensation for sin is outrageous for God does not need the compensation. And they do not need the discipline if all we need to do is to choose him. Bring weak and resisting that weakness as far as you can is supposed to be the best road to Heaven. Strength is a curse for it makes your progress too easy and God wants sacrifice. So the souls are not in Purgatory to be made stronger. Strong people cannot go to Purgatory so where do they go?

The fact that you can get out of Purgatory if somebody else does the suffering and praying for you, proves that you are not there to be purified at all. You are there to be hurt by a vindictive God. You might as well say somebody can repent the sin that somebody else has committed.

Some progressive Catholics claim that Purgatory is not a place of punishment but just a place of cleansing where souls must get rid of all the moral dirt and weaknesses that makes them unfit to enter the presence of God. They get a sentence of say ten or a million years to Purgatory and they cannot shorten that sentence so people on earth have to make sacrifices for them by proxy to do this. This means that others making small sacrifices for you does far more than anything you do or endure in Purgatory though it is more painful for you. This is unfair and denies that persons are equal in value for when their works aren't it makes no sense to say the doers are equal. And how could anybody loving God for you do it for you? Its something you have to do for yourself. The bias against punishment in this theology is contrary to the harsh justice commanded and eulogised in both the Old and New Testaments on divine authority. Punishment would actually be better than this vindictive hypocritical idea that you suffer in Purgatory because somebody on earth won't do the loving of God that you fail to do!

HOLY SOULS HELPLESS?

The Catholic Church teaches that anybody who dies in venial sin or sinlessly but who hasn't made up for sin by penance goes to Purgatory to be purified before she or he can enter Heaven. The idea is, that nobody can enter God's presence unless they are perfect like God who being perfect himself cannot endure imperfection. The souls in Purgatory cannot sin and cannot help themselves. The reason is that they cannot pray (page 18, *The Great Means of Salvation and of Perfection*). They have to stay there until they have suffered enough and/or until enough has been done by the living on their behalf to win their freedom. The souls must repent the moment they enter Purgatory for it is a fresh sin to spend even a moment in sin for repentance has to be done in haste.

An approved Catholic book says that the fervent prayers of a soul in Purgatory "are no longer meritorious" and that "it is certain that these souls in Purgatory, as their purification advances, make more and more fervent acts (non-meritorious), which attain at least to the degree of intensity of the infused virtue from which they proceed. These acts do not merit an increase of this virtue" (page 98, *The Mother of God and Our Interior Life*). The soul in Purgatory does not even deserve to be helped to love God more by its work and suffering in Purgatory! A forgiving God would give you such great help that you would never make it to Purgatory for Heaven would be open. God forces them not to love him more and yet if he exists he would have made them and us just to love him.

The living are treated as superior beings to them or singled out for better treatment even though the living are sinners and the souls in Purgatory are holy and beyond sin! The doctrine of Purgatory is truly malign. It is obvious that the doctrine was developed by the Church to make money out of selling masses and indulgences for the captives in Purgatory.

The souls must pray to God and do other good works. Willing what God wills is a good work. Yet God will not accept their holiness as atonement but just treats them as if they made no offering of love to him at all. If they don't sacrifice to him then they don't love him and if they don't love him then Purgatory is not a place to purify them, to perfect them in love, at all but a dungeon of psychopathic brutality. It is that if they can't love him either because that is God putting the desire to make them suffer before the desire to make them saintlier.

A God who despises their amendment or attempted amendment is a God of evil. He refuses to acknowledge that the past is the past and that it is the present and the future that matter and that they are doing all they can and so deserve to enjoy the fruits of their struggle. Purgatory dishonours his name and his alleged generosity with forgiveness when the notion of helpless souls filling it is included in it.

The rejection of the souls and their works also infers that the free will of the souls has been removed by God for free acts deserve rewards and the idea that they can't sin accentuates this even more. It is a place where one is turned into a robot or near-robot. It is cruel to purify a being that has no free will this agonising way. Also, purification is focused principally and essentially on the will. If I remove your free will to purify you then I am not purifying you but purifying the robot I have turned you into. I cannot impose purification – you have to consent to it all the way. Why not just magically make that being choose only what is good?

While on earth a soul can cancel all her sins and the punishment due to them by an act of pure and total and repentant love so that sin is totally turned away from and despised and God loved in its place. This is called perfect contrition and imperfect contrition is repenting for more selfish reasons and it only gets sins pardoned in confession for it is not good enough.

Repentance that falls short of being based entirely on selfless love for God does not wipe away all the punishment you have to undergo to please God. The Church now says that this punishment is not vengeance from God but is the correction of the damage sin does namely in making us less attached to God (pages 331,2, *Catechism of the Catholic Church*). This is another one of the endless changes of doctrine that the Church won't admit to for it used to teach it was vengeance. The attachment to sin has been reversed in repentance by the souls. It is vengeance to demand further punishment. If you love God perfectly then there is nothing left to punish. Even if you are weak the effort is what counts. God would not debit

temporary punishment to your account if you love him perfectly when he cancels it for people who are less worthy and who get an indulgence.

Perfect love heals.

Adult baptism forgives all punishment due to sin along with all the sins (Question 257, A Catechism of Christian Doctrine; 1263, Catechism of the Catholic Church). The Church does not require that the baptised love God alone and despise their sins. It accepts them in their imperfections. Since baptism means rebirth and putting one into God's family it follows that if you repent for the love of God alone, you wish you could receive that same baptism again right now – not another one but the same one – and are re-sanctioning and re-accepting your baptism. You can't experience your baptism again so God has to accept your desire as being as good as being baptised again with the result that he has to remove all your temporary punishment. The Baptism of Blood when an unbaptised person dies for Jesus gives the same benefits as baptism (Catechism of the Catholic Church, 1258) minus the mark on the soul that it gives. If you perfectly love God you would die for him if you could. If God is fair you will receive full remission of the punishment in return for perfect love.

In Purgatory, perfect love is futile and only passively enduring suffering erases the debt of punishment. If the purging were any use it would make it more likely for a soul in Purgatory to turn to the Lord in this pure and complete love. But it cannot for it is still in Purgatory and will stay there until it has suffered enough. If the souls in Purgatory cannot do this then it is the same as if they can and have for they have tried. It is effort not success that counts before a really good God and reason. So if souls are detained in Purgatory then they are not trying and are therefore sinners contradicting the Roman doctrine that there is no sinning after death except for the damned in Hell.

The souls in Purgatory are brought closer to loving God completely every moment they are there for falling short of loving God in any way is sinful if God has truthfully informed the Catholic Church that there is no sin in Purgatory. Then why can't they have perfect love for God which the Church says anybody can manage? If it is easy enough for us when we have few temptations in life it should be easier for people who know God exists when they find themselves in Purgatory and who are being purified. The doctrine of Purgatory is an absurdity for it says there is no sinning there and yet there must be. Refusing to love God perfectly is sinful.

Purgatory is an evil doctrine for it says that God values hurting the holy souls more than making them improve in holiness. It's vindictive.

PURGATORY ACCUSES SAINTS OF EVIL

There is a very grave contradiction between the Catholic teaching that saints pray and offer their personal merits to God for the living and the concept of Purgatory.

Roman Catholicism says that the souls of the dead who are suffering in Purgatory to get purified before going to Heaven need our prayers to get out. God accepts the prayers and works of the living which are offered for the release of the holy souls like they were fines paid in their place.

Roman Catholicism invokes the intercession of the saints in Heaven. If the saints pray to help others and their prayers are any good they would pray for the souls in Purgatory to win their release. If they do that then though Purgatory exists there is nobody in it for the saints are better prayers than we are. If few people go to Heaven there would be enough of prayers which might explain why there are people held captive in Purgatory. In that case the problem would be how God could make a Purgatory when nobody could go to it.

If the saints do not pray for the dead then they are uncaring. The saints must not want them to come into the glory of Heaven for if they did then even that would be a prayer. If God ignores the prayers of the saints then he isn't a nice God. Would it be fair of him to hear the saints when they pray for the souls in Purgatory? It is no answer to say that God can do as he pleases with his favours for he owes nobody anything for this is callous nonsense. He gives favours out of love so if he withholds favours then he is refusing to love and is really an evil God. If morality exists then he is doing what is best – it is generosity.

The doctrine of St Alphonsus that the souls in Purgatory cannot pray for themselves (page 18, The Great Means Salvation and of Perfection) would imply that the saints do not pray for the Holy Souls for they do not pray to the saints. But the living implore the saints to pray for them and the saints should help without being asked. The Holy Souls deserve more help than the living do.

The Church says that the saint who has done the most for God is the most powerful. So, God reveals the saint by answering his or her prayers. The holier the life the greater the reward. Time is relative and God can alter its rate speed just like science can. He could let the unworthiest saint say enough prayers to purify Purgatory in what is five minutes to us. He

won't so he hates the souls in Purgatory.

Maybe, he wants us to work to get them out so that we will grow in grace through doing good works? But there are other ways for us to achieve that. Surely it would be immoral of him to hurt the souls for something unnecessary?

Roman Catholicism has to get paid for masses for the dead. And these masses invoke the intercession of the saints! What a swindle! The doctrine of Purgatory and the Catholic concept of the communion of saints in which all parts of the Church help one another are only reconcilable when they undermine the goodness of God.

For the saints to believe that God could remove your free will to sin and still bring you to himself without it means that they had no right to say that God is right to let us suffer here on earth. Their God was the Devil and insincere. If God existed we would have been born in a Purgatory or in a state like Purgatory in which we get closer to him but without the possibility of sinning. Roman Catholicism does not truly reverence the being it calls God.

Conclusion

Purgatory is an invention of the Catholic Church. It is not in the Bible and the Church lies to pretend that it is. The doctrine is so incredible that it is irrational to bother trying to defend it. The way the Church presents the doctrine is totally illogical. The doctrine makes no sense and is vindictive. How could anybody think that it is right that some loved one should suffer in the afterlife while unable to help herself? What kind of God does he worship?

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