

“Purgatory and Its Logic”

- I. The Human Doctrine of Purgatory
 - a. Its Origins in Church History before the Twelfth Century
 - i. The Passion of Perpetua and Felicitas
 - ii. Cyprian of Carthage: Penance in the Afterlife
 - iii. Clement and Origen the Alexandrians: God’s Purifying Fire
 - iv. Augustine of Hippo: Prayers for the Dead and Four Classes of the Dead
 - v. Pope Gregory the Great: Stories of the Afterlife and Penitential Haunting
 - vi. The Day of the Dead: the Living Assisting the Dead
 - b. Its Formalization in the Twelfth Century
 - i. A Distinction between Willful and Ignorant (Venial) Sins
 - ii. A Distinction between Pardoned Guilt and Punished Sin
 - iii. A Perceived Need for Proportional Punishment of Lesser (Venial) Sins
 - iv. An Optimism about the Personal and Moral Benefits of Pain
 - c. Its Role in the Protestant Reformation of the Sixteenth Century
 - d. Its Current Teaching in Roman Catholicism
 - e. Renewed Protestant Interest in a Purgatorial State
- II. The Human Logic of Purgatory
 - a. The Remaining Corruption at Death
 - b. The Need for Complete Holiness in God’s Heavenly Presence
 - c. The Role of the Human Will in Sanctification
 - d. The Desire to Motivate Good Behavior
 - e. The Haunting Sense of Guilt
- III. The Biblical Answer to Purgatory
 - a. The Absence of a Biblical Reference to a Place of Purgation
 - b. Full Justification in Christ
 - c. Christ’s Sanctifying Power at Our Death and at His Return