

The Concept of Purgatory In Catholicism

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Abstract

In outlining the concept of Purgatory according to the view of Catholicism and has become a doctrine is a place, condition or process where the souls of the dead from the bad things they did compile them are still alive, so make it easy to go to heaven. However, two of the biggest Protestant branches, Lutherans and Calvinists, refused. The method used by the author is a library research method that is sourced from several papers issued by Christians. While discussing the author in research analysis, the author uses historical-analysis (historical-analysis) to facilitate the writer in tracing historical analysis with several concepts offered by Christians. Related to these goals. What follows is a discussion that contradicts the theological concept of salvation. According to him, with the concept of the death and victory of Christ, Christians have been saved, so what else is Purgatory as the path that must be passed to achieve salvation. How to make a difference of opinion about the difference between the Church, which makes a difference because of the repentance that must be penetrated by humans who have committed sins. Then the sign he can return to being holy with purification for as long as they live.

Keywords: Purgatory, Catholicism, Contradiction Ideas.

Abstrak

Dalam menguraikan konsep Api Penyucian menurut pandangan sesuai paham Katolik dan telah menjadi doktrin yaitu tempat, keadaan atau proses di mana jiwa orang mati menderita karena hal-hal buruk yang mereka lakukan ketika mereka masih hidup, sehingga mereka menjadi cukup murni untuk pergi ke surga. Namun timbulah dua cabang terbesar reformasi Protestant yaitu Lutheran dan Calvinis yang menolak tersebut. Adapun metode

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yang digunakan oleh penulis yakni metode *library research* yang bersumberkan dari beberapa karya tulis yang dikeluarkan oleh Kristen. Sedangkan pendekatan penulis dalam penulisan penelitian ini, penulis menggunakan pendekatan analisis-sejarah (*analysis-history*) guna memudahkan penulis dalam penelusuran analisis sejarah dengan beberapa konsep yang ditawarkan oleh pihak Kristen. Adapun tujuan penulisan tersebut yakni ajaran ini berlawanan dengan konsep teologis mereka tentang keselamatan. Menurutnya bahwa dengan konsep kematian dan kebangkitan Kristus, orang Kristen sudah diselamatkan, lantas untuk apa lagi adanya Api Penyucian sebagai jalan yang harus dilalui untuk mencapai keselamatan. Sehingga penulis dapat menyimpulkan bahwa adanya perbedaan ajaran dalam memahami penyucian diantara kedua Gereja, yang menjadikan perbedaan dikarenakan pertobatan yang harus ditembus oleh manusia yang telah melakukan dosa. Maka tanda ia dapat kembali menjadi suci yakni dengan penyucian selama mereka hidup.

Kata Kunci: Api Penyucian, Paham Katolik, Ide yang Bertentangan.

Introduction

The word Purgatory comes from Latin: Purgatorium. The Latin word Purgo or Purgare means clean, to be cleaned or to be cleaned instead of washed. Sometimes, it is interpreted as a place, sometimes as an intermediary between hell and heaven. It is also interpreted as the condition of the soul which at the time of death was in the grace of God but did not fully atone for their mistakes and had not yet reached the level of purity needed to enjoy God's vision. According to new the New Catholic Encyclopedia,¹ purgatory is a place, condition, or situation in the next world, which will continue to next world, which will continue to the final judgment in which souls who die in a state of grace, but not yet free from all imperfections.² It is not far from the meaning in Oxford Advanced Learner's Dictionary, which explained a place or state in which the souls of dead suffer for the bad things they did when they were living, so they become pure enough to go to heaven.

The Purgatory Teaching in Catholicism

In the teachings of the Catholic Church, Christians recognize the term 'Purgatory' and certainly many of them wonder and incurious

¹The New Encyclopedia is a multi-volume reference work on history and Roman Catholic beliefs edited by American Catholic Faculties. See Thomas Canon, Joann Cerrito. *The New Catholic Encyclopedia, Second Edition*, (America: The Gale Group Inc., 2003), 163.

²John Casey, *After Lives a Guide to Heaven, Hell & Purgatory*, (New York: Oxford University Press, 2009), 226.

about it. Especially whether the doctrine of Purgatory is Biblical.

The verses in the Bible that explain the Purgatory will reaffirm that Catholicism has Catholic spiritual feathers taken from the Catechism of the Catholic Church. It is a very important Catholic Church document. This document explains that the basis for the presentation of the Catholic faith in the Catechism of the Catholic Church is three pillars, namely: The Scriptures, the Sacred Tradition and the Church Magisterium. Thus, when people ask about the basis of the Catholic faith, Christians can confidently say that what is written in the Catechism of the Catholic Church is the summary of the Catholic faith.

In the Catechism of Catholic Church book is written in the word 'Purgatory' explicitly. This word is also not found only in one verse, in a point of fact two, as an emphasis on souls in Purgatory. The text reads:

"Purgatory is the condition of those who die in friendship with God, there is certainly of their eternal salvation, but it still requires purification to enter into the happiness of heaven"³

Here to explains that all who die in the mercy and friendship of God, are actually still not perfect and must be purified first to achieve holiness because it is very necessary to achieve the pleasure of the heaven.

In the Bible, it also says that nothing ritually unclean will enter till heaven, such as Revelation 21:27 because God is Holy, and without holiness, no one can see God as it is mentioned in Hebrews 12:14. Besides, the verse of Matthew 5:48 and 1 Peter 1:15-16 emphasize that God is holy and must be in a holy state before meeting face to face in heaven.

Following the testimony of the saints about Purgatory, such as Saint Catherine of Genoa⁴ herself said that nothing unclean will enter into heaven, then Purgatory is the one that sanctifies before it can

³Harry Susanto, S.J, *Kompedium Katekismus Gereja Katolik*, (Yogyakarta: Penerbit Kanisius, 2009), 75

⁴Catherine Fieschi (1447-1510), or also known as Catherine of Genoa, was a respected saint as protector of Gota Genoa and a hospital in Italy. He was also one of the saints and mystics. Her spiritual experience of Purgatory is summarized in her monumental work. This work is an important reference in the study of Purgatory. Catherine wrote her work as a mystic, and not an apologist (defender of faith). See St. Catherine of Genoa, *The Life and Doctrine of Saint Catherine of Genoa*, (New York: Christian Press Association Publishing CO, 1907), 4.

achieve eternal happiness. This statement makes more trusted after emphasizing that none will enter heaven if the spirit still unclean.

The Biblical verse which explains the existence of Purgatory is located in Matthew 12:32. This verse states that some types of sin can be forgiven, in the world to come. If a person dies and goes to hell, their sin will not be forgiven at all. On the contrary, there is no sin to be blotted out in heaven, because there is an unholy person who enters it. Therefore, the only logical explanation is the existence of the third place, where sin can be forgiven.⁵ The researcher analyzes that Purgatory is a third place, either heaven, and hell, and found it in the Dogma of Purgatory book was explained; it was a place where the souls of the saints who died before the coming of Jesus Christ were received, and the place where they enjoyed peaceful rest, exempt from pain, consoled and experienced by the hope of their redemption.

Purgatory is not explicitly mentioned in the Bible.⁶ Nevertheless, the Catholic Church called this place The Purgatory. The existence of Purgatory was revealed by Jesus indirectly when He asked about the sin delivered by the Holy Spirit. In other words, if someone opposed the Holy Spirit, he would not be forgiven, in this world, neither in the world to come too. Here, Jesus taught that there are sins that can be forgiven in the life to come. Even though we know that in hell, sin cannot be forgiven, while in heaven no sin needs to be forgiven. Then the forgiveness of sins that exist after death occurs in Purgatory.

In the Bible, there are some images of Fire used as in 1 Cor 3:15.⁷ In this passage, Paul explains how must go through “through fire” after dying before receiving salvation. This process of redemption gives rise to punishment for these forgiven sins and eradicates the defect that moves the soul to sin from the beginning. The researcher analyzes that the purifying fire is an image that departs from deeper meaning. Here, fire can be understood as the power of chastity and God’s mercy that cleanses, purifies, and sanctifies.

⁵Sadikin Gunawan, *Api Penyucian*, Manna Surgawi, Media Komunikasi Internal PD KKHS, Buletin, Oktober, 2005.

⁶Kristof K.P. Vanhoutte and Benjamin W. McCraw, *Purgatory Philosophical Dimension*, (Cham: Springer International Publishing, 2017), 285.

⁷Petrus Danan Widharsana and R.D. Victorius Rudy Hartono, *Pengajaran Iman Katolik*, (Yogyakarta: Penerbit Kanisius, 2017), 256-257.

The Souls in Purgatory

The Church teaches that Purgatory is a place or condition of temporary punishment for departed souls destined to enter heaven but not yet fully purified of sin.⁸ So, the condition to enter heaven must be perfectly purified from any sins. Plus, in heaven, it may not find any punishment occurred and given to the souls.

The statement above has been emphasized by a Benedictine monk who settled in the St. Peter's Northumbria Monastery in Monkwearmouth, which is named Beda Venerabilis.⁹ He wrote a text and described an important component of Purgatory known as medieval catholic theology. The main features of Purgatory according to him are: Purgatory is a place for purification of the elect; the fire cleanses (spiritual) pollution from the soul; besides, the fire punishes the souls for sanctification to take place through punishment on sinful Christians.

After this point, many souls in Purgatory were discussed by Catherine. In her spiritual experiences, she felt herself in Purgatory. It seems like there is a fire that purifies herself from every stain of sin that is still attached. Her soul also felt what the souls experienced in Purgatory. Here, the stain of sin will be cleansed which cannot be cleaned while in the world.

According to Catherine, in Purgatory souls have no choice. They must be there because God has desired them. They cannot want, think, and decide anything. They cannot say "*I have committed this and that sin that I deserve to be here*" or "*This soul will be free before me*" or "*The souls will be free before him*".¹⁰

From the conclusion above, in the Purgatory, the souls can only surrender to God's will. When they left this life, they knew why they had been sent to Purgatory.¹¹ However, Catherine added that these souls do not keep memories whether they are good or evil in themselves or other people.

In the same book, interestingly, according to Catherine, the souls in Purgatory experience joy and peace. She said, "*There is no*

⁸John Salza, *The Biblical Basis for Purgatory*, (United State of America: TAN Books, 2009), 10.

⁹Isabel Moreira, *Heaven's Purge, Purgatory in Late Antiquity*, (United State of America: Oxford University Press, 2010), 17.

¹⁰St. Catherine of Genoa, *Treatise on Purgatory*, (London: BURNS & OATES, LTD, 1858), 3.

¹¹*Ibid*, 4.

peace that can be compared with the souls in the Purgatory, except the souls of the saints in heaven". This peace even increases when God comes and is present to those souls. The more God approaches, the stain of sin that prevents the soul from meeting and communicating with Him increasingly disappearing. The souls are more open to God.

Catherine also compared it to the parable of sunlight. Something blocked cannot receive sunlight.¹² Not because of defects in the sun, but, because there is a cover that has blocked it. If the cover is burned, then it will open to the sun. The more the cover is destroyed, the more it receives sunlight.

In this case, the sins are the one which covers the soul. In Purgatory, sin is destroyed, the more the soul receives and responds to God, the True Sun. When sin diminishes and the soul is increasingly illuminated by divine light, the more increasing parts until the time for sin is completely gone and the soul is perfectly clean.

However, Catherine added, these souls also experience pain and suffering that cannot be described in words. The mind cannot understand it unless there is a special grace from Allah. The source of all suffering is sin (sin committed because of His own free will).¹³ God created the soul pure, simple, free from all stains, and instinctively, directed towards God. However, because of sin, the soul moves away from its purpose when it commits an actual sin. The more sinful, the communication between souls and God diminishes. Catherine seems to assume; this is the root of suffering in Purgatory.

According to Catherine, the souls in Purgatory are subject to God's will. They align themselves with His goodness. They are happy with everything He commands. Because they have been purified entirely from guilt over sin. During their life in the world, they hated sin and regretted it. For this reason, God has their fault so that only the stain must be cleaned. And fire is the ingredients. After being freed from the stain of sin, the soul is united with the will of God. It is in this union that the soul in Purgatory finds peace.

Besides, Catherine did not emphasize that Purgatory was a punishment. Purgatory is not the first place to show God who is just but the Most Merciful. God's mercy in Purgatory is highlighted by Katarina. Even the suffering experienced by souls, not first of all because of the punishment for sin, but because his longing to meet

¹²*Ibid.*, 6-7.

¹³*Ibid.*, 9.

God was hindered by the stain of sin. The soul must be cleansed from the stain with fire. Interestingly, despite suffering, the soul also experiences happiness, because, in their Purgatory they are in friendship with God. The soul is always drawn to God. The soul is sure to be saved. Because, there is hope and love here.

The Contradictory Ideas of Purgatory

Even though so, not a few who reject the teachings of Purgatory. This refusal came from Greek Church and heretics (groups which according to the Catholic Church were deemed deviated from the official teachings of the Church). Three parts of ideas oppose the teachings of Purgatory.

First, the heresy group has long-rooted rejecting the teaching of Purgatory. Not only that, prayer or help in the form of charity and eucharist for people who have died is also rejected by their group of heresy. Abas Benedictine from Germany, Eberwein of Steinfeld has delivered in a letter to Saint Bernand asking for his help with the heresy group in Cologne in 1143/44. The letter is written as follows:

“They do not admit that there is a purgatorial fire after death but teach that souls go immediately either to eternal rest or eternal punishment at the moment, they leave the earth, according to the words of Solomon:...”¹⁴

There is also a group called ‘*Passagins*’ which developed in Lombardy, the region of Northern Italy. This group is similar to the Jewish sect because it is so loyal and obedient to the commands in the Old Testament. They also rejected the practice of prayer for those who died. Gilbert Prevostin of Cremona, known as Praepositivus, or a philosopher and scholastic theologian from Italy responded to the heresy group with a commentary that read:

“We pray for the living, indifferently, regardless of how wicked they may be, because we do not know who will be damned and who will be saved. But we pray above all for our brothers and for the dead; not for the entirely good, because they have no need of our prayers...”¹⁵

The belief that there is a place where souls will be purified

¹⁴Jacques Le Goff, *The Birth of Purgatory*, (Germany: Scholar Press, 1990), 278.

¹⁵*Ibid.*, 279.

or purified after death is the theological controversy between the hierarchy of the Latin Church (Roman Catholic Church) and the Greek church.¹⁶ This controversy eventually led the Catholic Church to issue a dogmatic statement about Purgatory in the 13th century. Thus, the dogma of Purgatory was born in part because of the aspirations of Christians themselves which were later developed by theologians, partly because of conflicts that arose among Christians itself regarding the same theme.

The Latin Church and the Greek Church broke out in 1054. Nonetheless, between the two churches remained discussion or conversation which led to the reunification (reunion) of the Latin and Greek Churches. However, the researcher finds out that in the discussion the topic of the world after death, including about Purgatory was not included in their main focus. It was the Greek church that first sowed the seed of the doctrine of Purgatory because Origen and Clement of Alexandria are part of the Greek Church. Unfortunately, the Greek Church did not develop the teaching. They seem to be quite satisfied with the traditional belief in the redemption of souls after death.

Second, the discussion of Purgatory between the Latin Church and the Greek Church can be elaborated from reports on the debate in the Greek Orthodox monastery near Casole, near Otranto (Italy), at the end of 1231, between Gregory Barbanes, representative of the Greek Church and the pope, a Franciscan named Bartholomew. This discussion signifies that both of these churches never stop discussing the contradictory ideas of Purgatory.

From the quotation above, the Greek Church is indeed different from the Latin Church. Until debate occurred between both of them. The debate begins with a question from Bartholomew to the representatives of the Greek church: *"Where will the soul go when they die without committing penance and not have time to complete the penance and penance (epitimies) ordered by the father of confession?"*

At the same time, the Greek Church has an answer to this question. The souls of sinners do not go from here to eternal, because he will judge the whole world yet His glory has come to separate the right from the evil, but they will go to dark places where they will taste the suffering that will be experienced. Because some places have been prepared for the righteous in the Father's house, as said by the

¹⁶Albetrtus Pornomo, *Riwayat Api Penyucian ...*, 162.

Savior, so are the various places of judgment for sinners.

After the Papacy accepted and acknowledged the teachings of Purgatory by making it a dogma, not a few groups rejected this teaching such as Passagins, Waldenses and Cathari. Between the two branches of the largest church, the Roman Catholic Church with the Greek Orthodox Church, there was no agreement on this teaching.¹⁷ Although the system of systematic concepts cannot be integrated, the two churches recognize the existence of sanctification after death and the importance of praying for the dead. The teaching of Purgatory is not the main issue for the two major branches of this church. However, between the Catholic Church and the Protestant church, this teaching became one of the classic problems and debates that often heated the relations between the two. It cannot be denied, the teaching of Purgatory is one of the main factors that gave birth to the Protestant Reformation.

Third, it presents several topics and problems surrounding the teachings of Purgatory in the context of Protestantism. This departs from questions such as “*Why and how does the Protestant church reject this teaching?*” First of all, it is because of the historical background of the Protestant church’s rejection of this teaching. After that, the biblical and theological basis of the rejection will be presented.

The problem between the Catholic Church and Protestants related to Purgatory initially did not lie in its teachings, but the misuse of the teachings.¹⁸ Often, between teaching and abuse are closely related so it is difficult to distinguish. The event that was seen by Martin Luther (the forerunner of Protestantism) as an abuse of Purgatory teachings was “the sale of indulgences” to raise funds for the church.

The evidence of the reform movement being a major crisis in the history of the Western Church, when Johann Tetzel carrying out Archbishop Albert’s mandate and “selling indulgences”. He promised those who bought this indulgence the complete abolition of all sins so that they would be renewed and become sinless as those freed from pain in Purgatory. This indulgence can also be reserved for those who have died to be free from suffering in Purgatory.

This is the reason why Martin Luther refused the sale of

¹⁷Jerry L. Walls, Purgatory. *The Logical of Total Transformation*, (New York: Oxford University Press, 2012), 27.

¹⁸Albertus Pornomo, *Riwayat Api Penyucian ...*, 194.

indulgences by Johann Tetzel because of his abuse, indeed shows clearly, how the Church of Rome was worldly. The starting point is the sacrament of confession.¹⁹ A sinner only needs to face a priest and confess what sins he committed, and then the priest will forgive sins by saying, “*Ego absolvo te,*” which means “*I forgive you.*” Thus, the teachings of the Roman Catholic Church. But the punishment for sin has not been completely abolished, namely the punishment that must be borne in purgatory, a place that is not worthy of entering heaven because there are still stains of sin that will be cleansed by fire.

Martin Luther’s criticism of the selling action of indulgences by Johann Tetzel can be found in his famous 95 theses.²⁰ The thesis was originally sent to several bishops and theologians but was not responded to or responded to unsatisfactorily. Here, Luther put up a thesis at the door of the church at Wittenberg on October 31, 1517, one day before the All Saints’ Day. But the incident began to be doubted by historians. Because, only his student, Philip Melancthon, who initially told the event after Luther’s death. There is a kind of legend that Martin Luther fought against the Church.²¹

Generally, Martin Luther’s 95 theses contained criticism of the indulgence system. Luther argues, the indulgence system practiced by Tetzel can mislead people’s understanding that safety can be bought. While for Luther, if people have committed sin and then repent earnestly, God will immediately forgive and free his sin.

According to Luther also, people who believe in salvation through indulgence will perish with the people who teach them.²² They are teachers who teach anti-Christianity, people who pretend to consider themselves “saviors” of all those who buy the immunity. So, they believe themselves to be the greeters of the fire of torment. Their further teaching is that grief for sin and repentance is considered unnecessary. Meanwhile, the fact of the Bible states that every Christian who truly believes in the Lord Jesus and truly repents of his sin may enjoy total deliverance from punishment and escape indulgences. Repentance is very vital.

A true Christian, whether alive or dead, participates in all the blessings of Christ and the church and this is given by God himself.

¹⁹W.J Kooiman, *Martin Luther*, (Jakarta: BPK GunungMulia, 2006), 44.

²⁰*Ibid*, 49.

²¹John Vidmar, OP, *The Catholic Church Through the Ages*, (New York: Paulist Press, 2005), 184.

²²Dorothy Irene Marx, *Martin Luther*, (Jakarta: LiteraturPerkantas, 2012), 17.

95 theses are not the first systematic theological treatises. However, more responses to the misuse of indulgences and corrections to them.

In Luther's 95 theses, the researcher gets the term Purgatory mentioned explicitly at least eleven times, and several times implicitly. Purgatory was one of the important themes discussed by Luther. Purgatory is mentioned in Luther's response to the priest and penance in the theses 10 and 11. Martin Luther holds that if the remedy for sin or punishment for sin can still be given while still living in the world by the church, it is better to do this now than to wait for Purgatory. It seems that Luther was worried that if penance was carried out in Purgatory, then buying and selling indulgences would happen again.

The soul cannot be separated from Purgatory in this discussion. Purgatory is mentioned in the thesis 12-18 when it is discussed about the soul of a believer. Luther argues indirectly about saying that the punishment in Purgatory can already be felt in this world, precisely when the soul is less loving and fear begins to dominate. Luther still seemed to recognize Purgatory. However, his understanding was different from Catholic theology at that time which was more focused on sanctification. Luther understood it as the existence or condition of the soul. He said so:

"There seems to be the same difference between hell, purgatory, and heaven as between despair, uncertainty, and assurance"²³

According to him, the horror in Purgatory should decrease and love will increase. That's what the researcher found in the next verse. However, Luther added, there was no evidence (whether from reason or the Bible) that they were guaranteed to be blessed, even though people were sure of it. Luther's view above is actually a reaction and criticism of the misuse of indulgences. In fact, he negated that the preachers for indulgence were wrong if they said that with the indulgence of the Pope, humans could be freed from all the penalties of sin and be saved.

The conclusions from above, the researcher understands the idea of Purgatory was rejected by Martin Luther because it was considered abusing the teachings of Christ. He is also considered impure teaching and not taught in the church. Besides, reform leaders in France, (1509-1564) made sharp criticisms and strong objections

²³Martin Luther, *The Ninety-Five Theses*, No. 16.

to the teachings of Purgatory. For Calvin, in the Calvinist church in general, the most important thing is the work of Christ for the salvation of believers. With loud words, he said so:

“Purgatory is a deadly fiction or devil fiction, which cancels the cross of Christ, which looks down on God’s mercy, and overturns and destroys our faith. Then, what does Purgatory mean, besides that the atonement for sins is paid by the souls of the dead after their death?”²⁴

The words above prove that the Calvinists are of the view that the death of Christ has provided complete redemption for the sins of mankind, according to what is written in the Bible in verse Rom. 3:25 and 5: 9., because the blood of Jesus took away sins. Calvin also paid special attention to Protestant main objections to the teachings of Purgatory, which were never taught in the Bible.²⁵ He has appointed some passages that are considered to support the teachings, and argue that after being interpreted appropriately, the passage does not teach Purgatory.

However, still being the main basis for rejection is the notion of safety (soteriology)²⁶ and the notion of Christ (Christology)²⁷. According to Calvin, Purgatory is contrary to the teaching that believers are saved entirely by faith in Christ’s actions. The view that suffering after death is necessary for final salvation degrades the invaluable price of Christ’s suffering and death.

The typical view of Calvin which is contrary to the teachings of Purgatory is about predestination. Predestination is the biblical teaching that God had planned, set beforehand, everything that would happen in His world. This teaching is based on Paul’s letter to the church in Rome:

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren, Moreover, whom he did predestinate,...”²⁸

²⁴Jerry L. Walls, *Purgatory. The Logical of Total Transformation...*, 41.

²⁵*Ibid*, 42.

²⁶*Soteriology* is the study of the doctrine of salvation. In its broadest sense, soteriology deals with everything that God has done in Christ for the salvation of mankind. In its narrowest sense, soteriology deals with everything God does to treat salvation to his people, including doctrines about the person of the Holy Spirit and his work, ecclesiology and eschatology. See M.E Manton B.A, *Kamus Istilah Teologi*, (Indonesia: Penerbit Gandum Mas, 2014), 135.

²⁷*Christology* is the study of the person and work of Christ. *Ibid*, 38.

²⁸Romans 8: 29-30, *The Holy Bible*, (King James Version, Set Forth, 1611), 2406.

In the Scriptures, it is written, that God has created the heavens and the earth. But it is also written, that God has planned, has determined everything that exists and does not exist, which has and will happen.²⁹ Here the researcher found a question whether this means that humans must be passive? In other words, does God treat humans like dead things?

This is certainly not the case. Humans are not like inanimate objects that cannot do anything on their own. The researcher also does not get the agreement because since God created, humans were ordered to be active.³⁰ In the determination of God, including the approval of God about those who believe, and therefore who will also receive salvation. This is called "*predestination*". So predestination is God's determination about who will believe and be saved and about all the ways to his salvation.

If the adherents of the predestination teachings teach the teachings of Purgatory, they would believe that God has determined a number of people to go through Purgatory, and then determine how they will respond to suffering in Purgatory. The question is, why do people have to go through Purgatory first if they have been determined to be safe? This is what is difficult to understand. Apparently, it would make more sense to say that God determines who will respond "*freely*" to the gospel call and will be saved who are not saved.

The Catholic Church believes that sanctification has lasted since still living in this world, for example, through penance, and continued to Purgatory and finally united with God. Meanwhile, Protestants believe that because they have been redeemed by the sacrifice of Christ, Christians must undergo (purification) which lasts as long as they live in this world as a real sign of their repentance. When the sanctification has reached its fullness, it then unites with God.

Closing

As the result of the concept of the Purgatory, only people who are not perfect in grace can enter Purgatory. Purgatory is not a second chance for those who die unrepentant of serious sins. Then, Purgatory is where to purify and repair. The consequences of sin

²⁹Revelation4:11, *The Holy Bible*, (King James Version, Set Forth, 1611), 2622.

³⁰R. Soedarso, *Ikhtisar Dogmatik*, (Jakarta: PT BPK. GunungMulia, 2002), 129.

are cleansed, and the penalty/consequence of sin is 'repaid'. And the last, Purgatory is only temporary. After being cleansed there, souls can enter heaven. All who enter this Purgatory will enter heaven. Purgatory is no longer at the end of time, because after that there is only Heaven and hell.

The two biggest branches of Protestant reformation, Lutheran and Calvinist, rejected the teachings of Purgatory, because there is no biblical basis for the teaching, and it is contrary to their theological concept of salvation. If with the concept of Christ's death and resurrection, Christians have been saved, then for what else is Purgatory as a way to go to achieve salvation. Although they reject it explicitly, but if they look closely, they also recognize the importance of the purification process that Christians need to go through to reach God.

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