

# PART TWO, SECTION TWO, CHAPTER FOUR (ARTICLES 1677-1690)

FAITH: Catholicism | TEXT: Catechism of the Catholic Church | VOLUME: 1997 Volume | AUTHOR: John Paul II

## OVERVIEW

This section of the Catechism addresses two distinct but related aspects of Catholic liturgical life: Sacramentals and Christian Funerals. First, it defines Sacramentals (Articles 1677-1679) not as sacraments instituted by Christ, but as sacred signs instituted by the Church to sanctify daily life and prepare hearts for sacramental grace. This includes blessings and popular piety. Second, it expounds on the Christian view of death (Articles 1681-1690). While affirming the hope of the Resurrection and the believer's desire to be 'at home with the Lord,' the text introduces the necessity of the Church's intercession for the dead. It asserts that while death ends the sacramental economy for the individual, the Church continues to offer 'efficacious communion' with the deceased. Most significantly, the text teaches that the Eucharistic Sacrifice (the Mass) is offered to the Father to 'purify his child of his sins and their consequences,' implying that the work of purification may continue after death (Purgatory) and that the liturgical actions of the living Church can affect the spiritual state of the dead.

## KEY FIGURES

Jesus Christ (The Paschal Victim), The Church (Personified as Mother), The Deceased (The child of grace), The Father, The Holy Spirit

## DOCTRINES ANALYZED

### 1. EFFICACY OF SACRAMENTALS

**Assertion:** Sacramentals are signs instituted by the Church (not Christ) that prepare men to receive the fruit of sacraments and sanctify life circumstances.

*"Sacramentals are sacred signs instituted by the Church. They prepare men to receive the fruit of the sacraments (1677)."*

**Evangelical Comparison:** Evangelical theology adheres to the Regulative Principle or at least Sola Scriptura, meaning that ordinances (sacraments) must be instituted by Christ himself in Scripture (Baptism and the Lord's Supper). The CCC explicitly states these Sacramentals are 'instituted by the Church.' Evangelicals view blessings and prayer as valuable, but deny that objects or rituals invented by the church have inherent power to 'prepare' the soul for grace, viewing this as a distraction from the sufficiency of the Word and Spirit.

### 2. POST-MORTEM PURIFICATION (PURGATORY)

**Assertion:** Believers may require 'final purifications' after death to be ready for heaven, and the Church's offering of the Eucharist helps achieve this.

*"even if final purifications are still necessary for him (1682)... offering to the Father... the sacrifice of the death and resurrection of Christ, she asks to purify his child of his sins and their consequences (1689)."*

**Evangelical Comparison:** This is a critical divergence. The text suggests that Christ's work on the cross, applied through faith, may not have fully dealt with the 'consequences' of sin before death. Evangelicals hold that 'It is finished' (John 19:30) and 'There is therefore now no condemnation' (Romans 8:1) mean that at death, the believer is absent from the body and present with the Lord (2 Cor 5:8) in a state of completed justification. The concept of the living Church offering a sacrifice to purify the dead is seen as a denial of the sufficiency of Christ's once-for-all atonement.

### 3. ECCLESIAL MATERNITY

**Assertion:** The Church is a Mother who bears the Christian sacramentally and surrenders them to the Father at death.

*"The Church who, as Mother, has borne the Christian sacramentally in her womb during his earthly pilgrimage (1683)."*

**Evangelical Comparison:** While Evangelicals value the Church, the language of the Church 'bearing' the Christian in her womb attributes a generative, maternal power to the institution itself. Evangelicals emphasize that the Spirit uses the Word to regenerate (1 Peter 1:23), making the believer a child of God directly, rather than a child of the Church who is then presented to God.

## COMPARATIVE ANALYSIS

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**Divergence Status:** Yes

**Theological Gap:** The fundamental gap lies in the sufficiency of Christ's atonement and the timing of justification. Evangelicalism teaches that justification is a declared forensic verdict by God based on Christ's righteousness, fully possessed by the believer at the moment of faith. Therefore, at death, there is no 'purification' left to accomplish. The CCC, by teaching that the Eucharist is offered to 'purify his child of his sins and their consequences' (1689), implies that justification is a process not necessarily completed at death, and that human priests and rituals can mediate grace to the deceased. This violates Sola Fide (faith alone) and Solus Christus (Christ alone as mediator).

**Shared Values:**

Belief in the Resurrection of the body.; View of the body as a 'seed' for the future glory (1 Cor 15).; Desire to be 'at home with the Lord' (2 Cor 5:8).; Comforting the grieving with the hope of eternal life.

**Friction Points:**

1. [Major] Sola Scriptura – Acceptance of 'Sacramentals' instituted by the Church, not Scripture.
2. [Critical] Sola Fide / Finished Work of Christ – Doctrine that the dead need further purification via the Mass implies Christ's work was not sufficient to fully cleanse the believer before death.
3. [Major] Universal Priesthood – Dependence on the institutional Church and priesthood to 'surrender' the soul to God and offer the sacrifice for them.
4. [Critical] Theology Proper (Judgment) – Contradicts Hebrews 9:27 ('appointed for man to die once, and after that comes judgment') by inserting a period of purification and intercession.

**Semantic Warnings:**

**"Consolation"**

**In Text:** Defined in the 'New Testament sense of the Holy Spirit's power in hope' (1687), but contextually linked to liturgical rites.

**Evangelical:** Comfort derived directly from the Spirit and the promises of God in Scripture.

**Example:** *In this text, consolation is mediated through the funeral rite; in Evangelicalism, it is immediate through the Word and Spirit.*

**"Purification"**

**In Text:** A post-mortem process (1682, 1689) aided by the Mass to remove sins/consequences.

**Evangelical:** The washing of regeneration (Titus 3:5) and cleansing by the blood of Jesus (1 John 1:7) occurring during life upon faith.

**Example:** *The text speaks of 'final purifications' after death; the Bible says 'the blood of Jesus... cleanses us from all sin' (present tense, in life).*

## SOTERIOLOGY

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**Salvation Defined:** Ultimate entry into the 'Kingdom' and 'home with the Lord,' but contingent on purity.

**How Attained:** Through faith, Baptism, Sacraments, and potentially post-mortem purification aided by the Church's suffrages (Masses).

**Basis of Assurance:** Assurance is found in the Church's accompaniment and the efficacy of the Eucharistic sacrifice, rather than solely in the finished work of Christ.

**Comparison to Sola Fide:** Directly contrasts with Sola Fide. Sola Fide asserts that the righteousness of Christ is fully imputed to the believer by faith. This text asserts that the believer may still have 'sins and their consequences' requiring purification and liturgical intervention after death.

## MANDATES & REQUIREMENTS

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**Explicit Commands:**

1. The homily must avoid the literary genre of funeral eulogy (1688).
2. The liturgy must illumine the mystery of Christian death in the light of the risen Christ (1688).

**Implicit Obligations:**

1. The faithful are expected to pray for the dead.
2. Families are expected to arrange for the Eucharistic Sacrifice (Mass) for their deceased relatives.
3. Adherence to the 'Order of Christian Funerals' (1686).

**Ritual Requirements:**

1. Celebration of the Eucharist as the heart of the funeral (1689).
2. Final commendation/farewell to the deceased (1690).
3. Blessings before and after Mass (1683).

**EVANGELISM TOOLKIT**

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**Discovery Questions:**

1. The text mentions 'final purifications' might be necessary after death. How does that relate to Jesus' words 'It is finished' on the cross?
2. If the Mass is offered to purify a person of their sins after they have died, does that mean they weren't fully forgiven when they died?
3. How does it make you feel to know that your entrance into God's presence might depend on the prayers and masses said by the community after you are gone?

**Redemptive Analogies:**

1. The desire for 'Consolation' – We all desire true comfort in the face of death. The Gospel offers this not through a ritual that *might* help the deceased, but through the *certainty* that the deceased is already with Christ if they believed. [1 Thessalonians 4:13-18 ('comfort one another with these words')]
2. Home with the Lord – The text correctly identifies the goal: being home with Jesus. The Gospel clarifies the path: the door is opened solely by Christ's blood, not our purification. [2 Corinthians 5:6-8]

**Spiritual Weight:**

1. Uncertainty/Fear [Severe] – The believer dies without knowing if they are fully purified. They must rely on the hope that they will eventually be clean enough for heaven, rather than resting in the assurance of Christ's completed righteousness.
2. Works-Righteousness (Vicarious) [Moderate] – The living family bears the burden of ensuring enough Masses and prayers are said for the deceased. If they neglect this, they may feel responsible for prolonging their loved one's suffering in Purgatory.
3. Dependency [Moderate] – The believer is dependent on the Church institution (Mother) to 'surrender' them to the Father, creating a barrier to direct access to God.

**EPISTEMOLOGY**

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**Knowledge Source:** Liturgical Tradition and Church Dogma.

**Verification Method:** Participation in the liturgy is the method of experiencing this truth; verification is based on the Church's promise of efficacy.

**Evangelical Contrast:** Evangelicals verify truth claims by testing them against Scripture (Acts 17:11). The claim that a ritual can purify a deceased person cannot be verified by Scripture and rests entirely on the authority of the Roman Catholic Church.

**TEXTUAL CRITICISM**

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**Dating:** 1997 (Latin typical edition)

**Authorship:** Promulgated by Pope John Paul II; drafted by a commission.

**Textual Issues:** No manuscript issues; this is a modern dogmatic text.