

God's World

Purgatory

BY REV. LEO J. TRESE

Our knowledge of purgatory is rather limited. We do know that it is the place or state where a soul receives its final finishing, if needed, in preparation for heaven.

As far as the soul is concerned, purgatory would be "any place" where the soul cannot see God.

The inability of the soul to see God is the essence of the suffering of purgatory. Housed in its physical body, the soul in this life is shielded from the powerful attraction which God exerts upon the human spirit.

Like a rocket from its launching pad, the soul tries to go to God with all the power of its being.

But, although God is everywhere, no soul with the least taint of self-love can see Him who must be the total object of our love. One who dies free from grave sin has not rejected God. Yet, even unrepented venial sin or unfulfilled penance for sin constitutes a barrier between the soul and God.

AS THE SOUL "strains at the leash" to reach God, yet cannot find Him, it experiences indescribable anguish. It burns with a consuming but frustrated desire for God, and this agony of frustration is the very suffering which purges the soul of the last traces of self.

Suddenly God bursts upon the soul in all His infinite beauty and goodness and lovability. The soul possesses God and is possessed by Him. The soul is in heaven.

Time as we know it — hours and days and months — is a measurement of the physical universe. A disembodied spirit is outside the limitations of terrestrial time. Therefore it seems pointless to ask how long purgatory may last for any particular soul.

Even in this world, suffering is measured by intensity rather than by time. One hour of excruciating pain can seem like a year. As measured by our worldly time, the suffering of purgatory may endure for but a moment — a moment which, to the suffering soul, may seem like an eternity.

Whether we speak in terms of "shortening the time" or of "lessening the pain," we who are still upon earth can help the souls in purgatory. They cannot help themselves. Their time of personal merit ended at death. They only can suffer with patience, awaiting the blessed moment of heaven's thundering dawn.

HOW OPULOUS is purgatory? No one can know, but purgatory is probably not as crowded as some persons think. I remember that when I was a child in catechism class, the good Sister said that almost everyone, even saints, will at least have to pass through purgatory. I suspect that Sister's appreciation of God's holiness somewhat overshadowed her understanding of His love and mercy.

Since the sacrament of Extreme Unction removes all the "remains of sin," a person who has worthily received the Holy Anointing in his last illness would be in no need of purgatory. This would be true also of anyone who has gained a plenary indulgence.

Vatican Gives To UN Work

United Nations — (NC) —

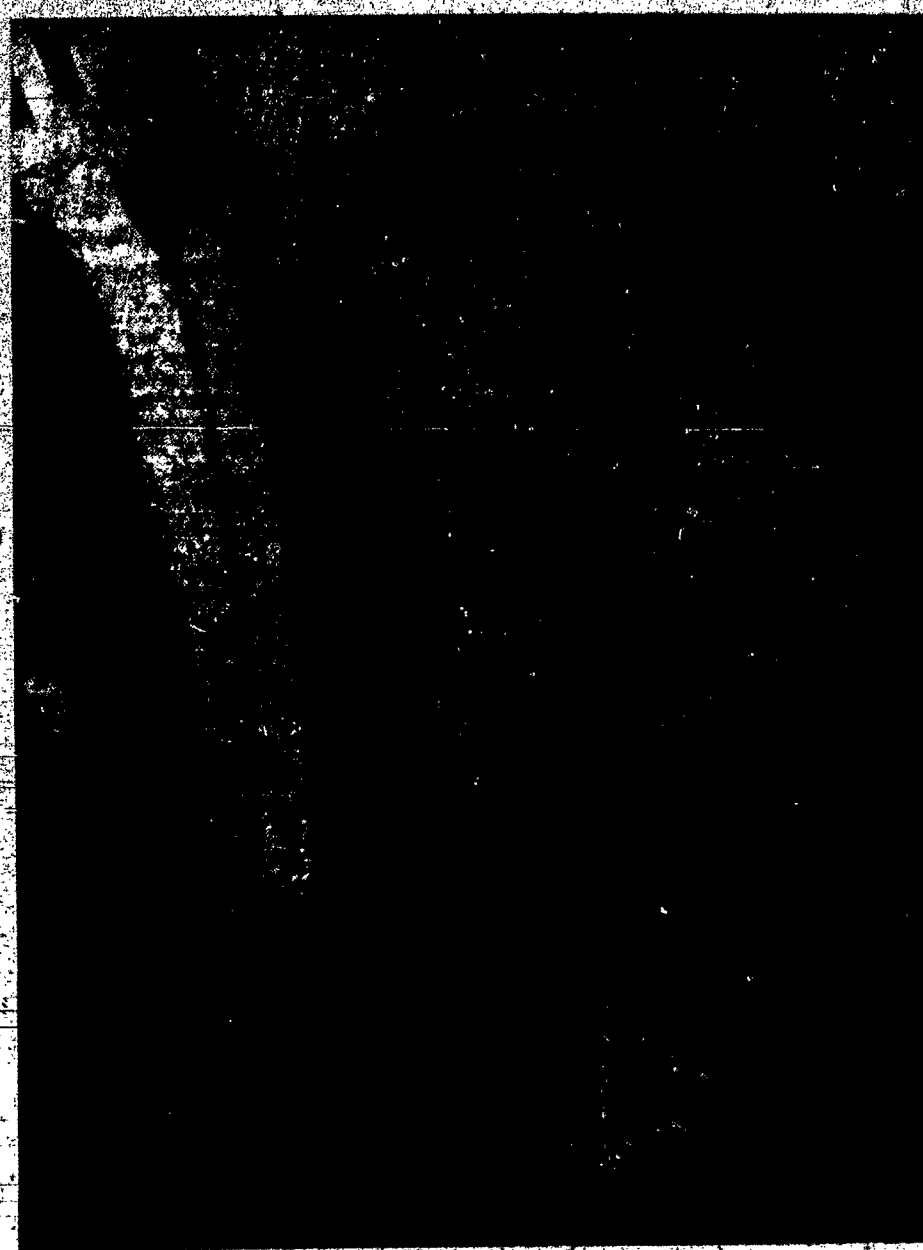
The Holy See has made a token contribution of \$1,000 each to the United Nations Training and Research Institute and the International School.

The Training and Research Institute, scheduled to open in New York in September of this year, is being financed by voluntary contributions from governmental and private sources. Its purpose is to provide and train high caliber personnel, particularly from the developing countries, for national service and for service with the United Nations and the specialized agencies, and to provide a high level research center to deal with some of the major problems faced by the UN, including the techniques and machinery of its operations.

More complex was the Council's solemn decision to restore, at least for certain special occasions, Communion under both kinds, or species, in effect this means that, once a new ritual is given approval, Catholics will have some opportunity to receive Communion not only under the appearance of bread but also under the form of wine.

This is a restoration. It is a recovery of something lost. The Eastern Rites have faithfully maintained the practice, in the tradition of the Lord's Supper itself, at least by dipping the host into the precious Blood before Communion.

In past ages the question concerning Communion under both kinds was: Is it necessary? Is it essential? And the Church's



Construction Set at St. Josaphat's

CONSTRUCTION OF THE \$450,000 school, hall and cafeteria for St. Josaphat's Parish got underway this week with Bishop Joseph M. Schmondlak, right, breaking ground at the parish site. He was assisted by the Very Rev. Stephen A. Chomko, left, pastor, and Very Rev. Emil Manasterzky, vicar general of the Stamford Diocese. The former school at 305 Hudson Ave. has been purchased by the city for part of the Baden-Ormond urban renewal project.

Community Aids Paralyzed Child

Pequanook, N. J. — (NC) — One girl's suffering has helped unite this community.

The girl is 11-year-old Shirley Breeman. She would have entered the seventh grade at Holy Spirit School here in September if she had been able. But Shirley was totally paralyzed by an injury in a backyard pool last July.

Since then the people of Holy Spirit parish and their neighbors have raised \$10,000 to help pay her medical bills, expected to reach \$17,000.

Shirley will be hospitalized for at least a year and will require therapy to enable her to perform even a few simple actions such as feeding herself.

THE COMMUNITY effort to help the girl — the oldest of six children of Mr. and Mrs. Kenneth Breeman — is being directed by Father John Dericks, pastor at Holy Spirit, and Judge Herbert Irwin.

Shirley is taking her ordeal like a trooper. One day she told her father, "I'd like to put all my troubles into a bag and give them away." But she quickly changed her mind, saying: "No — then they'd only be troubles for someone else."

The plucky lass is offering her suffering for the souls in purgatory and asked her family if they thought "God has a lot more people He wants to get into heaven and that's why He's letting me suffer so much?"

Shirley has seen her class mates once since the accident. That was when the ambulance which transferred her from Chilton Hospital here to the Institute of Physical Medicine and Rehabilitation in New York stopped off at the schoolyard. But her classmates send her tape recordings of their activities and messages provided by the Salvation Army.

A door-to-door canvass has been organized to raise funds for her medical bills. The Rotary Club donated \$500 toward purchase of a device to project

Advertisement for a business or service, including contact information like 'Open 'til 9 p.m. This Week' and '58 Lake Ave. EA 8-9494'.

Advertisement for 'Hearth & Embers Room of the Manger Hotel' featuring a cartoon rabbit character and a list of dinner specials for Easter Sunday, including 'Roast Stuffed Native Turkey' and 'Compote, Roast Leg of Spring Lamb'.

Advertisement for 'SPECIAL Easter GREETINGS' from 'TRANT'S CHURCH SUPPLIES AND RELIGIOUS ARTICLES', located at 96 Clinton Ave. N., 115 Franklin St., with phone number 5-5623.

What will New Mass Rite be Like?

(The following article is the main part of a series on the broad reforms in the public worship of the Church which were endorsed by the Second Vatican Council, the official Council report, is a professor of canon law at the Catholic University of America and the immediate past president of the North American Liturgical Conference.)

By FATHER FREDERICK B. McMANUS (N.C.W. News Service)

What will the Mass of the future look like? How soon will all the changes decided last December by the Second Vatican Council become a matter of ordinary parish practice?

The answer to the second question is impossible to give. The 2,000 bishops of the Council could not themselves work out the details of a revised, reforming Mass rite and text. Only recently (Jan. 25) has Pope Paul VI established a commission to correct the official missal text, so that the sacrifice of the Mass, even in the ritual forms of its celebration, may become primarily efficacious to the fullest degree.

The other question is easier. The Council's Constitution on the Liturgy, Chapter II, entitled "The Most Sacred Mystery of the Eucharist," gives the general direction and also the purpose that the meaning of the Mass "may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved."

Some changes are obvious enough. Others, like the celebration of Mass and Communion under both kinds, require much explanation.

Even the simpler changes may take time to work out:

• Official use of mother tongue, at least for the Scriptural readings and the parts of Mass which are properly said or sung by the people;

• Greater variety and better selection in the Epistles and Gospels;

• Preaching of homilies as an integral part of Mass — already required;

• Restoration of a form of "people's prayer" after the Gospel and homily, to ask God's intercession for the Church, diocese, and parish, for those in need and for all mankind.

It is not enough for the Council to decree: "Efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of Sunday Mass." The Council must also put this into effect, by restoring the fullness of understanding of the Mass.

Similar reasoning operated in a second major reform of the Council concerning the Mass: the decision to extend concele-

bration of Mass to the regular practice — once the ritual has been prepared and published — on Holy Thursday, at councils and synods, and certain other occasions. The second part allows concelebration, with the permission of the bishop or the major religious superior, at the daily Mass in institutions, in communities and even in parishes when the needs of the people do not require additional Masses — in fact on any occasion when priests are gathered together without the obligation of celebrating individual Masses.

Again, the doctrine or theory was already clear enough. The Church is best manifested or seen "in the full active participation of all God's holy people... especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers."

The problem lies rather in practice, where the unity of the Christian community is lost sight of, especially when many priests celebrate many separate Masses in the same Church at the same time. Concelebration groups the many priests around the bishop (or the priest who takes his place) at the one altar, offering the one Eucharist in union with the whole body of the faithful.

In the large parish, concelebration of Mass on Sundays is hardly an immediate possibility, but the restoration or extension of the practice was now followed by all the Masses of ordination of priests and consecration of bishops — has a pastoral practical goal. It will be a sign of the unity of the Church, an experience and an expression of the Church as a worshipping community. As the Canon of the Mass puts it, the offering is made by the "servants of God and by the 'holy people' of God, that is, by priests and people together."

Besides this, concelebration, whereby the unity of the parish is manifest, is appropriate at the Mass of ordination of priests and of the Mass of the Holy Eucharist, at which there presides the bishop surrounded by his college of priests and by his ministers.

He told students of St. John's University conducted by the Vincentian Fathers here that the play which criticizes Pope Pius XII for failing to speak out against the mass slaughter of millions of Jews in World War II "is the product of a sick and twisted mind."

THE ARCHBISHOP said he had read the book. He commented: "I must say it is one of the biggest misrepresentations ever written. Anyone who has known Pope Pius XII personally, who has worked with him, will recognize that it is the most complete misrepresentation."

"Certainly the Pope was confronted with an agonizing decision," the Archbishop said. "I know Pius XII and I know he was a man of profound conscience, a delicate conscience. The question came to his mind certainly, whether he should speak, and I am sure his first impulse was to speak and to protest. But, he reasoned, will my protest help the Jews or will it make it worse? Which will help the situation in the world, help the mission of the Church in the world? That was the point."

"I will not deny that perhaps he had spoken nothing might have happened. But the Holy Father had to judge according to the circumstances," the Archbishop continued. "The author says that the Pope had nothing to fear from Hitler, that Hitler never would have dared to do anything against the Holy Father. This is false. I was working, as I said, in the political office of the Holy See, and we, the employees, were told by Domenico Cardinal Tardini, at the time Acting Secretary of State, to have a suitcase ready because we might have been deported to Germany. Now I am a witness of that."

Reds OK Visit Berlin — (RNS) — Archbishop Alfred Bensch, Bishop of Berlin, whose residence is in East Berlin, received permission from Soviet Zone authorities to visit West Berlin on Easter Sunday. He was scheduled to celebrate Mass and preach at St. Ludwig's church there.

Duty to Vote Against Him

Baltimore — (NC) —

The Catholic Review here has described Alabama Gov. George C. Wallace as a "dedicated racist" and said it cannot see how a patriotic American can give him an endorsement.

The official newspaper of the Baltimore archdiocese noted that Wallace has become a candidate in the Maryland Democratic Presidential primary on May 19.

The paper said the Governor has a "genius" for "activating lawless hate-mongers." As an example, it cited threats recently made against U.S. Sen. Daniel B. Brewster of Maryland, Wallace's opponent in the Democratic primary.

"Because of the potential of Maryland's approaching primary," said the paper, "there might well be a duty for those Catholics who are entitled to do so to cast a vote against him."

Papal Envoy Terms Deputy Despicable

Jamaica, N.Y. — (NC) —

Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, characterized the controversial Broadway play "The Deputy" as "despicable" and as "the most complete misrepresentation."

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Large advertisement for the movie 'THE NUN'S STORY' starring Audrey Hepburn, featuring a black and white photo of a nun and the text '4:00 P.M. Easter on TV/10'.

Small advertisement for 'D' DAY minus 13'.