PURGATORY AND POST-CONCILIAR FUNERALS

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Today we keep the Commemoration of All the Faithful Departed, and together with the whole Church we bow in reflection over the mystery of Purgatory. We pray today, my dear ones, for the souls suffering in Purgatory, for all those souls who lacked the time here on earth to complete their penance. For all those souls who departed from this world in sanctifying grace but were all the while still attached to what is temporal, who did not attain holiness in the course of their earthly life, and everything in them that is still dirty and unclean must be burned away by the fire of Purgatory.

And we hear, my dear ones, today's lesson, a passage from the Book of Maccabees, which confirms the necessity and the value of prayer for the souls suffering in Purgatory. Behold, Judas sends to Jerusalem, to the Temple, 12,000 drachmas of silver, a large offering, that sacrifices might be offered for the sins of the dead. And we read in Holy Scripture that if he had not hoped that those who had fallen would rise again, prayer for the dead would have seemed superfluous and vain. He sends so that sacrifices may be offered for their sins, because he believes in the resurrection and believes that those who have found death in godliness have a perfect reward laid up for them. "But it is a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

These are clear references to Purgatory, to what the souls suffering in Purgatory need. Those who die in godliness, that is, those good souls who deserve salvation but who need a sacrifice, need our prayers, that they may be loosed from sins. This passage, my dear ones, is as it were a summary, in a few sentences, of the Catholic doctrine on Purgatory. In a clear, lucid way: we pray, we offer a sacrifice, no longer an Old Testament sacrifice as in the time of the Maccabees, but the sacrifice of the New Covenant. For we believe that this sacrifice, the Most Holy Sacrifice, the Sacrifice of the Holy Mass, is needed by those who have departed in sanctifying grace and who are in Purgatory, who still need our prayers so that they may be freed from sin, freed from the temporal punishments for sins, from what they did not atone for here on earth.

And perhaps some of you will be surprised, perhaps some not, but the Book of Maccabees was thrown out of Holy Scripture by Martin Luther. He simply tore it out of Holy Scripture. He declared that it is not an inspired book. Why? Precisely because Luther denied Purgatory. Luther denied the existence of Purgatory, denied the need for prayer for the souls suffering in Purgatory. And in order to prove his madness, his heresy, he had to remove from the canon of Holy Scripture the Book of Maccabees, in which we have just heard the exhortation: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sin."

POST-CONCILIAR FUNERALS

And, my dear ones, we could shrug our shoulders indifferently and say: "Well, that is Luther's problem, is it not? The Church condemned him." But look at what is happening in the post-conciliar anti-church. Never in history, I think, has such a great wrong been done to Catholics as by what funerals have been turned into today. Funerals are today little canonization ceremonies, and since the death of Wojtyła we hear from the pulpits at funerals: "He is already in the Father's house." Whatever that is supposed to mean. Who is their father? One might ask.

My dear ones, an enormous wrong done to Catholics all over the world. The denial, the *de facto* rejection of God's justice. Universal salvation. That is today, my dear ones, the teaching that people take away with them when they go to a post-conciliar funeral: "He is already in the Father's house." Well, then, what need is there to pray for him, if he is already saved, if he is already in Heaven?

This is, my dear ones, a wrong done first of all to all those who die, who still have much on their conscience to atone for, because no one prays for them

any more, no one thinks or speaks any more about Purgatory, about the necessity, the need of prayer for the souls suffering in Purgatory. And secondly it is a wrong done to all those who are still living here on earth, who are being confirmed in the conviction that there is only mercy and no justice at all, who live in the conviction that they will be saved anyway, no matter how they live, that they will be let into Heaven by the Lord God anyway.

THE GRAVITY OF DEATH

This day reminds us, my dear ones, of the gravity of death. This day reminds us of the gravity of God's judgment, before which each of us will stand. These are no trifles, this is no game. This day also reminds us of the consequences of our sins, even those that have been confessed. But sin, after all, is also bound up with temporal punishment, with the necessity of atoning for it. And looking at our own life, we realize how much of this penance I still need. Shall I manage, before my death, to wipe away the disgrace that sin has been in my life? Perhaps there is still time. And if I do not manage, I have this second chance, if I die as a Catholic in the state of sanctifying grace, to finish my penance in Purgatory.

And now, my dear ones, you see, you are here. I offer the Most Holy Sacrifice for the intention of the souls commended in this year's lists of the departed. We pray for our loved ones, we commend them to God's mercy. We long to help them to get out of the fire of Purgatory sooner. But we must ask ourselves a very serious and painful question. Will there be anyone to sigh for our soul? Will there be anyone to ask for a Holy Mass for our intention when we have departed from this world? Will there be anyone to come to our grave, to sprinkle it with holy water, to say some prayer? Will there be anyone to add our name to the list of the departed?

May there not, my dear ones, be a lack of those who believe in Purgatory, of those who are ready to bring help to the souls in Purgatory. But you see for yourselves: the post-conciliar neo-church is forming neo-Protestants, who believe as Luther did, who do not believe in God's justice, who do not believe in Purgatory. We believe in Purgatory and we want to help the souls in Purgatory. So let us write down, let us engrave on our hearts the words from the Book of Maccabees: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Amen. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.