

PAPA
Top Secret



PURGATORY

The Sevenfold Purge

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Purgatorio is the second canticle of Dante Alighieri's *Divine Comedy* (c. 1308–1320). It tells the ascent of Dante, the pilgrim on the Mountain of Purgatory guided by Virgil, as the saved purify their souls for Heaven.

The poem consists of 33 cantos. It sets from Easter Sunday to Wednesday in 1300 AD.

Here is a summary in seven points:

1. Structure and geography of the Mount

Purgatory is like a towering mountain rising from an island in the Southern Hemisphere, formed by the displacement of earth when Satan fell into Hell.

It has three main zones:

- *Ante-Purgatory*: the lower slopes, for souls who delayed repentance
- *Purgatory proper*: 7 terraces corresponding to 7 capital sins
- *Earthly Paradise*: the Garden of Eden at the summit.

Souls may climb only during daylight; night is for rest and reflection.

2. Ante-Purgatory and the threshold.

Dante and Virgil emerge from Hell and meet the guardian Cato of Utica.

They encounter souls delayed by late repentance, excommunication or negligence, including the indolent and those who died by violence.

After a night's rest, an angel marks seven "P"s (*peccata*, sins) on Dante's forehead with a sword; these will be erased one by one as he ascends.

The gate of Purgatory proper is reached via *three steps* symbolizing *confession*, *contrition* and *satisfaction*.

3. The seven terraces and the nature of sin.

Each terrace purges one of the seven deadly sins, ordered from most to least serious:

- Pride, Envy, Wrath, Sloth, Avarice with Prodigality, Gluttony, and Lust.

Virgil explains that all sin stems from *disordered love*:

- *Harming love*: Pride, Envy, Wrath – toward self and others.
- *Deficient love*: Sloth – toward self.
- *Excessive love*: Avarice, Gluttony, Lust – toward things and creatures.

The punishments are self-incurred remedy “*contrapasso*” — designed to correct the underlying disposition rather than merely retaliate.

4. Purification through examples, prayer, and suffering.

On each terrace, souls see or hear examples of the opposing virtue. Often they are from Scripture and classical history, especially the Virgin Mary. Also there are examples of the vice itself.

They recite appropriate prayers and beatitudes.

Typical penances include

- The proud – bent under heavy stones
- The envious – eyes sewn shut
- The wrathful – enveloped in acrid smoke
- The slothful – racing in zeal
- The avaricious – face-down and weeping
- The gluttonous – starved amid abundance
- the lustful – purified in fire.

As the corresponding “P” is erased, the soul feels lighter and freer to ascend.

5. Key encounters and themes of community and hope.

Dante converses with historical, political, and literary figures, including friends and enemies from Florence and Italy.

The atmosphere is one of mutual support, friendship, and forward-looking hope rather than despair.

Souls rejoice in one another's progress.

Themes include free will, the proper ordering of love, the role of art and poetry in moral formation, and the interplay of classical reason (Virgil) with Christian revelation.

6. Transition of guides and the Earthly Paradise.

As they near the summit, Virgil's guidance reaches its limit; he crowns and mitres Dante, declaring him free and master of himself.

Beatrice, symbol of divine revelation appears in a majestic pageant of the Church and assumes the role of guide.

Dante is rebuked for his past failings, confesses and is immersed in the rivers

- *Lethe* – forgetfulness of sin
- *Eunoë* – restoration of good memories).

The Earthly Paradise restores the original state of human innocence.

7. Allegorical and theological meaning.

Purgatorio represents the active Christian life of repentance, moral reform, and progressive sanctification.

Unlike the fixed punishments of Hell, Purgatory is temporary and dynamic: every soul is certain of eventual salvation.

The climb is both individual and communal, purifying disordered loves so the soul can rise to the vision of God.

The poem ends with Dante purified and ready for the ascent into Paradise, affirming that true freedom is found in alignment with divine order.

Overall, *Purgatorio* shifts the tone of the *Comedy* from the darkness and fixity of Hell to light, movement, music, and hope, portraying purification as a joyful, collaborative journey toward beatitude.

THE SEVEN JOYS OF MARY

Celtic Folksong
Honoring Our Lady of Guadalupe

Rearrangement by Michael J. Truong Luân
Richmond, TX - Monday 12.12.2016 @ 5:28:45 am

THE FIRST GOOD JOY THAT
THE NEXT GOOD JOY THAT
MA - RY HAD, IT WAS THE JOY OF OF
MA - RY HAD, IT WAS THE JOY OF
ONE: To see the bless - ed Je - sus Christ when He was first her
TWO: To see her own Son Je - sus Christ ma - king the lame to
THREE: To see her own Son Je - sus Christ ma - king the blind to
FOUR: To see her own Son Je - sus Christ read - ing the Bi - ble
FIVE: To see her own Son Je - sus Christ rais - ing the dead to
SIX: To see her own Son Je - sus Christ u - pon the Cru - ci -
SEVEN: To see her own Son Je - sus Christ as - cend - ing in - to hea -
Son. When He was first her Son, GOOD LORD, AND
go. Ma - king the lame to go,
see. Ma - king the blind to see,
o'er. Read - ing the Bi - ble o'er.
life. Rais - ing the dead to life.
fix. U - pon the Cru - ci - fix,
ven. As - cend - ing into hea - ven.
HAP - PY MAY WE BE... PRAISE FA - THER, SON, AND
HO - LY GHOST TO ALL E - TER - NI - TY.

PUBLIC DOMAIN

MARY, COME WITH US

Adapted from "Santa Maria del Camino"
Honoring the Unborn Nascent Lord Jesus

Rearrangement and lyric by Michael J. Trường Luân
Richmond, TX - Tuesday 11.24.2015 @ 10:03 pm
Feast of the Holy Vietnamese Martyrs

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) in a four-part harmony. The key signature is one flat (B-flat major or D minor), and the time signature is 4/4. The score consists of several lines of music, each with four corresponding lines of lyrics. The lyrics are arranged in four parts, with the first part being the most prominent. The music is simple and melodic, suitable for a church service. The lyrics are in English and Vietnamese, reflecting the feast of the Holy Vietnamese Martyrs.

1. O Lord, we go now to make You known,
2. Though none will fol - low Your Way of Truth,
3. The world says: "No, no, to God a - bove;
4. You say: No - thing is im - poss - i - ble;

1. We ne - ver go a - lone.
2. We'll still be true to You.
3. No need for God be - low!"
4. On - ly be - lieve it's so.

1. Thank You for Your Ho - ly Mo - ther.
2. Thank You for Your Ho - ly Mo - ther.
3. Thank You for Your Ho - ly Mo - ther.
4. Thank You for Your Ho - ly Mo - ther.

1. She comes to take us home.
2. She will lead us to You.
3. She brings us to Your Love.
4. She shows the way to go!

R. Come with us, come Ho - ly Ma - ry! Come with us, come Mo - ther!

Come with us, come Ho - ly Ma - ry! Come with us, come Mo - ther!