

Catholic Candle

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***Words to Live by* – from Catholic Tradition**

Try to live now in such a manner that at the moment of death you may be glad rather than fearful.

My Imitation of Christ, by Thomas a Kempis, Book I, Chapter 23.

***Catholic Candle* note:** Recently, *Catholic Candle* published an article examining the special permission that the Church traditionally gives to a Catholic who is dying, which allows him to confess to a priest to whom he could not otherwise confess because that priest is an apostate, a sedevacantist, a compromiser, or had some other serious problem. That article is here: <http://www.catholiccandle.org/2020/03/26/using-a-compromised-priest-when-dying/>

The article below is based on the authors' experience of assisting at three Traditional Catholic funerals and burials without a priest, because we knew of (and know of) no uncompromising priest to help us. It seems that funerals and burials without a priest might now become the usual method. Truly, we seem to be in the time prophesied by Our Lady of La Salette when she predicted in 1846 that "the Church will be in eclipse."¹

However, it would be an error and overreaction to the evils of our present time, to rashly suppose that we have no pope and hierarchy (as bad as that pope and hierarchy are). Catholics are ***not*** in a time without shepherds. We are in a time of exceedingly ***bad*** shepherds.

Sedevacantism is wrong and is (material or formal) schism. *Catholic Candle* is not sedevacantist. On the contrary, we published a series of articles showing that sedevacantism is false (and also showing that former Pope Benedict is not still the pope). Read the articles here: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html>

¹ This is a portion of the message of Our Lady of La Salette on September 19, 1846. Of course, the Church will continue until the end of the world because She is indefectible.

A Traditional Catholic funeral and burial when there is no uncompromising priest available

At our death, we would want a Traditional Requiem Mass, including the hymns of the requiem Mass. This is good and reasonable.

We must avoid a compromise wake, funeral, and burial.

But God lovingly placed us in this time of Great Apostasy, for His greater glory and for our good.² He does not want us to have a Requiem Mass for our funeral when no uncompromising priest is available. Such a compromise funeral (*viz.*, with a compromise priest) is a sin. It would anger God if we were to use a compromising priest – through our rationalizing that “he is the best we can find” and that “we need our funeral Mass”. Such compromises are sins for us and do not help our dearly departed.

If our loved ones told us while alive that they want a funeral which is, in reality, a compromise, we should not agree. Further, after their death, we should not cooperate with their compromising plan. This is like our obligation not to consent to their wish for cremation nor to cooperate in carrying out that wish.³

Before our loved one died, he might not have understood why we must stand firm and refuse his wish for a compromise funeral and burial. But after his death he will see we are correct and he will understand then. Seeing more clearly after death, he would not want us to follow the sinful wishes he expressed while alive.

Our relatives and friends might become upset because we remain firm in the Faith out of love for God. If our relatives get angry, this might be a Providential opportunity for discussions through which they might learn the truth. In any event, their negative reaction would be a Cross that our Dear Lord lovingly sends us for our good and for His greater glory.

² “All things work together unto the good for those who love God.” *Romans*, 8:28.

³ Concerning the evils of cremation, read these articles:

❖ <https://catholiccandle.neocities.org/faith/cremation-is-barbaric.html>

❖ <https://catholiccandle.neocities.org/faith/may-poor-people-choose-cremation-instead-of-burial-because-they-cannot-afford-burial.html>

The Natural Law⁴ shows us the importance of conducting respectful, loving funerals for our dearly departed.

Our love for our dearly-departed and the Natural Law require us to respectfully, prayerfully bury them. St. Augustine, Doctor of the Church, describes the natural piety all men should have, which demands respect for the dead even on the natural level:

[I]f the dress of a father, or his ring, or anything he wore, be precious to his children, in proportion to the love they bore him, **with how much more reason ought we to care for the bodies of those we love**, which they wore far more closely and intimately than any clothing! For the body is not an extraneous ornament or aid, but a part of man's very nature. And therefore, to the righteous of ancient times the last offices were piously rendered, and sepulchers provided for them, and obsequies celebrated; and they themselves, while yet alive, gave commandment to their sons about the burial.⁵

⁴ The Natural Law is what we know we must do by the light of the natural reason God gave us. One example of the Natural Law is that we must never tell a lie. We naturally know this because we know that the purpose of speech is to convey the truth and so we naturally know that telling a lie is abusing the purpose of speech.

Here is how St. Thomas explains what the Natural Law is:

[L]aw, being a rule and measure, can be in a person in two ways: in one way, as in him that rules and measures; in another way, as in that which is ruled and measured, since a thing is ruled and measured, in so far as it partakes of the rule or measure. Wherefore, since all things subject to Divine providence are ruled and measured by the eternal law, as was stated above [in *Summa*, Ia IIae, Q.91, a.1]; it is evident that all things partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends. Now among all others, the rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and this participation of the eternal law in the rational creature is called the natural law. Hence the Psalmist after saying (Psalm 4:6): "Offer up the sacrifice of justice," as though someone asked what the works of justice are, adds: "Many say, Who showeth us good things?" in answer to which question he says: "The light of Thy countenance, O Lord, is signed upon us": thus implying that the light of natural reason, whereby we discern what is good and what is evil, which is the function of the natural law, is nothing else than an imprint on us of the Divine light. It is therefore evident that the natural law is nothing else than the rational creature's participation of the eternal law.

Summa, Ia IIae, Q.91, a.2, *respondeo*.

⁵ *City of God*, St. Augustine, Bk. 1, Ch. 13.

All civilized peoples honor their dead and treat the bodies of the dead respectfully. Not only those persons who live the true Catholic Faith, but even the more civilized pagan peoples wish to keep alive the memory of their dearly departed, even though those same pagans flounder in great error, in other ways.

Our holy Faith elevates to a supernatural level our obsequies which are prompted by our love for our departed relatives and friends.

But our Holy Mother the Church does so much more than foster these natural attentions! She is a true mother of Her children and She lovingly cares not only for their deceased bodies and their memories but more importantly, for their immortal souls. Our Faith teaches us that at the moment of our death we are judged and our eternal destiny is fixed. Although most people go to hell,⁶ among those who save their souls most of them must endure the great sufferings of Purgatory.

Holy Mother Church knows their great need and lovingly channels our grief into helping them in their plight. The Church has us devote ourselves to praying for them. This is a very consoling aspect of our holy Catholic Faith.

But what good can we do for our departed loved ones, without obtaining a Requiem Mass for them?

When we refuse to accept a Requiem Mass from a compromise priest or group, out of love for God, He will bless our loved one through other means instead. For example, God has given incredible power to the Holy Rosary in our times since we do not have the Mass and sacraments.⁷

⁶ Our Lord tells us that most people go to hell. For example:

Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and *many* there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and *few* there are that find it!

St. Matthew's Gospel, 7:13 (emphasis added).

See also, the sermon of St. Leonard of Port Maurice, *On the Small Number of those who are Saved*, in which he quotes a long string of Doctors of the Church and other sacred writers who teach that most people damn themselves.

⁷ There is an Increased Power of the Holy Rosary during the present Great Apostasy, when an uncompromising Requiem Mass is unavailable, at least in most places. Sister Lucy, seer at Fatima, revealed to Fr. Fuentes:

God is not abandoning us or our loved ones. He is merely changing His means of sanctifying us and them, to fit the circumstances into which He lovingly put us.

Out of love for God and the true Faith, Catholics must courageously stand against liberalism and compromise. But God is never outdone in generosity and in His rewards!

Nor is it the first time in history, that faithful Catholics had to bury their dead without a priest and Requiem Mass. Sometimes, physical persecution caused the absence of a good priest and Requiem Mass. For example, God called Japanese Catholics to this condition for almost 300 years (1587-1873).⁸ At other times, the sheer expanse of great wilderness meant that faithful Catholics died and were buried without the assistance of a priest.⁹

How do we conduct a wake, funeral and burial of our loved one, without a priest?

Not all wakes, funerals and burials present the same extent of opportunities for our Catholic acts of piety. Below, we briefly recount our recommendations, some of which are based on what we have done in past wakes, funerals and burials without a priest. We add some additional recommendations that we will use in the future, according to circumstances.

After our loved one's death, we plan the schedule and invite/announce the schedule in a manner similar to the customary way for any funeral and burial. Everyone is welcome!

God is giving two last remedies to the world: the Holy Rosary and devotion to the Immaculate Heart of Mary. ... Prayer and sacrifice are the two means to save the world. As for the Holy Rosary, Father, **in these last times in which we are living, the Blessed Virgin has given a new efficacy to the praying of the Holy Rosary.** This in such a way that **there is no problem that cannot be resolved by praying the Rosary**, no matter how difficult it is – be it temporal or above all spiritual

Words of Sister Lucy, seer at Fatima, from her December 26, 1957 interview by Fr. Augustin Fuentes, vice-postulator of the cause of beatification for Francisco and Jacinta. (Emphasis added.) This interview can be found at: <http://radtradthomist.chojnowski.me/2019/03/is-this-interview-that-caused-her.html>

⁸ See, 1917 *Catholic Encyclopedia*, article: *Japanese Martyrs*.

⁹ For example, there was an acute priest shortage in the vast expanses of Ecuador in the 1800s. Read about this here: **Latin America, A Sketch of its Glorious Catholic Roots and a Snapshot of its Present**, by the Editors of *Quanta Cura Press*, p.119, © 2016.

Praying together is an occasion to benefit from our Lord's promise: "where there are two or three gathered together in My name, there am I in the midst of them".¹⁰

We recommend that you combine the wake/visitation and the funeral at the funeral home. We have found funeral homes to be very accommodating. Schedule the wake/visitation to occur first, leaving the appropriate number of hours based on the number of people you expect. Schedule the funeral prayers at the end of that visitation. Right after those funeral prayers, accompany the body in a funeral procession to the cemetery.

Funeral prayers

We have used the funeral home's director to announce the beginning of the funeral prayers, similar to the customary way that funeral home directors have often announced that the recitation of the Rosary was about to begin at a wake. Again, we have found funeral homes to be very accommodating.

Recite the Sorrowful Mysteries of the Rosary. Reason and Catholic Tradition show that the Sorrowful Mysteries of the Rosary are the fitting set of mysteries for a funeral, whereas the liberals and conciliar Catholics often use the Glorious Mysteries at a wake or the graveside (if they pray the rosary at all) to suggest that the deceased is already in glory and that everyone goes to heaven.

The Sorrowful Mysteries fit with the other signs of sorrow the Church has customarily used on a funeral day, *e.g.*, black is the liturgical color of the day, with ornaments removed from the altar or shrouded in penitential wrappings, purple is the color of the tabernacle veil, symbolizing penance. Requiem Masses omit the *Gloria* and other signs of rejoicing. Clearly, a wake or graveside is not the time for the Glorious Mysteries and for rejoicing.

In addition to the Sorrowful Mysteries of the Rosary, say such other prayers as are fitting, for example:

- The *Memorare* ("Remember, Oh Most Gracious Virgin Mary...")
- The *Hail Holy Queen*
- *Oh God, Whose Only begotten Son*
- The *St. Michael the Archangel* prayer

¹⁰ *St. Matthew's Gospel*, 18:20.

- Psalm 129
- Psalm 50
- Various invocations of St. Joseph, patron of a holy death
- Eternal rest grant unto him (or her), Oh Lord ...

The prayers listed above are the ones we have used to date (based on the length of the funeral prayers requested by the family of the dearly departed). But perhaps in future funerals we will read the prayers of the requiem Mass. This could be done slowly and prayerfully, in Latin – this works out surprisingly well. Meanwhile, everyone else reads the translated prayers in his own missal. Many of you might choose that the Mass prayers be read out loud in English, although reading them in the Roman Church’s own language (Latin) is a great idea and allows everyone else to use his own missal’s translation.

Another idea we have reserved for a possible future use is to have one of the men read a Traditional Catholic sermon for a funeral Mass or *On Death*, especially one from a Doctor of the Church.¹¹ Such a sermon would be a good reminder and source of instruction for the faithful and would be a work of apostolate, “planting seeds” among non-Catholics and conciliar Catholics who are present.

Don’t open the occasion up to everyone offering his own public prayers. Do not allow people to *ad lib* “prayers”, protestant style, such as: “Lord, thank you for giving me those years playing basketball with [name]”. Keep the prayers Catholic! Keep them Traditional!

In our times of great apostasy, the moral support and consolations from these prayers, which the bereaved family and friends experience, is similar to what customarily occurs at a Catholic funeral and burial.

Requiem hymns

Besides these traditional prayers, sing Traditional Catholic requiem hymns. As St. Augustine assures us: “He who sings, prays twice.”¹²

¹¹ St. Alphonsus de Liguori’s *Preparation for Death* would be an excellent source.

¹² Although this quotation is very often attributed to St. Augustine, we cannot find where this quote is in his works in this exact form. However, St. Augustine teaches the substance of this quote in his *Commentary on the Psalms*, Ps., 73, §1.

Our Faith is wonderfully rich in traditional Catholic hymns, especially Gregorian Chant. Challenge yourself! Be generous and sing all of the verses. Our Lord is never out-done in generosity!

If possible, put together a *schola* to sing some of the traditional funeral hymns, *e.g.*, the *Dies Irae* and the *Libera me* from the Requiem Mass. If you don't know these hymns, then learn them now so you are ready! They are beautiful and will prepare you to assist in this *schola* for future funerals "in the catacombs".

For the glory of God, if you are learning the requiem hymns, you can use the sheet music here: <https://www.scribd.com/document/452943209/Requiem-Mass-Sheet-Music>

You can practice these hymns by singing along with these recordings (linked below):

Gradual from the Requiem Mass

- Audio recording: <https://www.youtube.com/watch?v=ZS23Z94NLM>
- Scrolling sheet music and recording: <https://www.youtube.com/watch?v=-zpHs8bf4k4>

Tract from the Requiem Mass:

- Scrolling sheet music and recording: https://www.youtube.com/watch?v=np_slIOn5Jk
- Audio recording: <https://www.youtube.com/watch?v=bTJH-vbTY8Y>

Dies Irae, the sequence of the Requiem Mass:

- Audio recording: <https://upload.wikimedia.org/wikipedia/commons/f/f2/Dies.iraе.ogg>
- Alternate sheet music and recording: <http://gregorian-chant-hymns.com/hymns-2/dies-ire.html>

Libera me:

- Audio recording: https://www.youtube.com/watch?v=S2_pnxN-tes
- Audio recording: <https://www.youtube.com/watch?v=4sI0gZkYFGk>

In Paradisum:

- Audio recording: https://www.youtube.com/watch?v=gu7mM_zqapA
- Audio recording and scrolling sheet music: <https://www.youtube.com/watch?v=S7F-N-Yd8dE>

These are the Requiem hymns we have used in funerals to date.

The above Catholic prayers and hymns give fitting and traditional channels for our grief. No one knows how to grieve and to pay his last respects better than a Traditional Catholic. The Church shows us how to do this – with these prayers and hymns.

No Eulogy

Do not give a eulogy! Our goal at this funeral is primarily to do good to the deceased. This means praying for the deceased, not praising him so that people suppose that the deceased does not need prayers, *e.g.*, “He (or she) never said an unkind word in his life.”

Likewise, we should never say the deceased is in heaven: “He is looking down from a better place, smiling upon us”. That is un-Catholic! It sends the wrong message in three ways:

- It falsifies the truth. Despite our love for the deceased (and, perhaps, our personal admiration for him), we ***don’t know*** he is in heaven, so we should not suggest that we know he is there.
- It tells people they should not pray for the deceased and he does not need prayers, since he is already in heaven. For the same reason it is bad for us to say “let us pray for him ***in case he is not in heaven*** already.” This suggests that praying for him is not very important because it is unlikely that he needs the prayers anyway.

Some so-called “conservative” conciliar groups, such as the indult groups (including the N-SSPX¹³) incoherently say *both* that the person is in heaven *and also* that we should pray for him.¹⁴ This is not only inconsistent but is also contrary to what the

¹³ The N-SSPX is correctly counted among the indult groups because Pope Francis has given the liberal SSPX two indults: for confessions and marriages.

¹⁴ Read, *e.g.*, the N-SSPX’s declaration that one of their deceased priests is known to have entered heaven on the day he died: <https://catholiccandle.neocities.org/priests/sspx-travels-the-conciliar-path-toward-promoting-universal-salvation.html>

deceased person now would want. The deceased person does not now care that people think he was wonderful. He wants and needs *prayers* for his repose! Don't work against what he needs by eulogizing him!

- We are not exceptionally holy, nor are our deceased loved ones. If we suggest by our eulogy that ordinary Catholics (like us and them) go straight to heaven (bypassing Purgatory) so that we *know* they are in heaven at the time of the funeral, it misleads people into falsely believing that it is easy to go straight to heaven. Although all of us should explicitly have as our goal to be *straight-to-heaven* saints, this is difficult to accomplish (although a very worthy goal). The great saints achieved this goal. But we mislead people and falsify the difficulty of being *straight-to-heaven* saints when we suggest ordinary Catholics achieve this goal.

Burial at the cemetery

When the funeral procession arrives at the cemetery, recite the Sorrowful Mysteries of the Rosary again, together, and lower the casket into the grave during the Rosary. Remember, the Rosary is especially powerful in our times when uncompromising priests are unavailable to us.

Continue the Rosary while witnessing the dirt being placed in the hole. Witnessing the burial itself serves to add further closure to the event and our grief.

At one burial, we placed flowers on the casket before it was lowered into the ground (and before the start of the Rosary). At another burial, we dropped flowers onto the casket as soon as it was lowered into the ground. These are pleasing human gestures, symbolizing that our hearts are buried with our loved one's body. We used flowers we brought from the funeral. You could use these gestures if you wish.

At two burials, we instructed the cemetery (ahead of time) to provide a pile of dirt and a shovel. Then one of the men starts by placing a few shovels-full of dirt into the hole, then offering the shovel to other men (especially the close friends and relatives) to follow his example and place shovels of dirt into the hole. This is literal participation in the Corporal Work of Mercy, *To Bury the Dead*.

In our experience, the cemeteries have been very accommodating to these requests. It is not necessary to continue this burial ceremony longer than you deem best. The cemetery workers will complete the task.

With the burial concluded, we find our souls consoled. We have the satisfaction of having truly grieved in the way the Catholic Church wants us to grieve and knows we need to.

After leaving the cemetery, you can have a post-burial luncheon, as is customary in many places.

Additional reflections

Keep things organized. Arrange ahead of time for one of the men to lead the prayers, with everyone else answering. We have found that some conciliar Catholics join in answering too, praying with us, and even some protestants do also. Although Catholics must never participate in non-Catholic prayer assemblies, the funeral we are describing is a **Catholic** funeral and the Church does not bar non-Catholics from joining in these **Catholic prayers recited by Catholics at a Catholic event**.¹⁵ This is no different than any time in the history of the Church when a non-Catholic attended a Catholic wake or Catholic funeral or burial and joined in the public (Catholic) prayers recited there.

We find that this funeral and burial open up conversations afterwards, with non-Catholics and conciliar Catholics and provide opportunities to inform them about the Catholic Faith. However, whether non-Catholics and conciliar Catholics react negatively or positively, this funeral and burial are a great opportunity to stand for Christ the King and live our Faith openly and fearlessly.

Of course, our attire for the funeral and burial should be our best funeral clothes (church clothes). This is important. It reminds us that what we are doing is important and is

¹⁵ From the beginning of the Church, She has forbidden Her children to take part in ecumenical prayer groups with non-Catholics. Pope Pius XI reflected this consistent prohibition when he declared:

So, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics: for the union of Christians can only be promoted by promoting the return to the one true Church of Christ.

Pope Pius XI, *Mortalium Animos*, January 6, 1928. ¶10.

For more information regarding the Church's prohibition on praying in ecumenical or non-Catholic assemblies, read *Lumen Gentium Annotated*, by Quanta Cura Press, p.141, footnote #147, © 2013, available at:

- ❖ <https://drive.google.com/file/d/0B49oPuI54eEGbzRhdmQ3X0Z6RFE/view> (free) and
- ❖ <https://scribd.com/doc/158994906> (free)
- ❖ at Amazon.com <https://www.amazon.com/dp/1492107476?tag=duckduckgo-ffab-20&linkCode=osi&th=1&psc=1> (sold at cost).

dedicated to God. Our fallen human nature inclines to sloth and responds to this idea by saying “we know we’re speaking to God even without dressing up.” True, but the proper clothes show the proper respect for the dead and, besides that, we need the help of this reminder. This is just like it is important (and is the Catholic way) for a priest to dress like a priest even among persons who don’t need to be informed by what he wears, that he is a priest.

Proper attire also helps us give a good example to others, who often come to funerals in casual, torn and slovenly clothes.

Sprinkle holy water on the grave and the casket.

Select funeral cards and prayers which pertain to seeking mercy for the deceased. Pick pictures of the Sacred Heart of Jesus, of the Immaculate Heart of Mary, of the Crucifixion, of the Agony in the Garden, *etc.*

Avoid all suggestion on the funeral card (in the picture and the text) that the deceased is known to be in heaven. For example, do not select a resurrection picture for the funeral card. Do not select a conciliar prayer for the back of the card. Have the funeral card state when the person died, not when he “entered into eternal life” because “entering into eternal life” means he went to heaven.¹⁶

Conclusion

The best thing we can do for our deceased loved one, is to give him an uncompromising Traditional Catholic funeral and burial. We must uphold the Faith and not succumb to

¹⁶ The phrase “Eternal Life” means heaven. For example, here are Our Lord’s words, when He is describing how at the Final Judgment, at the end of the world, everyone will go to either hell or heaven:

And these [*viz.*, the wicked] shall go into eternal punishment: but the just, into **Eternal Life.**

St. Matthew’s Gospel, 25:46 (emphasis added).

Here is another example of Eternal Life meaning heaven – *i.e.*, the Beatific Vision which Our Lord describes here:

Now this is Eternal Life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

St. John’s Gospel, 17:3.

the sentimentality or human respect of using a compromise priest or group because our dearly departed “needs his Requiem Mass”.

The above article provides ideas how to conduct an uncompromising funeral and burial. Many of these ideas have been successfully used in three funerals and burials.

Few Appreciate the Personal Benefits They Receive by Our Lord Spending 33 Years on Earth

God was not obliged to redeem man. But having willed to do so, God the Father did not have to send Jesus to Earth for the salvation of mankind, as noted below from the 1912 *Catholic Encyclopedia*, volume 13, article: *Salvation*, page 407:

He [*i.e.*, God the Father] might have done so [*viz.*, redeemed man] by pardoning man’s sins without having recourse to the Incarnation of the Second Person of the Most Holy Trinity.

As the human race increased in number, the Father, in order to help souls reach Heaven, sent powerful leaders such as Moses, Abraham, Noah, and Isaac, and instructed man through the Old Testament and the Ten Commandments. Because of man’s weakness, concupiscence, and pride which promoted countless evils, God had to chastise man in the cities of Sodom and Gomorrah and to chastise the world with the great flood.

But with a great love for man, God *did* send His only-begotten Son to spend 33 years on earth. (The following is also taken from the 1912 *Catholic Encyclopedia*, volume 13, article: *Salvation*, page 407:

As Teacher, He established the reign of truth; as King, He supplied strength to His subjects; as Priest, He stood between Heaven and earth, reconciling sinful man with his angry God.

Over 33 years, He ***personally demonstrated*** what was necessary to save our souls.

Our Lord was sent to earth, born in poverty, and spent those 33 years teaching and personally living day-by-day, practicing many virtues: the Intellectual virtues of truth, wisdom, science, understanding; the Moral virtues of justice, fortitude, prudence, temperance, humility, meekness, modesty, patience; and the theological virtue of Charity and taught the theological virtues of Faith and Hope. This Life of virtue is how Our Lord lived His daily life demonstrating complete perfection of the above virtues. All to show us how to live day-to-day under all circumstances.

Our Lord did not only show us how to live, He also gave us an integral “gauge” to tell us how well we are doing toward saving our souls. It’s called a conscience. Wow! What a gift!

Because of Our Lord’s example, and using our conscience, man cannot excuse his poor behavior by claiming he cannot do better because he has no perfect example to use as a model for his conduct. Our Lord is that perfect example, demonstrating day-after-day, for 33 years, what is required of man for his salvation.

Consider what the world would be like without the above virtues being lived in practice, but instead with only pride, selfishness, aggression, greed, and physical strength dominating everywhere, much as the world was at the time of Our Lord’s Passion and Death. It would be a world where few would want to live and where no one would be happy or save his soul.

That is a great reason why we should thank God daily that He sent His only Son to earth to demonstrate just how we must live to achieve our goal of Heaven, after a happy life on earth. There can be no excuses (*i.e.*, “no one showed us how to live”). He didn’t leave it only to verbal instruction. He showed us the way, the truth, and the life.

The following is from *The Imitation of Christ*, Book III, chapter 18.

The Voice of Christ:

My child, I came down from heaven **for your salvation and took upon Myself your miseries, not out of necessity but out of love, that you might learn** to be patient and bear the sufferings of this life without repining.

The Disciple:

Oh, what great thanks I owe You, Who have shown me and all the faithful the good and right way to Your everlasting kingdom! ... Had You not gone before and taught us, who would have cared to follow? ...

Behold even we who have heard of Your many miracles and teachings **are still lukewarm; what would happen** if we did not have such light by which to follow You?

What manner of man am I? Dealing with Typical Human Tendencies – Frustration & Discouragement

Objective Truth Series – reflections article #9

In our last reflection we considered some methods on how we can be on our guard against pride. We discussed how the devil can find our weak spot and subsequently attack us. Two typical ways the devil works against us weak humans with our fallen human nature, is to tempt us with frustration and discouragement. If we look at the word frustration, it is easy to see how it is precisely a tool of the devil. The dictionary explains that the word frustration comes from the Latin word *frustrare* meaning to deceive, and then that *frustra* means vain, or useless. The definition of frustrate is “1) to bring to nothing; defeat, also to nullify, and 2) implies a rendering vain or ineffectual **all efforts**, however feeble or vigorous.”¹⁷ This shows the subtle trap of the devil who wants us to give up making any efforts.

This trap can likewise be seen in the following definitions for some synonyms of frustrate.

- ❖ **Thwart** – frustration by running counter to one’s making headway.
- ❖ **Foil** - a repulse that destroys one’s inclination to go further.
- ❖ **Baffle**- a frustration by confusing or puzzling.
- ❖ **Balk** – implies frustration by interposing obstacles or hindrances.

It is very interesting to note the thread that all these definitions have in common is that to be frustrated is not for our good. One can see how frustrations are a diabolical trap to foster demonic pride – precisely because to be frustrated is to not put sole trust in God and His provident care for us. It is to allow ourselves to get upset or discouraged because something did not turn out the way we wanted, namely, we didn’t get our way in something. It encourages us to be self-centered and **not** God-centered which is how pride works. Likewise, the devil uses frustration to foster discouragement in us so we give up trying to cooperate with God in our salvation.

“For, if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was.” *St. James*, 1:23-24.

We forget what manner of man we are, namely, a creature who depends on God. When we get frustrated, we simply forget our dependence on God and that we can do nothing

¹⁷ Webster’s 6th *New Collegiate Dictionary* [emphasis added]

without Him. To be frustrated is to really not look for God's Will in the circumstances at hand. We must remember God allows circumstances for the greater good – “all things work for the good for those who love God.” We must remind ourselves, “This is for my good.”

Likewise, when we are tempted to discouragement, it is important to note that this discouragement really comes from the devil because he wants us to think that we can accomplish something by ourselves, without God's help. And when we fail to succeed, we are disheartened. This is the method the devil uses to get us to give up.

As we discussed in the last reflection, we must do an *agere contra* [counter–action] immediately in order to combat this trick of Satan. For example, we must reflect that God wills that we suffer patiently and humble ourselves. Moreover, the learning of virtue takes practice over time. Other possible *agere contras* that we could say within ourselves are: “Everything is in Thy Hands, O Lord”; “Thy will be done, O Lord, **not** my will,” or “What will this [circumstance] matter after I'm dead?”

Another *agere contra* to use when one is discouraged, is to try to get one's mind off of himself by thinking of the needs of others. For example, there are so many pagans in the world that need to be converted. As our Lady of Fatima said that so many souls go to hell because they have no one to pray for them.

One could then think how much God has blest him with so many undeserved blessings. Further, counting one's blessings is another powerful way to go against Satan's poms and works and to foster humility.

Last, but not least, is to pray – whether it be an ejaculation or longer prayer – in order to fight against the temptation to be frustrated or discouraged.

With the above in mind one sees his great need to beg the Holy Ghost for His Light and His Grace to want God's Will always to reign in us, and the following may come to mind:

O Holy Ghost, O Paraclete,
Why do I try, to e'er compete?
Against Thy Will, and what's in store,
Why do I not, Thy guidance implore?

How could I think, **my** way is best?
And see events, as only a pest?
Why do I, second guess **Thy** Will?
And thinking, **I** know better still?

And as a result, I do find,
Only frustration, in my mind,
True peace within, cannot exist,
When I try, Thy Will to resist.

Then comes the, “feel sorry for me,”
Getting my fill of self-pity,
Discouragement, then takes its hold,
Shame on me, for being so bold.

Let me see, Lord, my only need,
Only with Thy Will, am I freed,
From endless worry in my life,
That there should not **be** any strife.

‘Tis only **Thy** Will, should be sought,
And only *my* will, should be fought,
Thou dost send me, what is sublime,
Looking for Thy Will, all the time.

There’s only one, true joy for me,
That is to stay, one heart with Thee,
Not for myself, anything seek,
I want to be, like Thee so Meek.

For this I pray, that Thou wouldst grant,
Thy Holy Will, in my heart plant,
So firmly in me, I won’t desire,
To ever leave, Thy Guiding Fire.

Then e’er Thy Will, would be my goal.
Filling me, with wonder, in my soul,
Then thou wouldst be, Oh Paraclete,
My happiness, ever complete!

A compromise group's Masses and sacraments do not give grace because *the end does not justify the means*

People should avoid the Masses (and sacraments) of a compromise group, *e.g.*, the N-SSPX¹⁸ or another indult group or “*motu proprio*”¹⁹ group, or Bishop Williamson’s group,²⁰ or the sedevacantists²¹. This is true even when that group has valid Masses and sacraments.

The Mass and the sacraments are good in themselves and are themselves causes of grace.²² However, this does not mean that valid Masses and sacraments always cause grace. For sometimes they involve compromises and defects which are sins and are obstacles to grace.²³

The end does not justify the means. So, we cannot use sin (a bad means) to obtain grace (a good end). When it is a sin to attend a particular group’s (or priest’s) Mass or sacraments because of compromises and errors, then those Masses and sacraments

¹⁸ For many articles showing that the SSPX is a compromise group, read the articles in the Society of St. Pius X folder found here: <https://catholiccandle.neocities.org/>

¹⁹ For twenty reasons the indult (“*motu proprio*”) Mass is objectively sinful, read this article: <https://catholiccandle.neocities.org/faith/20-reasons-motu-proprio.html>

²⁰ For many articles showing that Bishop Williamson’s group is a compromise group, read the articles in the Bp. Williamson folder found here: <https://catholiccandle.neocities.org/>

²¹ The sedevacantists are inherently in schism from the Catholic Church, although some of them might not know better and so might not be culpable for their grave sin. <https://catholiccandle.neocities.org/faith/against-sedevacantism.html>

²² The Sacraments are instrumental causes of grace (“*ex opere operato*”). See, session VII, canon VIII. The Council of Trent distinguishes (on the one hand) the seven Sacraments – which **cause** grace – from other good works and prayers (on the other hand) through which we obtain grace, which are not themselves causes of grace. Reciting a *Hail Mary* is not a direct cause of grace. Rather, it is a pious occasion which disposes us and prompts God to give grace – but not through that prayer as a cause.

²³ One obvious example of this is a satanic Black Mass which, even when it is valid is still sinful and does not give grace. For further information concerning why a person might not receive grace from a valid mass or sacrament, read this article: <https://catholiccandle.neocities.org/faith/new-mass-never-grace.html>

cannot do us good because *the end does not justify the means* and God does not give us grace through our sinning.²⁴

Conclusion

When a Mass or sacrament is from a compromise group or is otherwise (objectively) sinful, then no one should attend or receive the Mass/sacrament. Let us not attend any compromise Masses or receive (or attend) any compromise sacraments, telling ourselves that we “need our sacraments”!

God knows better than we do what we need and provides for us better than we understand. “All things work together unto the good for those who love God.” *Romans*, 8:28.

Fr. le Roux, SSPX seminary rector, tells us that Passiontide is the time to Desire a *Jaguar* luxury car

Right before the beginning of the holy time of Passiontide, we received Fr. Yves le Roux’s raffle ticket promotion for a new 2020 *Jaguar XE* luxury car, offered in a SSPX’s fundraiser. He included a cover letter with his glossy Jaguar promotion.

²⁴ Here is how St. Thomas Aquinas, greatest Doctor of the Catholic Church, explains that when a (valid) Sacrament is a sin, then “in consequence” it does not give grace:

[S]ome have contended that heretics, schismatics, and the excommunicated, who are outside the pale of the Church, cannot perform this Sacrament [*viz.*, the Holy Eucharist]. But herein they are deceived, because, as Augustine says (*Contra Parmen.* ii), it is one thing to lack something utterly, and another to have it improperly; and in like fashion, it is one thing not to bestow, and quite another to bestow, but not rightly. ... [S]ince the consecration of the Eucharist is an act which follows the power of order, such persons as are separated from the Church by heresy, schism, or excommunication, can indeed consecrate the Eucharist, which on *being consecrated by them contains Christ’s true body and blood; but they act wrongly, and sin by doing so; and in consequence they do not receive the fruit of the sacrifice [viz., grace]....*

Summa, III, Q.82, a.7, *Respondeo* (emphasis and bracketed words and letters added).

For a further analysis of this issue, read this article: <https://catholiccandle.neocities.org/faith/new-mass-never-grace.html>

Fr. le Roux apparently can't see the irony of trying to get SSPX followers to desire a rich man's luxury car, while he also warns (in his cover letter) about the dangers of worldly and sensual objects undermining our souls and creating "insatiable needs" which harm our souls. Here is a shortened version of Fr. le Roux's words from his cover letter, followed by the words in his enclosed Jaguar promotion:

The constant search for his [*viz.*, man's] **satisfactions**, conscious or not, **undermines** man. The **inclination of his senses to enjoy their pleasing objects** immediately exerts upon man a **true tyranny**. ... Penance is a remedy. It dries up the **source of the insatiable needs** that man himself has created and imposes a calming remedy that allows him to turn towards higher things and thus to leave the infernal decline into which he was sinking. ... [Jaguar promotion:] **Support us. Win a 2020 Jaguar XE.**²⁵

Despite some pious words, Fr. le Roux is blinded by the "true tyranny" of "pleasing objects" (to use his own words). He cannot see that he is promoting this very same "tyranny" in his followers.

As greatly as Fr. le Roux (and the SSPX) are harming the soul of the person who will actually win that rich man's car, Fr. le Roux also does tremendous harm to **all** of his followers by promoting worldly desires in them. (Fr. le Roux wants them **all** to **strongly desire** that luxury car so that they will **buy many** raffle tickets.)

Fr. le Roux's example is the opposite of Our Lord Jesus Christ, Who teaches us to:

Be not solicitous therefore, saying, what shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you.

St. Matthew's Gospel, 6:31-33.

St. Thomas Aquinas, greatest Doctor of the Catholic Church, approves of and quotes the teaching of the Venerable Bede, Doctor of the Church, who especially warns priests to avoid that worldly focus we see in the "new", liberal SSPX. Here are St. Bede's words:

For such should be the preacher's trust in God, that, though he takes no thought for supplying his own wants in this present world, yet he should feel most certain

²⁵ Quoted from Fr. le Roux's letter dated "Ash Wednesday 2020" but actually received weeks later on March 27, 2020 (emphasis added).

that these will not be left unsatisfied, lest whilst his mind is taken up with temporal things, he should provide less of eternal things to others.²⁶

Likewise, St. Thomas Aquinas approves of and quotes the teaching of Pope St. Gregory the Great, Doctor of the Church, who warns priests about the evil of being money-focused. Here are his words:

For the preacher (of the Gospel) ought to have such trust in God, that although he has provided not for the expenses of this present life, he should still be most certainly convinced that these will not fail him; lest while his mind is engaged in his temporal things, he should be less careful for the spiritual things of others.²⁷

By Fr. le Roux hawking *Jaguar* raffle tickets, he certainly focuses on temporal concerns, against the warnings given by Our Lord and the Doctors of the Church.

It might be that Fr. le Roux thinks he has “no choice” but to regularly ask for money because otherwise his followers would not give it. But he should compare his money-focus to the instruction given to priests in St. Thomas Aquinas’s work on St. Luke’s Gospel:

However small in amount and vile is the food that you are given, ask for nothing more.”²⁸

²⁶ Words of the Venerable Bede, Doctor of the Church, from *Catena Aurea on St. Mark’s Gospel*, St. Thomas Aquinas, editor, ch.6, §2.

²⁷ Words of Pope St. Gregory the Great, Doctor of the Church, from the *Catena Aurea on St. Luke’s Gospel*, St. Thomas Aquinas, editor, ch.10, §2 (parenthetical words in the original).

²⁸ St. Thomas Aquinas approves of and quotes these words of Bishop Theophylactus, a learned 11th Century Bible scholar, commenting on Our Lord’s instruction to his disciples “Eat such things as are set before you” (St. Luke’s Gospel, 10:8). *Catena Aurea on St. Luke’s Gospel*, St. Thomas Aquinas, editor, ch.10, §3.

In *The Imitation of Christ*, the Voice of Christ tells Fr. le Roux and the rest of us:

Desire **nothing** outside of Me.

The Imitation of Christ, Book III, Ch. 25 (emphasis added; capital letter added at the beginning of the quote).

Conclusion

Truly, Fr. le Roux and the N-SSPX are the blind leading the blind. As Our Lord warns us, they all fall into the pit.

Above, blind Fr. le Roux incoherently warns about desiring the type of luxury goods that he *wants* his followers to desire. As he tells us, these desires cause a man to sink further down the infernal path.

More than at any other time of year, Passiontide is a time for a higher focus than Fr. le Roux's!

Let us continue to pity and pray for Fr. le Roux and his worldly SSPX!

The N-SSPX Urges its Followers to Join the Pope Praying with False, Anti-Catholic Religions

On March 23, 2020, the “new”, liberal SSPX reported that Pope Francis has called for Catholics to jointly pray with non-Catholics. Below, are the words of the N-SSPX’s report (typos in the original report), describing the pope’s ecumenical call to prayer:

A Call to United [sic] in Prayer

Pope Francis also took the occasion of his *Angelus* message to invite “the heads of the churches²⁹ and the leaders of all the Christian³⁰ communities, together with all Christians of the various confessions, to invoke the Almighty, the All Powerful God, by reciting contemporaneously the prayer that Our Lord Jesus has taught us.” The Pope continued:

²⁹ Like Pope Francis, the ecumenical “new” SSPX frequently uses the conciliar lingo of (falsely) calling the heretical sects by the term “churches”. See one of countless N-SSPX examples here: <http://sspx.org/en/news-events/news/think-lent-tough-take-look-medieval-lenten-practices>

This is un-Catholic! The truth is that heretical and schismatic sects are **not** real churches. They are merely lost sheep that have gone astray in one particular direction, e.g., over the same cliff or into the same swamp. However, even such lost sheep who have wandered in a particular direction, do not thereby constitute another flock.

For more information regarding the truth that heretical and schismatic sects are not real churches, read *Lumen Gentium Annotated*, by *Quanta Cura Press*, p.135, footnote #142, © 2013, available at:

- ❖ <https://drive.google.com/file/d/0B49oPuI54eEGbzRhdmQ3X0Z6RFE/view> (free) and
- ❖ <https://scribd.com/doc/158994906> (free)
- ❖ at Amazon.com <https://www.amazon.com/dp/1492107476?tag=duckduckgo-ffab-20&linkCode=osi&th=1&psc=1> (sold at cost).

³⁰ Like Pope Francis, the ecumenical “new” SSPX frequently uses the conciliar lingo of (falsely) calling the heretical and schismatic sects by the name “Christian”. See one of countless N-SSPX examples here: <https://fsspx.news/en/news-events/news/moscow-and-constantinople-head-toward-schism-over-ukraine-41318>

This is un-Catholic! The truth is that heretical and schismatic sects are **not** real Christians because they do not really follow Christ and do not belong to His Church. For a more complete explanation why heretics and schismatics are not really Christians, read this article: <https://catholiccandle.neocities.org/faith/heretics-are-not-christians.html>

I therefore invite everyone to recite the *Our Father* at midday [noon Rome time] on March 25 next, on the day when many Christians recall the annunciation to the Virgin Mary of the Incarnation of the Word, so that the Lord may listen to the unanimous prayer of all his [sic] disciples that are preparing to celebrate the victory of the Risen Christ.³¹

In the N-SSPX's report, the "new" SSPX encouraged its followers to join in the pope's prayer with the heretical and schismatic groups. Here are the N-SSPX's words encouraging participation:

Pope Francis called on the world to unite in prayer to end the COVID-19 ("Coronavirus") pandemic and stated he will offer an extraordinary blessing.

Those faithful who attend chapels administered by the United States District of the Society of Saint Pius X (SSPX) are encouraged to unite themselves in prayer with the Pope.³²

By encouraging its followers to join in this prayer with the false (anti-Catholic) religions, the N-SSPX is promoting the conciliar church's false ecumenism. As Vatican II says: "[I]t is allowable, indeed desirable, that Catholics join in prayer with their separated brethren." *Unitatis Redintegratio*, §8.

The N-SSPX's ecumenism contradicts Catholic Tradition and is a mortal sin. The Catholic Church "has constantly forbidden Her children to hold any communication, in religious matters, with those who are separated from her communion".³³

From very ancient times, the Church has forbidden joining with heretics to pray: "If any bishop, or priest, or deacon, shall join in prayers with heretics, let him be suspended from communion".³⁴

³¹ <https://sspx.org/en/news-events/news/pope-invites-faithful-unite-him-prayer-march-25-56461> (bracketed words in the N-SSPX's report).

³² <https://sspx.org/en/news-events/news/pope-invites-faithful-unite-him-prayer-march-25-56461> (parenthetical words in the N-SSPX's report).

³³ Quoted from *The Sincere Christian*, by Bishop George Hay, William Blackwood & Sons, Edinburgh, 1871, vol.2, p.373.

³⁴ *The Sincere Christian*, by Bishop George Hay, William Blackwood & Sons, Edinburgh, 1871, vol.2, p.373, quoting Canon 44 of the apostolical canons.

Further, the Council of Laodicea decreed: “No one shall pray in common with heretics or schismatics”. Council of Laodicea, Canon 33.

A reader might wrongly suppose that the only problem with joining the heretics or schismatics in prayer is that the wording of the prayers themselves might be heretical. But the Catholic Church has always forbidden joining with heretics and schismatics in prayer *even if the words of the prayer are good in themselves*, such as the psalms. Here are the words of Bishop Hay, teaching us about the Council of Carthage’s declaration which forbids Catholics to pray even the psalms with heretics:

[I]n one of Her [*viz.*, the Catholic Church’s] most respected councils, held in the year 398, at which the great St. Augustine was present, She speaks thus:

None must either pray or sing psalms with heretics; and whosoever shall communicate with those who are cut off from the communion of the Church, whether clergyman or laic [*i.e.*, layman], let him be excommunicated³⁵

The Catholic Church’s constant prohibition against praying with heretics and schismatics makes perfect sense because those outside the Church maintain the posture of being enemies of God.³⁶ It would be complete stupidity (as well as a great scandal) to join with God’s enemies to attempt to be heard by Him. For “God doth not hear sinners: but if a man be a server of God, and doth His will, him He heareth.” *St. John’s Gospel*, 9:31.³⁷

Conclusion

The “new” SSPX has joined the conciliar church. Whereas Archbishop Lefebvre rightly condemned the ecumenical joint prayer initiatives of the conciliar church, (*e.g.*, at Assisi), the N-SSPX **encourages** its followers to pray with the heretics and schismatics, along with Pope Francis.

³⁵ *The Sincere Christian*, by Bishop George Hay, William Blackwood & Sons, Edinburgh, 1871, vol.2, p.373, quoting the Council of Carthage, iv, §§72 & 73.

³⁶ God never gives the supernatural gift of the Catholic Faith without also giving Sanctifying Grace, which is the cause of supernatural Faith. *Summa*, IIa IIae, Q.4, a.4, ad 3. Therefore, if we suppose a person outside the visible Catholic Church were to receive Sanctifying Grace, he would thereby become a Catholic (and have the Catholic Faith) even if he were somehow not to realize he is Catholic.

³⁷ “If I have looked at iniquity in my heart, the **Lord will not hear me.**” *Psalms*, 65:18. God is not moved by the prayers of those who are not in the state of Sanctifying Grace. *Summa*, IIa IIae, Q.178, a.2, ad 1.

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