

# Catholic Candle

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

*The Voice of Christ:*

Let not your heart be troubled.....When you judge that almost all is lost, then very often you are in the way of gaining great merit.

*The Imitation of Christ*, by Thomas à Kempis, Book III, Ch. 30.

## Hireling-Priests in the Time of Coronavirus

Our Lord is the Good Shepherd and is the model of His priests who are good shepherds. Our Lord contrasts the selflessness of a good shepherd-priest, with a hireling-priest. Here are Our Lord's words:

I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, ***seeth the wolf coming, and leaveth the sheep, and flieth***; and the wolf catcheth, and scattereth the sheep; and the hireling flieth, because he is a hireling, and he hath no care for the sheep.<sup>1</sup>

A hireling puts his own safety and self-interest before the good of his flock. He withdraws from his flock in times of fear and trial.

When times are easy and peaceful, it is hard to distinguish hireling-priests from good shepherd-priests. The proof that a particular priest is a hireling comes during times of fear and trial. Here is how Pope St. Gregory the Great, Doctor of the Church, explains this truth:

Whether he [*viz.*, a priest] is a shepherd or a hireling cannot be truly known unless a time of trial arise. For as a rule, in times of peace, both shepherd and hireling

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<sup>1</sup> *St. John's Gospel*, Ch. 10, vv. 11-13 (emphasis added).

alike remain watching their flocks. It is only when the wolf comes that each one shows the purpose for which he has been standing guard over his flock.<sup>2</sup>

In any tribulation – whether a religious persecution or a plague – a priest has a **duty** to continue administering to souls. Although a hireling withdraws from the flock, a true shepherd continues to tend the flock.

There are only two circumstances in which a priest may withdraw from his flock:

- when he is in **special** danger **not shared by other good priests** who remain to give good care to that flock; or
- when the priest can take his entire flock with him to safety and administer to their souls in that safe place.

Here is how St. Augustine, Doctor of the Church, teaches this truth:

Let the servants of Christ, the ministers of His Word, and of His sacraments, flee from city to city whenever one of them is especially sought for by persecutors; but so that the Church is not abandoned by those who are not thus pursued. But when the danger is common to all, that is, to bishops and clergy and to the laity, let those who need the help of others be not abandoned by those whose help they need. Therefore, either let all pass over to a place of safety, or else let those who must of necessity remain be not abandoned by those through whom their need for the rites of the Church are to be fulfilled.

The ministers of the Church, therefore, must then fly, under pressure of persecution, from those places in which we dwell when there is either no people of Christ there to whom we must minister, or when the needed ministry can be fulfilled by others who have not the same reason for flight. But **when the people remain, and the ministers take to flight, and their ministry is withdrawn, what then have we but that condemnable flight of hirelings who have no care for the sheep.**<sup>3</sup>

So, when the people remain in any tribulation – whether a religious persecution or a plague – only a hireling abandons them and withdraws his spiritual care.

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<sup>2</sup> Pope St. Gregory the Great, quoted from *The Sunday Sermons of the Great Fathers*, translated and edited BY M. F. Toal, D.D., Volume II, Second Sunday after Easter, Henry Regnery Co., Chicago, ©1958. p.292.

<sup>3</sup> St. Augustine, quoted from *The Sunday Sermons of the Great Fathers*, translated and edited BY M. F. Toal, D.D., Volume II, Second Sunday after Easter, Henry Regnery Co., Chicago, ©1958. p.292 (italic emphasis in the original; bold emphasis added).

Fear for his personal safety is the hallmark of a hireling-priest. He “seeth the wolf coming, and leaveth the sheep, and flieth” for his own safety.<sup>4</sup> In this time of coronavirus, the two main fears of a hireling-priest are:

1. He fears the government threats if he continues caring for his flock instead of “sheltering in place”; and
2. He fears the coronavirus itself.

Below we will examine each of the hireling’s fears.

## **1. A priest who is a true shepherd continues caring for his flock even when threatened by the government for doing so.**

Our godless civil governments have ordered priests to “lock down” and to “shelter in place” and to not go out to attend to the souls of their flocks.<sup>5</sup> These godless governments

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<sup>4</sup> Quoting *St. John’s Gospel*, Ch. 10, vv. 11-13.

<sup>5</sup> See, e.g., these news reports which are a small sample of available reports:

- Michigan’s governor banning all “public and private gatherings of any kind” including all religious services. <https://reason.com/2020/04/15/michigans-emergency-stay-at-home-order-is-a-hot-mess-now-4-sheriffs-say-they-wont-be-enforcing-parts-of-it/>
- A mayor bans religious services: <https://www.foxnews.com/us/mississippi-church-sues-police-after-congregants-ticketed-during-drive-in-service>
- Police break up religious services. <https://www.lifesitenews.com/news/armed-police-storm-catholic-parish-in-france-demand-priest-stop-mass>
- Mississippi’s Governor, Tate Reeves, issued a shelter-in-place order on April 3, 2020, that was followed by an executive order from Greenville Mississippi’s mayor, mandating all church buildings close for both in-person and drive-in church services. <https://www.washingtonexaminer.com/news/baptist-church-members-given-500-tickets-for-listening-to-church-service-in-their-cars-via-radio-in-parking-lot>
- Canadian police threaten a group of people because they are parked in a church parking lot, even though they stayed in their cars. <https://www.lifesitenews.com/news/canadian-police-vow-to-hold-christians-accountable-for-attending-drive-in-sunday-service>

assert that religion is not an “essential service” for the people and that, for the (supposed) “good of the people”, priests must **not** attend to their flocks.

It has happened many times in the history of the Catholic Church that the civil government ordered priests **not** to attend to their flocks. A true shepherd would **never** submit to those evil commands. In contrast to true shepherds, hirelings submit out of their own self-interest.

In Mexico, in the early 20<sup>th</sup> Century, when the godless, anti-Catholic, Masonic government ordered priests not to administer to their flocks, many hireling-priests fled to the United States, following the example of their hireling-bishops. Many of the remaining priests in Mexico abandoned their flocks, married, and settled in the cities.<sup>6</sup> However, here is what happened to the good shepherd-priests:

A courageous minority of priests refused to compromise. They went into hiding and roamed Mexico at night, in disguise, doing their best to bring the True Faith and the Sacraments to the faithful. If caught, they were arrested, fined, jailed, and

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**Catholic Candle note:** this article leaves aside the fact that leaders in the human element of the Church might not be valid priests and bishops and that the “sacraments” they offer are really conciliar poison.

For an explanation why conciliar ordinations and consecrations are inherently doubtful and so should be *treated* as invalid, read these articles:

- ❖ <https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>
- ❖ <https://drive.google.com/file/d/0B49oPuI54eEGd2RRcTFSY29EYzg/view>
- ❖ <https://drive.google.com/file/d/0B49oPuI54eEGZVF5cmFvMGdZM0U/view>

For an explanation why the conciliar sacraments anger God and give no grace, read these articles:

- <https://catholiccandle.neocities.org/faith/new-mass-never-grace.html>
- <https://catholiccandle.neocities.org/priests/williamson-confess-priest-believes.html>

<sup>6</sup> *Latin America: A Sketch of its Glorious Catholic Roots and a Snapshot of its Present*, by the Editors of *Quanta Cura Press*, pp.39-40, © 2016.

sometimes tortured and executed. In February 1915 alone, the Mexican government martyred 160 priests.<sup>7</sup>

Those were faithful shepherds indeed! They imitated Our Lord, the Good Shepherd, Who laid down His Life for His sheep. Those priests rejected the civil government's order telling them to withdraw from their flocks "for the good of the people".

**Saints John and Paul are models for our time, showing the danger of the civil authority stifling the Church's work by "little steps".**

Saints John and Paul (who are mentioned in the Canon of the Mass) are special models for our time. They were martyred in 363 A.D., under the Emperor Julian the Apostate, because they would not compromise with the civil authority's restrictions on the Catholic Church's work spreading the true religion and saving souls.

The Roman Emperor, Julian the Apostate, attempted to stifle the Catholic religion by placing restrictions on Catholics teaching the youth.<sup>8</sup> These restrictions were much more perilous to the Church than the preceding bloody persecutions under Nero and Diocletian because of the danger that Catholics would acquiesce to these limits on the work of the Catholic Church (whereas there was no danger Catholics would acquiesce in the government's bloody persecution and martyrdom of Catholics). Dom Guéranger explains that "never was Holy Church menaced with greater peril".<sup>9</sup>

Dom Guéranger explains that during the previous persecutions, Catholics went to martyrdom with unmixed nobility. Because of this, the civil government changed its strategy and instead attempted to destroy the Church through "small" compromises to slowly snuff out Her life. Dom Guéranger continues:

[The civil government sought to] now make a slave of her [*viz.*, the Church] whom they had beheld still holding her royal liberty in the face of executioners – fain would they [*viz.*, the persecutors] now await the moment when, once enslaved, she would at last disappear of herself, in powerlessness and degradation.<sup>10</sup>

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<sup>7</sup> Quoted from: *Latin America: A Sketch of its Glorious Catholic Roots and a Snapshot of its Present*, by the Editors of *Quanta Cura Press*, p.40, © 2016.

<sup>8</sup> The second thing Julian the Apostate did was to ban Catholics from holding government offices.

<sup>9</sup> *The Liturgical Year*, by Dom Guéranger, June 26, Feasts of Saints John and Paul, volume 12, (also called volume 3 for the Time After Pentecost) James Duffy, Dublin, 1890, pp. 348-350.

<sup>10</sup> *The Liturgical Year*, by Dom Guéranger, June 26, Feasts of Saints John and Paul, volume 12, (also called volume 3 for the Time After Pentecost) James Duffy, Dublin, 1890, pp. 348-350

However, the bishops of the time were true shepherds, not hirelings that went along with the civil government stifling the Church in a “bloodless” weakening. Dom Guéranger continues the account:

[T]he bishops of that time found vent for their indignant soul, in accents such as their predecessors had spared to princes whose brute violence was then inundating the empire with Christian blood. They now retorted upon the tyrant, scorn for scorn; and the manifestations of contempt that consequently came showering in, from every quarter upon the crowned fool [*viz.*, Julian], completely unmasked at last his feigned moderation [*viz.*, his not putting Catholics to death]. Julian was now shown up as nothing but a common persecutor of the usual kind – blood flowed; the Church was rescued.<sup>11</sup>

In other words, Dom Guéranger explains that the Church was in great danger from the slow stifling of Her life by the civil authorities. She was rescued by the renewed bloody persecutions and martyrdoms. ***Dear readers, beware!*** We are ***now*** undergoing this same slow snuffing out the Catholic religion! Bloody persecution would be much less dangerous!

Dom Guéranger continues his account of Saints John and Paul, writing that cowardly Catholics would doubtlessly think that the best course would be to accept “small” compromises and “small” limitations on the Catholic Church’s care for souls. Below, Dom Guéranger provides an imitation of the soothing words of cowardly Catholics who would advise accepting restrictions which are “prudent” compromises with the civil government.

Here is Dom Guéranger’s warning, which imitates the cowards, trying to justify compromise:

[Julian the Apostate did not require] the renouncing of Jesus Christ, [as] a condition [for peace]. Well then, it may be retorted [*viz.*, by weak compromisers], why not yield to the Imperial whim? Could they [*viz.*, Saints John and Paul] not do so without wounding their conscience? Surely too much stiffness would be rather calculated to ill-dispose the prince [*viz.*, Julian], perhaps even fatally. Whereas to listen to him would very likely have a soothing effect upon him; nay, possibly even bring him round to relax somewhat of those administrative trammels, unfortunately imposed upon the Church by his prejudiced government. Yea, for aught one knew, the possible conversion of his soul, the return of so many of the misled who had followed him in his fall, might be the result! Should not such

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(bracketed words added for clarity).

<sup>11</sup> *The Liturgical Year*, by Dom Guéranger, June 26, Feasts of Saints John and Paul, volume 12, (also called volume 3 for the Time After Pentecost) James Duffy, Dublin, 1890, pp. 348-350 (bracketed words added for clarity).

things as these deserve some consideration – should they not impose, as a duty, some gentle handling?<sup>12</sup>

Dom Guéranger is warning us that this is a temptation of the devil under the appearance of good! Dom Guéranger acknowledges that, if Saints John and Paul would have gone along with the government's limitations on the Church, some people would have found a way to “justify” their compromise. Here are Dom Guéranger's words:

[T]he most exacting casuist<sup>13</sup> could not find it a crime for John and Paul to dwell in a court, where nothing was demanded of them contrary to the divine precepts.<sup>14</sup>

But true Soldiers of Christ are not compromisers! Saints John and Paul openly opposed this stifling of the Catholic Faith and were gloriously martyred.

Dom Guéranger warns his readers that, in our modern age, the civil authorities are again seeking to stifle the Catholic Church through slow suppression. Here is his warning given through the means of a prayer addressing those two martyrs themselves:

Now-a-days there has arisen a persecution not dissimilar to that in which you gained the crown; Julian's plan of action is once more in vogue ....<sup>15</sup>

In the present world, we see the tactics of Julian the Apostate again being used, in the civil governments' ordering the priests to “lock down” and cease administering to their flock. Only hireling-priests would submit to that order.

### **St. Edmund Campion, a good shepherd who firmly resolved to administer to his flock against the civil government's command**

About 1580, St. Edmund Campion, a Catholic priest, firmly declared his determination to continue administering to souls in Elizabethan England, despite the government's order

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<sup>12</sup> *The Liturgical Year*, by Dom Guéranger, June 26, Feasts of Saints John and Paul, volume 12, (also called volume 3 for the Time After Pentecost) James Duffy, Dublin, 1890, pp. 348-350 (bracketed words added for clarity).

<sup>13</sup> A casuist is a person who is trained in “the resolving of specific cases of conscience, duty, or conduct through interpretation of ethical principles or religious doctrine”. <https://www.merriam-webster.com/dictionary/casuistry>

<sup>14</sup> *The Liturgical Year*, by Dom Guéranger, June 26, Feasts of Saints John and Paul, volume 12, (also called volume 3 for the Time After Pentecost) James Duffy, Dublin, 1890, pp. 348-350.

<sup>15</sup> *The Liturgical Year*, by Dom Guéranger, June 26, Feasts of Saints John and Paul, volume 12, (also called volume 3 for the Time After Pentecost) James Duffy, Dublin, 1890, pp. 348-350.

to Catholic priests to not attend to souls. Here is St. Edmund Campion's courageous response to the civil government's order:

Whereas I have come out of Germany and Bohemia, being sent by my superiors, and adventured myself into this noble realm [*viz.*, England], my dear country, for the glory of God and benefit of souls, I thought it like enough that, in this busy, watchful, and suspicious world, I should either sooner or later be intercepted and stopped of my course [*viz.*, his administering to souls].

Wherefore, providing for all events, and uncertain what may become of me, when God shall haply deliver my body into durance [imprisonment], I supposed it needful to put this in writing in a readiness, desiring your good lordships [*i.e.*, England's ruling council] to give it your reading, to know my cause. This doing, I trust I shall ease you of some labor. For that which otherwise you must have sought for by practice of wit, I do now lay into your hands by plain confession. ...

Many innocent hands are lifted up to heaven [in prayer] for you daily by those English students [in Catholic seminaries on the continent], whose posterity shall never die, which beyond seas, gathering virtue and sufficient knowledge for the purpose, are determined never to give you over [*i.e.*, give up on the rulers' conversion], but either to win you heaven, or to die upon your pikes [weapons]. And touching our Society [of Jesus], be it known to you that we have made a league – all the Jesuits in the world – whose succession and multitude must overreach all the practice of England – cheerfully to carry the cross you shall lay upon us, and never to despair your recovery [to the Catholic Faith], while we have a man left to enjoy your Tyburn [a place of execution], or to be racked with your torments, or consumed with your prisons. The expense is reckoned, the enterprise is begun; it is of God; it cannot be withstood. So the faith was planted: So it must be restored.<sup>16</sup>

St. Edmund Campion was a true shepherd! He did not withdraw from his flock even though the civil government told him that the Catholic religion is not an “essential service”! Instead, this faithful shepherd courageously tells the civil authorities that nothing will stop him from attending to his flock until they catch him and kill him.

What a contrast this true shepherd is to the corona-cowards who withdraw from their flocks because the civil government ordered them to “shelter in place”! For example, in April 2020, the French (so-called) bishops spinelessly said they were “regretting” the civil

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<sup>16</sup> *Apologia* of St. Edmund Campion, a/k/a “Campion's brag” (bracketed words added for clarity).



government's order that "Catholic worship will be obliged to wait three weeks longer than stores, businesses, and public transport in order to take place publicly."<sup>17</sup>

Where are the true shepherds? Not there! These are hirelings!<sup>18</sup>

As St. Augustine teaches:

[W]hen the people remain [in need], and the ministers take to flight [or stay home to "shelter in place"], and their ministry is withdrawn, what then have we but that condemnable flight of hirelings who *have no care for the sheep*.<sup>19</sup>

### Summary of this section

Good shepherd-priests continue administering to their flocks and do not abandon them even when the government orders a "lock down". By contrast, hireling-priests "shelter in place" for fear of the government.

## **2. A priest who is a true shepherd continues caring for this flock even during a plague.**

Although hireling-priests "shelter in place", good shepherd-priests stay with their flocks in times of plague.

For example, when the plague struck Milan, here is what St. Charles Borromeo did:

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<sup>17</sup> <https://www.lifesitenews.com/news/public-mass-remains-banned-as-france-moves-to-reopen-schools-shops-transport>

<sup>18</sup> This article leaves aside the fact that these actions taken by the human element of the Church involve leaders who might not be valid priests and bishops and that the "sacraments" they offer are really conciliar poison.

<sup>19</sup> St. Augustine, quoted from *The Sunday Sermons of the Great Fathers*, translated and edited BY M. F. Toal, D.D., Volume II, Second Sunday after Easter, Henry Regnery Co., Chicago, ©1958. p.292 (italic emphasis in the original; bold emphasis added; bracketed words added).

He visited the plague-stricken with unwearied zeal, assisted them with fatherly affection, and, administering to them with his own hands the Sacraments of the Church, singularly consoled them.<sup>20</sup>

St. Charles Borromeo and St. Aloysius Gonzaga both died attending victims of the plague.<sup>21</sup>

When the plague was raging in Rome, Saint Joseph Calasanctius joined St. Camillus, and not content in his ardent zeal, with bestowing lavish care upon the sick poor, he even carried the dead to the grave on his own shoulders.<sup>22</sup>

When the plague struck Valencia, here is what St. Louis Bertrand did:

The plague that decimated the inhabitants of Valencia and the vicinity in 1557, afforded the saint [*viz.*, St. Louis Bertrand] an excellent opportunity for the exercise of his charity and zeal. Tirelessly, he ministered to the spiritual and physical needs of the afflicted. With the tenderness and devotion of a mother, he nursed the sick. The dead he prepared for burial and interred with his own hands.<sup>23</sup>

When the plague struck Switzerland, here is what St. Francis de Sales did:

Though the plague raged violently at Thonon [Switzerland], this did not hinder [St.] Francis [de Sales] either by day or night from assisting the sick in their last moments; and God preserved him from the contagion, which seized and swept off several of his fellow-laborers. ... In a plague which raged there [*viz.*, Annecy, Switzerland], he daily exposed his own life to assist his flock.<sup>24</sup>

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<sup>20</sup> *The Liturgical Year*, by Dom Guéranger, November 4, Feast of St. Charles Borromeo, volume 15, (also called volume 6 for the Time After Pentecost) New York, Benziger Bros., 1903, p. 189.

<sup>21</sup> “St. Aloysius and St. Charles Borromeo died of the plague, caught while nursing the sick in the hospital.” Quoted from *The Catechism Explained*, Spirago, Section: *The Fifth Commandment of God*, Subsection: *Duty in respect to our own life*, §4, p.384 (emphasis added).

<sup>22</sup> *The Liturgical Year*, by Dom Guéranger, August 27, Feast of Saint Joseph Calasanctius, volume 14, (also called volume 6 for the Time After Pentecost) New York, Benziger Bros., 1910, p. 88-89.

<sup>23</sup> 1917 Catholic Encyclopedia, volume 9, article: *Louis Bertrand*.

<sup>24</sup> Butler’s *Lives of the Saints*, January 29, Saint Francis de Sales (bracketed words added for clarity).

When the plague struck Wales, here is what St. Theliau did:

When the yellow plague depopulated Wales, he exerted his courage and charity with a heroic intrepidity. Providence preserved his life for the sake of others ....<sup>25</sup>

There are countless other examples of good shepherd–priests faithfully attending their flocks during a plague. This is their duty – to assist their flock during a plague (and always). A good shepherd–priest’s selfless devotion to his flock compels the admiration even of non-Catholics. For example, here is how one protestant admired the religious priests of Manila during the plague there:

Of undaunted courage, they have ever been to the front when calamities threatened their flocks. In epidemics of plague and cholera they have not been dismayed, nor have they ever in such cases abandoned their flocks ....<sup>26</sup>

### Summary of this section

Good shepherd–priests continue administering to their flocks and do not cower for fear of the plague. By contrast, hireling–priests “shelter in place” and withdraw from administering to their flocks.

## In times of plague the prayers should be public.

The Catholic Church has always known what Pope Francis now denies, *viz.*, that plagues are a just punishment of God for sin.<sup>27</sup> In times of plague, the Catholic Church redoubles Her **public** prayers. By contrast, the conciliar church and hirelings “lock down” and stay home.

When the plague ravaged Rome, this is what Pope St. Gregory the Great did:

[T]he plague continued to rage at Rome with great violence; and, while the people waited for the emperor's answer, St. Gregory took occasion from their calamities to exhort them to repentance. Having made them a pathetic [very moving] sermon on that subject, he appointed a solemn litany, or procession, in seven companies, with

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<sup>25</sup> Butler’s *Lives of the Saints*, February 9, Saint Theliau.

<sup>26</sup> Catholic Encyclopedia, article: *Archdiocese of Manila*.

<sup>27</sup> Here is a news report of Pope Francis denying that a plague is a punishment of God for sin. <https://www.lifesitenews.com/blogs/the-coronavirus-outbreak-shows-just-how-liberal-pope-francis-really-is>

a priest at the head of each, who were to march from different churches, and all to meet in that of St. Mary Major; singing *Kyrie Eleison* as they went along the streets. During this procession there died in one hour's time fourscore [*i.e.*, eighty people] of those who assisted at it. But St. Gregory did not forbear to exhort the people, and to pray till such time as the distemper ceased.<sup>28</sup>

But as [St.] Gregory was passing over the bridge of St. Peter's, a heavenly vision consoled them [*viz.*, the people] in the midst of their litanies. The archangel Michael was seen over the tomb of Hadrian, sheathing his flaming sword in token that the pestilence was to cease. [Saint] Gregory heard the angelic antiphon from heavenly voices – *Regina Coeli, lætare*, and added himself the concluding verse – *Ora pro nobis Deum, alleluia*.<sup>29</sup>

How great was St. Gregory's Faith compared to modern hirelings! In April 2020, Cardinal Cupich of Chicago blasphemously scoffed at the power of prayer to help with the Coronavirus. He said "religion is not magic where we just say prayers and think things are going to change."<sup>30</sup>

Hireling–priests stay home. They don't see the importance of public prayer and penance in the time of plague because they are men of little faith. But good shepherds are the opposite!

When the plague struck Milan, here is what St. Charles Borromeo did:

[T]he plague appeared in Milan. [Saint] Charles was at Lodi, at the funeral of the bishop. He at once returned, and inspired confidence in all. He was convinced that the plague was sent as a chastisement for sin ....<sup>31</sup>

[H]e ordered public supplications to be made, and himself walked in the processions, with a rope round his neck, his feet bare and bleeding from the stones,

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<sup>28</sup> Butler's *Lives of the Saints*, March 12, Pope St. Gregory the Great (bracketed words added).

<sup>29</sup> Quoted from *The Formation of Christendom*, by Thomas William Allies, Volume VI, *The Holy See and the Wandering of the Nations, from St. Leo I to St. Gregory I*, Ch. 5 *St. Gregory the Great*.

<sup>30</sup> <https://www.lifesitenews.com/news/us-cardinal-dismisses-prayer-power-during-pandemic-we-cant-just-pray-and-think-things-will-change>

<sup>31</sup> Catholic Encyclopedia, volume 2, article *St. Charles Borromeo*

and carrying a cross; and thus offering himself as a victim for the sins of the people, he endeavored to turn away the anger of God.<sup>32</sup>

There is no end to the other examples we could give of the Catholic Church praying and processing publicly during times of plague. Such a Catholic response, though, requires firm Faith. Hireling-priests “shelter in place” and agree with Cardinal Cupich that “religion is not magic where we just say [public] prayers and think things are going to change.”<sup>33</sup>

Hireling-priests are like Ohio’s (so-called) “bishops” who cowardly cancelled all services because of fears that large gatherings could spread the coronavirus.<sup>34</sup>

### **Conclusion of this article**

Hireling-priests cower at home when the government orders them to “shelter in place”. Hireling-priests flee from coronavirus to save their own skin. Good shepherd-priests stay with their flocks despite persecutions from the government or the danger from plague.<sup>35</sup>

## **Frequent Acts of Humility: an Anti-Pride Medicine**

### ***Objective Truth Series – reflections article #10***

In the last reflection we considered how important it is to look for and to want to do God’s Will and not our own. We saw how seeking God’s Will helps us avoid frustration and discouragement. We again saw the value of *agere contra*, as counterattacks to combat the

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<sup>32</sup> *The Liturgical Year*, by Dom Guéranger, November 4, Feast of St. Charles Borromeo, volume 15, (also called volume 6 for the Time After Pentecost) New York, Benziger Bros., 1903, p. 189.

<sup>33</sup> <https://www.lifesitenews.com/news/us-cardinal-dismisses-prayer-power-during-pandemic-we-cant-just-pray-and-think-things-will-change> (bracketed word added).

<sup>34</sup> <https://www.cincinnati.com/story/news/2020/04/02/no-mass-ohio-coronavirus-cancels-all-services-through-may-3/5115283002/>

<sup>35</sup> There is evidence that the danger of the coronavirus is greatly exaggerated in order to justify heavy-handed government intrusion and destruction of rightful liberty. However, this article shows that even if the coronavirus were terribly deadly, the priests who withdraw from their flocks are hirelings.

devil. Simply saying little quotes in one's mind can have a tremendous impact on one's attitude as well as help to foster acquired virtue.<sup>36</sup> Because virtue is the repeated act of doing good and needs to be practiced over time, it is very important to repeat the action for any particular virtue sought.

Furthermore, Our Lord said, "He who exalts himself will be humbled and he who humbles himself will be exalted." It follows that Our Lord is encouraging us to make acts of humility often. Thus if we repeat humbling thoughts and/or prayers, even small ejaculations frequently, we will get into the habit of thinking and putting ourselves in our proper place.

Since God is the Sculptor of souls, He chooses a soul; He loves that soul and then makes the soul worthy of His Love. If we make acts of humility and self-abnegation, then God won't chisel us so hard. In fact, our frequent acts of humility which are inspired by Him, are in a sense, our cooperating with the Divine Sculptor. Thence, as a consequence, our wills become more and more submissive to God's Will.

We can make little acts of humility anywhere and just about any time. Some examples of these little acts are:

"My life is in Thy Hands, O Lord."

"Thy Will be done, O Lord, not my will."

"O God, be merciful to me, a sinner" (500 days indulgence)

"Without Thee, Lord, I can do nothing."

"Jesus, Meek and humble of heart, make my heart like unto Thine."

Of course, these acts of the will and acts of self-abnegation are very helpful if they pertain to our particular faults. For example, if one's particular fault is pride in the form of impatience, one could say things like:

"Lord, You know how frail I am and how impatient I get, please help me patiently accept Thy Will"; or

"Help me to seek Thy Will in all the circumstances that come to me."

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<sup>36</sup> There are two types of each moral virtue: 1) an acquired virtue; and 2) an infused virtue. The acquired moral virtues come from repeated acts, *e.g.*, repeated acts of temperance cause the acquired virtue of temperance. By contrast, God gives us infused moral virtues (*e.g.*, the infused virtue of temperance) along with sanctifying grace.

Or one could use an even harder-hitting abnegation such as:

“Lord, You know how I ridiculous I am when I get upset at the least thing that conveniences me; please help me let go of my irritable will and cheerfully accept every circumstance that comes to me.”

These acts of humility remind us that we are worthless compared to God. They keep us more recollected and living in the Presence of God. When we keep in mind that, “God resisteth the proud, and giveth grace to the humble” (*St. James*, 4:6), these acts will help us persevere and keep in Divine friendship. All in all, by saying frequent acts of humility, we can fight pride and foster the virtue of humility.

These acts then become like our daily doses of anti-pride medicine. This anti-pride medicine is something we should be glad to self-administer very often, knowing that this medicine helps our souls so much and by this medicine, we will be pleasing God. With all these preventative measures against pride in mind, our hearts could gladly praise God in words like these:

Through humble acts, though they be small,  
One is reminded, he can fall,  
No one is safe and none secure,  
‘Cause for we humans, pride’s a lure.

By simple quotes and simple prayers,  
Help us not be, caught unawares,  
Pride is subtle, and Satan sly,  
Can’t be seen, with the naked eye.

‘Tis why we need, to keep alert,  
And very often, to assert,  
Our wretchedness, how we are low,  
And by this means, virtue can grow.

These acts do build, virtue’s muscle,  
Can ev’n be said, mid daily bustle,  
They give a boost, to one’s morale,  
And ‘round passions, keep a corral.

So little by little, God’s Plan,  
Has a striking effect, on man,  
God’s chisel works, as blow by blow,  
One’s littleness, one comes to know.

So he wants not, to self-exalt,  
And only wants, to see his fault,  
Let only God, not man be praised,  
Let man by God, alone be raised.

So with joy, let lowly acts come,  
And ev'ry day, try to make some,  
With medicine, doses 'gainst pride,  
We'll find ourselves, e'er on God's side.

## **Be Assured Your Prayers are Always Answered; So Persevere**

God wants you to be happy with Him in heaven, and He also wants you to be happy while you are on earth. That doesn't mean life on earth is easy and always joyous, with salvation assured. Both have to be earned.

God will always answer your prayers, to help you realize your goals of heaven and a happy life on earth. But if you pray for something that would be harmful and against His Will and your best interest, He will always answer, but in a way that is best for you. He knows what is best for you and what will help you reach your goals of happiness on earth and in heaven. You will thank God for the benefits received when He answered your prayer in the most helpful way that you may not have appreciated at the time, *e.g.*, an answer with a needed cross to point you in the right direction.

If you review honestly all of your past prayers that were answered not to your liking, you will come to realize that He knew best. And you will now be grateful for all He does for you. It is just wonderful that we are all looked after by a loving God, putting our minds at ease.

Your good parents acted in much the same way when you were in school. They insisted that you study hard, thus giving you less free time. You might not have appreciated it one bit, feeling put upon and convinced that they didn't understand you, and that your friends didn't have to study hard, and their parents weren't so strict. Years later, upon graduating with honors and having your dream job offered, you began to realize that they knew what was best, and you are very grateful for all they did for you.

God is far wiser and more interested in your welfare than even the best parents, so expect the best answer to all your prayers every time.



Prayers not answered to your liking are a helpful cross to put you on the correct track for salvation and happiness. Understand these crosses you receive are exactly what you need. So, thank Our Lord for all His help. Consider:

If there was anything better or more useful for your salvation than joyfully accepting a cross, Christ would have shown it by word and example.<sup>37</sup>

Our Lord teaches us that we should thank God for the crosses we suffer, and these crosses should cause us to have great hope of salvation.<sup>38</sup>

We frequently judge that things are as we wish them to be: for we easily lose true perspective through personal feelings.<sup>39</sup>

To many the saying, “Deny thyself, take up thy cross and follow Me,” seems hard, but it will be much harder to hear that final word: “Depart from Me, ye cursed, into everlasting fire.”<sup>40</sup>

Lord, You know what is best for me; let this be done or that be done as You please. Grant what You will, as much as You will.<sup>41</sup>

Use temporal things but desire eternal things. You cannot be satisfied with any temporal goods because you were not created to enjoy them.<sup>42</sup>

Prayer is our only direct communication with Our Lord, and is our main source of grace during this time of the Great Apostasy, when we are without an uncompromising Priest, the Mass, and the Sacraments (at least in most places). So, we must persevere in prayer for happiness on earth and in Heaven.

**Catholic Candle note:** The article below pertains to another scandalous error of the conciliar church. However, a reader would be mistaken if he assumed that grave

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<sup>37</sup> From *The Imitation of Christ*, Book II, Chapter 12. (Note: The word “cross” was used instead of “suffering”, and “your” instead of “man’s”.)

<sup>38</sup> Teaching of St. John Chrysostom, Doctor of the Church, quoted in the *Catena Aurea of St. Matthew's Gospel*, St. Thomas Aquinas, greatest Doctor of the Church, Chapter 26, #8.

<sup>39</sup> *The Imitation of Christ*, Book I, Chapter 14.

<sup>40</sup> *The Imitation of Christ*, Book II, Chapter 12.

<sup>41</sup> *The Imitation of Christ*, Book III, Chapter 15.

<sup>42</sup> *The Imitation of Christ*, Book III, Chapter 16.

conciliar errors somehow mean that we do not have a pope.

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>

Here is what St. Bernard of Clairvaux, Doctor of the Church, teaches concerning the need to recognize and respect the authority of a superior – such as the pope – even when he is bad:

Even should the life of any superior be so notoriously wicked as to admit of no excuse or dissimulation, nevertheless, for God's sake, Who is the source of all power, we are bound to honor such a one, not on account of his personal merits, which are non-existent, but because of the divine ordination and the dignity of his office.<sup>43</sup>

However, even while recognizing the authority of the post-Vatican II popes and our duty to obey them when we are able, we know we must resist the evil they promote and do. Read more about this principle here: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-7>

## Judas is in Hell. The Conciliar Church says he might be in heaven.

Faithful and informed Catholics know that Judas is in hell.

Our Lord declared that it would have been better for Judas to have never been born. Here are His words:

The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man shall be betrayed: ***it were better for him, if that man had not been born.***<sup>44</sup>

Our Lord's words tell us Judas is in Hell. For if Judas were ***ever*** to go to heaven, even if (hypothetically) he were to first spend trillions of years in Purgatory, then it would be

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<sup>43</sup> Quoted from St. Bernard of Clairvaux, Third Sermon for Advent, entitled: *On the Three Advents of the Lord and the Seven Pillars which we ought to Erect within us*.

<sup>44</sup> *St. Matthew's Gospel*, 26:24.

better for Judas to have been born, because trillions of years are finite and are **as nothing** compared to eternity.

When trillions of years are over, eternity would be just beginning (to speak metaphorically). Any amount of time in Purgatory – however long – is insignificant compared to unending eternity in heaven. Thus, Judas *must* be in hell because it is good to have been born for anyone who eventually goes to heaven.

Also, we know Judas is among the lost. Our Lord says that none of His Apostles are among the lost except Judas, the son of perdition. Here are Our Lord's words:

And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name whom Thou has given Me; that they may be one, as We also are. While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept; and ***none of them is lost, but the son of perdition***, that the scripture may be fulfilled.<sup>45</sup>

Thus, we know that Judas, the son of perdition, has been lost and is in hell.

The Doctors of the Catholic Church echo Our Lord's clear declarations that Judas is in hell.

St. Thomas Aquinas, greatest Doctor of the Church, teaches that God could have saved Judas<sup>46</sup> but God knew that He would not save Judas and so He prepared a place in hell for Judas based on His (*viz.*, God's) foreknowledge that Judas would damn himself. Here are St. Thomas's words:

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<sup>45</sup> *St. John's Gospel*, 17:11-12.

<sup>46</sup> God could have saved Judas but chose (for God's inscrutable reasons) to allow Judas to damn himself. Sacred Scripture shows the truth that God can turn the heart of any man, to Himself:

The heart of the king is in the hand of the Lord: ***whithersoever He will*** He shall turn it.

*Proverbs* 21:1 (emphasis added).

For a further explanation of the Traditional Catholic truth that God could save anyone He chose to save but allows people to damn themselves by abusing their free wills, read this article: <https://catholiccandle.neocities.org/priests/williamson-bishop-williamson-teaches-the-heresy-that-even-god-is-powerless-to-save-some-men.html>

To save Judas would not be contrary to justice but rather would have been beyond justice. Nonetheless, to save Judas would have been contrary to God's foreknowledge and contrary to the fact that there was a place in hell for Judas because God knew Judas would damn himself [abusing his free will].<sup>47</sup>

Pope St. Leo the Great, Doctor of the Church, teaches that Judas never repented of his grave sin – but rather that he committed suicide out of despair, adding guilt to guilt. Here are St. Leo's words:

The traitor Judas did not attain to this mercy, for the son of perdition (Jn. 17:12), at whose right hand the devil had stood (Ps. 108:6), had before this died in despair; even while Christ was fulfilling the mystery of the general redemption. Even he perhaps might have obtained this forgiveness, had he not hastened to the gallows; for the Lord died for all evildoers. But nothing ever of the warnings of the Savior's mercy found place in that wicked heart: at one time given over to petty cheating, and then committed to this dread parricidal traffic. ... The godless betrayer, shutting his mind to all these things [expressions of the Lord's mercy], turned upon himself, not with a mind to repent, but in the madness of self-destruction: so that **this man** [viz., Judas] who had sold the Author of life to the executioners of His death, **even in the act of dying sinned unto the increase of his own eternal punishment**.<sup>48</sup>

St. Augustine, Doctor of the Church, declares Judas is in hell. Here are St. Augustine's words:

For if it is not lawful to take the law into our own hands, and slay even a guilty person whose death no public sentence has warranted, then certainly he who kills himself is a homicide. ... Do we justly execrate the deed of Judas, and does truth

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<sup>47</sup> Quoted from St. Thomas Aquinas's commentary on the work called *The Sentences*, written by Peter Lombard, the great medieval theologian called "The Master", Book 4, dist. 46, Q.1, a.2, *quaestiuncula* 4, *solutio* 2, ad 3 (bracketed words added).

Here is the Latin:

ad tertium dicendum, quod damnare petrum, cui ex beneficio gratiae sibi collatae salus debetur, esset contrarium justitiae; unde hoc Deus non potest, loquendo de potentia ordinaria. sed salvare Judam non esset justitiae contrarium, sed praeter eam, ut patet ex dictis; sed tamen esset contrarium ejus praescientiae et dispositioni, qua ei aeternam poenam paravit; unde justitiae ordo non impedit quin posset salvare judam; sed impedit ordo praescientiae et dispositionis aeternae.

<sup>48</sup> Sermon 62, *De Passione Domini*, in *The Sunday Sermons of the Great Fathers*, F.M. Toal, D.D., translator, Regnery, Chicago, ©1955, vol. 2, p.183, (parenthetical citations are in the original; emphasis added; bracketed comments added to show the context).

itself pronounce that by hanging himself he rather aggravated than expiated the guilt of that most iniquitous betrayal, since, by despairing of God's mercy in his sorrow that wrought death, he left to himself no place for a healing penitence? ... **For Judas, when he killed himself, killed a wicked man, and passed from this life chargeable not only with the death of Christ, but also with his own: for though he killed himself on account of his crime, his killing himself was another crime.**<sup>49</sup>

*The Council of Trent Catechism* teaches that Judas lost his soul and thus, is in hell:

Furthermore, no one can deny that it is a virtue to be sorrowful at the time, in the manner, and to the extent which are required. To regulate sorrow in this manner belongs to the virtue of penance. Some conceive a sorrow which bears no proportion to their crimes. Nay, there are some, says Solomon, who are glad when they have done evil. Others, on the contrary, give themselves to such melancholy and grief, as utterly to abandon all hope of salvation. Such, perhaps, was the condition of Cain when he exclaimed: My iniquity is greater than that I may deserve pardon. Such certainly was the condition of **Judas**, who, repenting, hanged himself, and thus **lost soul and body**. Penance, therefore, considered as a virtue, assists us in restraining within the bounds of moderation our sense of sorrow.<sup>50</sup>

*The Council of Trent Catechism* further teaches that Judas's apostleship brought him only eternal ruin. Here are the catechism's words:

Some are attracted to the priesthood by ambition and love of honors; while there are others who desire to be ordained simply in order that they may abound in riches, as is proved by the fact that unless some wealthy benefice were conferred on them, they would not dream of receiving Holy Orders. It is such as these that our Savior describes as hirelings, who, in the words of Ezechiel, feed themselves and not the sheep, and whose baseness and dishonesty have not only brought great disgrace on the ecclesiastical state, so much so that hardly anything is now more vile and contemptible in the eyes of the faithful, but also end in this, that they derive no other fruit from their priesthood than was derived by **Judas from the Apostleship, which only brought him everlasting destruction.**<sup>51</sup>

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<sup>49</sup> *The City of God*, Bk. I, Ch. 17 (emphasis added).

<sup>50</sup> *Council of Trent Catechism*, section *The Sacrament of Penance*, subsection *Penance Proved To Be A Virtue*, (emphasis added).

<sup>51</sup> *Council of Trent Catechism*, section: *The Sacrament of Holy Orders*, subsection: *The Right Intention*, (emphasis added).

In addition to the Doctors of the Church, the Church's traditional, public prayers tell us that Judas is in hell. Here is the traditional *Collect* both for *Holy Thursday* and *Good Friday*:

O God, from whom **Judas received the punishment of his guilt**, and the thief the reward of his confession: grant unto us the full fruit of Thy clemency; that even as in His Passion our Lord Jesus Christ gave to each a different recompense according to his merits, so having cleared away our former guilt, He may bestow on us the grace of His resurrection: Who with Thee liveth and reigneth .... (emphasis added).

Commenting on this *Collect*, Dom Guéranger explains that the Church “reminds our heavenly Father of His **justice towards Judas** and His mercy towards the Good Thief”.<sup>52</sup> This “justice towards Judas” is Judas's eternal punishment.

### Conclusion of this section of the article

We know Judas is in hell from:

- ❖ Our Lord's words;
- ❖ The teaching of the Doctors of the Church;
- ❖ *The Council of Trent Catechism*; and
- ❖ The Church's Traditional public prayers.

### The conciliar church says that Judas might have saved his soul

The conciliar church is a different and anti-Catholic religion.<sup>53</sup> The conciliar church says that Judas might be in heaven or might go to heaven in the future.

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<sup>52</sup> Dom Prosper Guéranger, *The Liturgical Year*, the volume called *Passion and Holy Week*, James Duffy, Dublin, ©1886, Second Edition, p.464 (emphasis added).

<sup>53</sup> Although the conciliar church is a different religion, this does not mean that the pope is not the head of the Catholic Church although he is also a leader of the false conciliar religion. To read more about the conciliar church being a different and false religion, read these articles:

➤ <https://catholiccandle.neocities.org/priests/sspx-to-aid-a-deal-i-e-a-personal-prelature-with-pope-francis-and-the-false-conciliar-church-the-sspx-relies-on-the-big-lie.html>

On April 8, 2020, Pope Francis said that Judas might have saved his soul. Here are his words:

*Something that calls my attention is that Jesus never calls him [viz., Judas] “traitor”: [Jesus] says he will be betrayed, but he doesn’t say to [Judas], “traitor.” He never says, “Go away, traitor.” Never. In fact, he calls him, “Friend,” and he kisses him. The mystery of Judas .... What is the mystery of Judas. I don’t know ... Don Primo Mazzolari explains it better than me ... Yes, it consoles me to contemplate that capital [viz., the heading of the article] of Vezelay [an author]: How did Judas end up? I don’t know. Jesus threatens forcefully here; he threatens forcefully: “woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.” But **does that mean that Judas is in Hell? I don’t know.** I look at that capital. And I listen to the word of Jesus: ‘Friend.’”<sup>54</sup>*

Pope Francis is here promoting universal salvation (i.e., everyone goes to heaven) by suggesting that even Judas might go in heaven.

Although Pope Francis has a penchant for grabbing attention for his modernist pronouncements, his evil suggestion that Judas might be in heaven is not the first time the conciliar church has suggested that Judas might be saved. In 1994, Pope John Paul II specifically denied the meaning of Our Lord’s words showing Judas’s damnation. Here are Pope John Paul II’s words:

Even when Jesus says of **Judas**, the traitor, “It would be better for that man if he had never been born” (Mt.26:24), His words **do not allude for certain to eternal damnation.**<sup>55</sup>

Conciliar (false) “theologian” Hans Urs von Balthasar, who was a close associate of Cardinal Ratzinger (former Pope Benedict XVI), also promoted the idea that Judas might be in heaven or might go to heaven. In his book, *Dare We Hope “That All Men Be Saved?”*, von Balthasar stated:

I would like to request that one be permitted to hope that God’s redemptive work for his [sic] creation might succeed. Certainty cannot be attained, but hope can be justified. That

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➤ <https://catholiccandle.neocities.org/faith/nothing-good-conciliar-church.html>

➤ <https://catholiccandle.neocities.org/faith/archbishop-lefebvre-the-conciliar-church-is-not-the-catholic-church-nor-a-mere-mindset-but-is-a-new-church.html>

<sup>54</sup> <https://aleteia.org/2020/04/08/satan-pays-badly-warns-pope-calling-us-to-find-the-little-judas-we-have-within/>

<sup>55</sup> *Crossing the Threshold of Hope*, by Pope John Paul II, Alfred A. Knopf, New York, ©1994, p.186.

is probably the reason why the Church, which has sanctified so many men, has **never said anything about the damnation of any individual. Not even about that of Judas ....** Who can know the nature of the remorse that seized Judas when he saw that Jesus had been condemned (Mt. 27:3)?”<sup>56</sup>

On December 11, 2019, conciliar (so-called) “archbishop” Vincenzo Paglia, the President of the Vatican’s Pontifical Academy for *Life*, goes so far as to declare that anyone who says “Judas is in hell” is a heretic. Here are Paglia’s words:

I always celebrate funerals for those who commit suicide, because suicide is always a question of unfulfilled love. We must also remember that, for the Catholic Church, **if someone says that Judas is in hell, he is a heretic.**<sup>57</sup>

It seems that the conciliar church’s only “heretics” are those that profess the Catholic Church’s traditional teachings.

### **Why does the conciliar church teach that Judas might be in heaven (or might go to heaven)?**

The conciliar church promotes three of its goals by suggesting that Judas might be in heaven or might go to heaven:

- 1) **It promotes change:** This error (that Judas might be in heaven) is one of countless revolutionary changes which the modernists favor because the modernists despise the Church’s traditional teachings and have a “blind and unchecked passion for novelty”.<sup>58</sup>

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<sup>56</sup> Words of von Balthasar quoted from his book, pages 185-187, published in a book review found here: <https://www.amazon.com/Dare-Hope-That-All-Saved/product-reviews/B00JYIDM7M?pageNumber=3> (emphasis added).

There are other problems with von Balthasar’s words quoted here. We do not discuss those other problems, such as his declaration that God’s redemptive work was “for” His creation. Von Balthasar’s words fit with Vatican II’s heresy that “[M]an ... is the only creature on earth which God willed for itself”. *Gaudium et spes*, §24. The truth is that God’s motive for doing **all** He does is for His own greater glory, rather than “for” His creatures. Any other motive is unworthy of God. Read a fuller explanation of this truth here: <https://catholiccandle.neocities.org/priests/leroux-an-other-false-teaching.html>

<sup>57</sup> <https://www.lifesitenews.com/news/abp-paglia-on-judas>

<sup>58</sup> Pope St. Pius X describes modernists in terms of their break with tradition and their embrace of novel doctrines:



- 2) **It promotes universal salvation:** This error (that Judas might be in heaven) promotes the heresy of universal salvation. Judas's damnation is an obstacle to the conciliar church promoting of the heretical "hope" that all men are saved.<sup>59</sup>
- 3) **It promotes acceptance of suicide:** The (supposed) salvation of Judas helps to reduce an obstacle to the conciliar church's leaning toward accepting suicide and assisted suicide.<sup>60</sup>

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[T]hey pervert the eternal concept of truth and the true meaning of religion; in introducing a new system in which "they are seen to be under the sway of a blind and unchecked **passion for novelty**, thinking not at all of finding some solid foundation of truth, but despising the Holy and Apostolic Traditions."

Pope St. Pius X, *Pascendi Dominici Gregis*, 1907, ¶13, quoting from the encyclical *Singulari nos* of Pope Gregory XVI, June 25, 1834 (emphasis added).

<sup>59</sup> Von Balthasar's book, in which he says Judas might be in heaven, is called: *Dare We Hope "That All Men Be Saved?"* <https://www.amazon.com/Dare-Hope-That-All-Saved/product-reviews/B00JYIDM7M?pageNumber=3>

On April 23, 2020, so-called "bishop" Georg Bätzing (current head of the German bishops' conference) promoted this same heresy of universal salvation when claiming that the coronavirus is not a punishment from God because: "My God has not known such thoughts since Jesus died for us. That is when God made his decision for life. **God does not punish**". <https://www.lifesitenews.com/news/head-of-german-bishops-coronavirus-not-divine-punishment-since-god-does-not-punish> (emphasis added).

<sup>60</sup> On December 11, 2019, conciliar "archbishop" Vincenzo Paglia, President of the Vatican's *Pontifical Academy for Life*, connected Judas's partial "rehabilitation" with the treatment of others who commit suicide:

"I always celebrate funerals for those who commit suicide, because suicide is always a question of unfulfilled love. We must also remember that, for the Catholic Church, if someone says that Judas is in hell, he is a heretic." ...

"I would like to remove ideology from these situations forever and for everyone," the archbishop said. "For me, those who take their own lives manifest the failure of the whole of society, but not of God. And God never abandons anyone."

Everything within the block quotation is from the news report found here: <https://www.lifesitenews.com/news/abp-paglia-on-judas> The quotation marks show the words of (so-called) archbishop Vincenzo Paglia in this report.

## Conclusion of this article

Judas is in hell, although the conciliar church promotes three modernist goals by suggesting that Judas might be in heaven.

Consider the parallel between Judas and the modern hierarchy:

- Judas was one of the original twelve bishops and “princes of the Church”.
- Judas’s betrayal did as much as he could do to destroy Our Lord.
- Judas’s reputation is being whitewashed by the modern “Judases” who are the current princes governing the Church and who are doing as much as they can do to destroy Our Lord in His Mystical Body (*viz.*, the Church).

Although we cannot pray for Judas (since he is in hell), let us pray for the modern “Judases” who are betraying Our Lord’s Mystical Body!

Let us also do reparation to the Sacred Heart of Jesus, for the great evil those modern “Judases” do, which offends God so much and which brings so many souls to damnation!

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