

Catholic Candle

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Words to Live by – from Catholic Tradition

If we wish to save our souls, we must overcome human respect, and bear the little confusion which may arise from the scoffs of the enemies of the Cross of Jesus Christ. “For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.” (Eccl. iv. 25.)

St. Alphonsus de Liguori, Doctor of the Church, Sermon 27, *On Human Respect*, for the Sunday after the Ascension.

***Catholic Candle* note regarding why we occasionally analyze the statements of the liberal N-SSPX.**

Someone could wonder:

Why does *Catholic Candle* mention the SSPX any longer? That group is unimportant because it is merely one of very many compromise groups.

It is true that a compromise priest (or group) is of small importance insofar as he (or the group) is merely one of countless compromisers harming the human element of the Catholic Church. By contrast, an uncompromising priest is of great importance, even though he is only one.

However, we sometimes mention the “new” SSPX for at least four reasons, motivated by Charity and Faith:

- New *Catholic Candle* readers might not be sufficiently informed of the N-SSPX’s liberalism to avoid that group. Out of charity for them we occasionally provide these warnings to help these new readers appreciate the danger which the N-SSPX presents to their souls.
- Some longtime *Catholic Candle* readers might “forget” the N-SSPX poison or they might vacillate in their resolution to stay away from the N-SSPX, if they were to never receive a fresh reminder which warns them about the danger of the N-SSPX. This is like the fact that all it takes for most people to become conciliar is to never hear about the errors of Vatican II and the conciliar church. Out of charity for

them we occasionally provide these reminders for readers who would otherwise “forget” the danger which the N-SSPX poses to their souls.

- The N-SSPX serves as an important case study for examining the effects of gradualism – which is the usual route by which people leave the truth. Out of charity for ourselves we occasionally examine the N-SSPX’s gradualism so that we can be more familiar with this tactic of the devil and guard ourselves against it.
- Over time, the N-SSPX has made countless, *different* liberal compromises. By our studying all of those different compromises and errors – and by examining the opposing Catholic truth, we better fulfill our duty of continually studying the doctrines of our Faith and the opposing errors that we must fight.

The conciliar church (including the N-SSPX) ignores the role of sin and God’s wrath in their prayers relating to the coronavirus “pandemic”¹

The Catholic Church has always known that plagues are a just punishment of God for sin. More than anything else, during times of plague, the Church prays to appease God’s just wrath for our sins.

In the Traditional *Votive Mass for the Deliverance from Death in Time of Pestilence*, the Church makes the direct connection between the plague, God’s just wrath and our need to repent and to sin no more.

For example, here is the *Introit* from this votive Mass:

Be mindful, O Lord, of Thy covenant and say to the destroying Angel: Now hold thy hand, and let not the land be made desolate, and destroy not every living soul.

Here are the words of the *Collect*:

O God, who willest not the death of the sinner but that he should repent: welcome with pardon Thy people’s return to Thee: and so long as they are faithful in Thy service, do Thou in Thy clemency withdraw the scourge of Thy wrath.

¹ 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, whether this virus is terrifying or is overblown, this article shows that the conciliar church (including the N-SSPX) doesn’t have the Traditional Catholic focus concerning prayers related to a pestilence.

We see throughout history that the Catholic Church's traditional focus during a plague is on atonement for sin because God sends a plague as a chastisement for sin. This is evident from the Church's response during each particular plague which has occurred. For example, 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 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.²

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.*³

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***⁴

[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,

² Butler's *Lives of the Saints*, March 12, Pope St. Gregory the Great (bracketed words added).

³ 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*.

⁴ 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.*⁵

There is no end to the other examples we could give of the Catholic Church's focus on repentance for sin and appeasing God's just anger – which is the cause of the plague.

In contrast to Catholic Tradition, the conciliar church ignores the role of sin and God's wrath and focuses on our receiving comfort and relief from being afflicted by the plague

Pope Francis and the conciliar church deny that the coronavirus is a chastisement from God for sin⁶ but instead insist that it is only the result of our failing to care for the environment.⁷

Thus, in the text of the new, recently-published *novus ordo* “Mass in Time of Pandemic”, there is ***no mention of appeasing God's wrath or His chastising us for our sins.*** Instead, this new conciliar votive “mass” asks for comfort, strength for healthcare workers, *etc.* Here is the new conciliar Collect:

Almighty and eternal God, our refuge in every danger, to whom we turn in our distress; in faith we pray look with compassion on the afflicted, grant eternal rest to the dead, comfort to mourners, healing to the sick, peace to the dying, strength to healthcare workers, wisdom to our leaders and the courage to reach out to all in love, so that together we may give glory to your holy name. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God forever and ever.⁸

The only mention of sin in the conciliar “Mass in Time of Pandemic” is a reference to asking God to keeping people safe, ***free*** from sin. This is the opposite of the traditional

⁵ *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.

⁶ For example, one German so-called “bishop” declared that “the corona crisis is not a punishment from God.” <https://www.lifesitenews.com/blogs/german-bishop-idea-of-coronavirus-as-gods-punishment-is-terrible...un-christian>

⁷ <https://www.lifesitenews.com/news/pope-francis-blames-coronavirus-on-nature-having-a-fit-over-environmental-damage>

⁸ <http://www.usccb.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/upload/mass-in-time-of-pandemic-formulary.pdf>

focus which ***acknowledges that we have sinned***. Here is this *novus ordo* “prayer over the people” from this votive “mass”:

O God, protector of all who hope in you, bless your people, keep them safe, defend them, prepare them, that, ***free from sin*** and safe from the enemy, they may persevere always in your love.⁹

The “new”, liberal SSPX follows the conciliar church’s lead, praying only for comfort and relief from the pandemic

The N-SSPX takes its cues from the conciliar church. As the modernists in Rome jumped on the *corona-bandwagon* with the newly-published, conciliar “Mass in Time of Pandemic”, likewise the N-SSPX published a booklet proposing a “spiritual crusade in response to the COVID-19 pandemic”.¹⁰

The N-SSPX booklet proposes that we *say the rosary and love Our Lady for sixteen weeks*. (We suppose that the SSPX does not intend the obvious implication that praying the rosary and loving Our Lady be limited to this period.) Here is the booklet’s proposal:

Together, we want to undertake something special, to change this time of containment into a spiritual remedy. Let us ensure that the health crisis that menaces our bodies develops into a triumph of faith, hope and charity that refines and vivifies our souls internalizing what is now still too superficial. So ***we turn again to the Rosary! For 16 weeks, we will give our love to Our Lady***: from the Sunday of the Good Shepherd until August 15th.¹¹

Just like the conciliar church’s votive “mass”, the only N-SSPX COVID-19 prayer intentions during this rosary crusade are for relief from the sickness. Here are the two N-SSPX pandemic intentions quoted in full:

1. To implore the Blessed Virgin Mary for relief from the Coronavirus pandemic.

⁹ <http://www.usccb.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/upload/mass-in-time-of-pandemic-formulary.pdf> (emphasis added).

¹⁰ Quoted from the N-SSPX’s 19-page booklet, entitled, *Assumption Rosary Crusade, A spiritual crusade in response to the COVID-19 pandemic and for preparation for a personal consecration to the Blessed Virgin Mary*. This booklet, which contains advertising on seven of the nineteen pages, arrived in the mail in about mid-May, 2020.

¹¹ Quoted from this N-SSPX booklet, page 5 (emphasis added).

2. To ask Our Lord to grant mercy to those souls afflicted by the virus, including protection for medical personnel and other first responders.¹²

Unlike Catholic Tradition, but exactly like the conciliar church, the liberal SSPX makes no mention of praying to appease God's just wrath for our sins.

Conclusion

From the above, one can clearly see that if he *follows the N-SSPX* or any other part of the conciliar church, *he will gradually lose his Faith*, just as people lost the Faith when they stayed in their local conciliar parishes in the late 1960s and afterwards.

Catholic Candle note: This is the First Part in a new series on *educating your children* during the crisis in the Church. There can be no more important concern for traditional Catholic parents today than how to best educate their children since it is so intrinsically connected to helping them save their precious souls.

Part I: Reflects on how one traditional Catholic family approached the gargantuan responsibility of this formidable task.

Part II: Investigates what choices were available to the next generation, and how they met the challenge.

Part III: Examines what is involved in Home Schooling.

Part IV: Looks at some of the Benefits of educating your children at home.

How one Traditional Catholic family approached the gargantuan responsibility of homeschooling

Parents have always been recognized as the primary educators of their children (under the aegis of the Catholic Church). But in the “old days” (before Vatican II) Catholic

¹² Quoted from this N-SSPX booklet, page 4. This N-SSPX booklet has a total of six intentions but none of them pertain to appeasing God's just wrath for our sins. Besides the two intentions quoted above, the other four don't mention the pandemic. Here are these other four: “To ensure the protection and growth in holiness of the SSPX's bishops, priests, brothers, sisters, oblates, seminarians, Third Order members, and all the faithful who attend their chapels”; “To beg for an increase of faith, hope, and charity in these times of trials”; “To strengthen the Church in the face of this affliction and for a return to Tradition”; and “For a greater spread and love of the traditional liturgy, especially for those currently deprived of it.”

parents could confidently send their children off to their local parish school in the knowledge that they would learn more about their Faith and also get a decent education. Which they did.

However, when our children were growing up in the aftermath of VC II, it was a very different situation. We began to realize very soon that we could no longer assume that sending them to the parish school would automatically get them a good Catholic education. It was a painful realization, and with it came the question of what other choices there might be. However credible or doubtful, we felt constrained to check them out.

Thinking of our Blessed Mother's promise that the flame of the Faith would always burn in Portugal, we left our children in the capable hands of a generous grandmother and flew to Lisbon to view firsthand the religious-educational situation. We investigated all aspects, including employment for my husband. (A job was not possible because there wasn't even enough work for Portuguese citizens, let alone foreigners.) All things considered, it became clear that moving to Portugal was not the answer. Our Lady did promise that the true Faith would be kept alive, there, but that could conceivably mean in some remote corner of the country, not necessarily a guarantee that the Catholic schools would be free of the effects of Vatican II.

Our next stop was Ireland, which at first glance seemed a distinct possibility. However, it might have been Our Lady who sent us to a restaurant where we were seated next to two young women who were teachers at a Catholic grade school. They were almost giddy telling us how wonderful it would be teaching the new religion coming from Vatican II. That, and other considerations, left Ireland out completely. So we headed home satisfied that we tried, and that we would have to do our best at home to raise our family in the traditional Catholic Faith.

Now the only answer was to keep our eyes focused on finding a good school. And finding a good school was always a top priority.

We bought our first house across town and joined our new parish. Our oldest was making her First Communion, and we were learning to be cautious about what was being taught in parish schools. Our new parish had a new pastor, and we invited him to dinner to hear in what direction he intended to lead his flock.

Well, it turned out he didn't particularly plan to do much leading. He made it clear he was "letting Sister" decide what catechisms and classroom subjects, *etc.*, she would use. (This was in the days when the sisters were beginning to "speak up" and wanted a greater voice in the Church.) I recall that as Father left the house that evening, my husband turned to me and said it was clear we couldn't leave our children in that school. And we didn't.

Next came several years at our “good ol’ neighborhood” (public) school, until they began the disastrous “drug education” and “sex education” programs, which under the pretense of warning children about drugs and sex, actually accomplished the opposite: piqued their curiosity. Scratch school #2.

You know the old saying about God never closing a door on you without opening a window. The good Lord directed us to a parish in a run-down part of town that was operated by a stubborn priest who ran the school his way. And his obstinacy was what allowed us to send our children to his grade school. He threw out the Diocesan directives and guidelines and hired his own good teachers, used the good Baltimore catechisms, and engaged nuns who wore the full habits. (A word about those Diocesan guidelines in Part II.)

The school wasn’t in the best neighborhood and was located next to a large rough public school. There were a number of issues we had to deal with, including letting the pastor know we wouldn’t allow our children to attend the daily *Novus Ordo* mass. This prompted a recurring reminder from him every month when we paid for five tuitions that we wouldn’t have to pay if we were members of the parish. (But, of course, we weren’t and couldn’t be.) The implied “bribery” notwithstanding, the school accomplished what we needed it to: it got our children safely through the grades.

Safely, yes, but not without a small price to pay along the way, especially for our oldest daughter. She attended five different schools in those eight years, which was not easy. And sometimes she had to listen to catty classmates whine: “Why do you have to wear your skirts so long?” One night, after the rosary, we were reading about St. Joan of Arc being burned at the stake, and she said in a burst of fervor, “Oh, I would be willing to do that for Our Lord!” I recall answering her that God was not asking her to die a fiery death, but He did ask her to put up with the occasional churlish question about her dresses.

So that brought us to high school. For several years before our oldest graduated from grade school, we had begun looking around for a good high school for them.

Both my husband and I had attended our local Catholic high school, but it was a no-brainer that we wouldn’t be able to send our children there. Its curriculum had transformed into an unrecognizably liberal stew of modernism. So that was a non-starter.

The choices were very limited. There was a traditional boarding school in a nearby state, but you hate to send a 13-year-old homebody away from home (unless there is absolutely no alternative.) There was also a correspondence school, and we listened to what their representative had to say. (Nobody we ever heard of talked of Home Schooling in those days.) And the purportedly “conservative” Franciscan seminary/boys’ school in the area was just for “he”s, and we were starting with a “she”. (Which turned out to be

Providential since the school proved to be only a tad behind in its swerve into modernism.)

However, we heard of another “conservative” Catholic high school in a different city fairly close by, and we looked into that. This appeared a definite possibility, and we visited it one Sunday. The nun-principal told us that there was a waiting list to get in, but she took us on a tour of the school nevertheless. She gave us all the particulars about tuition costs and where our daughter could get her uniform, books, *etc.* The sister looked a bit non-plussed when we said firmly that our daughter would not be attending the daily *Novus Ordo* mass, but she rallied to tell us that they had a protestant girl and an Egyptian boy at the school who similarly did not attend the service. The upshot was that she decided she would allow her to by-pass the waiting list because she was a good student and would be coming from a distance. (Since our daughter did not have a driver’s license, the commute would be two daily round trips – 120 miles a day.)

So it appeared all set. That is, until we got a phone call from her the next day saying she was very sorry that they didn’t have room in the school for our daughter after all.

But as before, when that door closed, another window opened. Testimony to that is our discovery of a private high school that was started up a handful of years earlier by a small group of conservative industrialists-businessmen. They, too, had been looking for a decent school for their children, but had given up and started their own. Long story short, it was nearly as good as we expected, even though it necessitated a 100-mile round trip daily. (The headmaster of the school told us at the graduation of our last child that they had been figuring how many miles our family had traveled in those nine years, and they concluded it’d been over 300,000 miles.)

The next obvious challenge was going to be finding a good traditional Catholic college. An important point to make here is that parents must realize that high schoolers do not have the intellect, wisdom, or experience to select the correct college that will determine their success in life, and more importantly, their salvation. ***That is the job for the parents.***

My husband investigated *lead-after-lead* all across the country from well-meaning people who thought they knew just what we were looking for. Invariably, these small Catholic colleges used to be good, but every one of them proved to be liberal. He always talked to the Dean of Students, and he got to be quite good at recognizing the signs of problems and asking the right questions, *e.g.*, What did they do when a student used drugs? Did they have single sex or coed dorms? What kind of dress code did they have? What curriculum did they use? *Etc.* He didn’t even have to discuss curriculum and textbooks with many of them because they disqualified themselves after the first three questions.

Unfortunately, it appeared there was no such thing as a solid, good Catholic college anymore. Until ...

Another window opened. *Deo gratias!* He found a gem, even if it proved to be a great distance away. Here it must be stressed that the most important point in settling on a college is to visit it beforehand to confirm what the Dean has told you. He did visit the campus, and again, it was nearly as good as we'd hoped. Granted, it was thousands of miles from home, but that's what it took to find the right school. It was worth the numberless hours and time and effort it took to locate it. It was well worth avoiding many of the problems of young adults.

I might mention that while my husband and I did not homeschool our family, it was only because we were able to find the last of the good schools to send them to. And even then, it took considerable effort to research and locate the schools, pay the tuitions, and find a way to get them there.

However, if we weren't compelled to homeschool the first time around, we got the chance to do so in *Round 2*, with our grandchildren. Which will be discussed in Part II, in the next *Catholic Candle*.

For the Last 174 Years the Human Element of the Catholic Church Has Been Trending Liberal, with the Loss of Many Souls

Yes, it has been trending liberal to a degree that after three visits to earth by the Blessed Mother, requesting that the faithful return to religious fervor, penance, and a greater focus on the Traditional Catholic Faith, she has been almost completely ignored.

The first appearance of the Blessed Mother was in La Salette, France, on Sept. 19, 1846, 174 years ago. Our Lady warned that Rome will lose the Faith and become the seat of the anti-Christ. This warning was ignored, and Rome has lost the Faith, as demonstrated by the results of the evil Second Vatican Council in the 1960s.

VC II gave us the anti-Catholic *Novus Ordo* mass which does not give grace. Without grace one loses the Faith and the ability to avoid sin. The leaders in Rome (*i.e.*, Masons and their servants) were not satisfied with the liberal Benedict XVI. Thus, yielding to their pressure, he abdicated and they elected the more liberal Pope Francis. This present pope has been as liberal as possible without exposing the end plan of destruction of the Church's human element, especially in the matter of papal authority. The Masons are not far from completely achieving their goal of solidifying their power in Rome, the seat of the Anti-Christ.¹³

¹³ Shortly after Pope Francis' election, the Masons declared that he was a *plan (i.e., "a design") fulfilled*. Here are the words of Nicola Spinello, Adjunct-Vicar Grand Master of the Masons of Piazza del Gesù:

The second and third apparitions by God and His Mother – to save souls and recall Catholics from their straying path – were at Lourdes in 1858, and at Fatima in 1917. At Fatima, she spoke of Three Secrets (or three parts to a Secret) to the three small children. The first was a vision of hell to emphasize how many souls go to hell forever.

The second Secret was how the pope and all the bishops of the world could save souls and ensure peace in the world by a very easy and simple plan to consecrate Russia to the Immaculate Heart of Mary. Simple and easy if they all still had the Faith. But without the Faith, that request of the Blessed Mother has yet to be fulfilled in the 103 years since Fatima.

The third part of the Message remained secret at the request of the Blessed Mother. However, she directed it to be revealed no later than 1960. Several popes read that Secret, as written down by Lucy at the request of her spiritual adviser. The popes never disclosed its content because it predicted that Rome would lose the Faith.¹⁴ As stated above, it was to have been revealed in 1960, which appears to be an effort to stop the Second Vatican Council, which took place in the early '60s and which resulted in the anti-Catholic conciliar church. All three appearances were to urge sacrifice and prayers for the salvation of souls and the return of Rome's focus to the traditional Catholic Faith.

Her appearances were almost completely ignored, bringing on a religious crisis and the consequent loss of many, many souls. We should have expected this because we were warned by our heavenly Mother. I believe the worst of the great chastisement is yet to come.

What can we do now to help save souls? Although no longer urged by the human element of the Catholic Church, we can do what Our Lady told us to do at Fatima and at La Salette: spread her instructions and warnings, far and wide, as listed below:

I believe that this pope [*viz.*, Francis] is the realization of a design that has long wanted to be adopted.

Quoted in the book, *Vaticano massone. Logge, denaro e poteri occulti: il lato segreto della Chiesa di papa Francesco*, by Giacomo GALEAZZI – Ferruccio PINOTTI, Edizioni Piemme, Milano 2013, p.83, as quoted here: https://onepeterfive.com/freemasons-love-pope-francis/#_ftn23 (bracketed word added to show the context).

¹⁴ *The Whole Truth About Fatima*, by Frere Michel de la Sainte Trinite, Vol. III, Ch.3, p.676.

At Fatima:

1. **Fashions:** “Certain fashions will be introduced that will offend My Son very much!” (Our Lady said this in 1917!)
2. **Hell:** “More souls go to hell because of sins of the flesh than for any other reason!” (Sins against the 6th Commandment)
3. **Bad marriages:** “Many marriages are not good; they do not please Our Lord and are not of God.”
4. **Punishment of the world:** The Blessed Mother can no longer restrain the Hand of Her Divine Son from striking the world with just punishment for its many crimes.
5. **Five warnings:** “If my requests are not granted, Russia will scatter her errors throughout the world, provoking wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, and various nations will be destroyed!” (Remember, Our Lady told us this in 1917!)
6. **Amend:** “I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not continue to offend Our Lord Who is already deeply offended.”
7. **Rosary:** “Say the Rosary every day, to obtain peace for the world. Add after each decade the following prayer: ‘Oh, my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those in most need of Thy mercy.’”
8. **Pray:** “Pray, pray a great deal, and make sacrifices for sinners, for many souls go to hell because they have no one to make sacrifices and pray for them.”
9. **Immaculate Heart devotion:** “God wishes to establish in the world the devotion to My Immaculate Heart. If people do what I tell you, many souls will be saved and there will be peace.”
10. **World peace:** “Tell everybody that God gives graces through the Immaculate Heart of Mary. Tell them to ask graces from her, and that the Heart of Jesus wishes to be venerated together with the Immaculate Heart of Mary, for the Lord has confided the peace of the world to her.”
11. **War:** “War is a punishment from God for sins!”

12. **Final peace:** “In the end My Immaculate Heart will triumph, Russia will be converted, and there will be peace!”
13. **First Saturday devotion:** “I promise to help at the hour of death, with graces needed for salvation, whoever, on the first Saturday of five consecutive months, shall confess and receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes, while meditating on the mysteries of the Rosary with the intention of making reparation to My Immaculate Heart.”
14. **Sacrifice:** Our Lord appeared to Lucy in 1943. He complained bitterly and sorrowfully that there are so few souls fulfilling Our Lady's requests, saying: “The sacrifice required of every person is the fulfillment of his duties in life and the observance of My Laws! This is the penance I now seek and require!”
15. **St. Joseph:** The only saint who appeared at Fatima besides Our Lady. St. Joseph held the Child Jesus in his arms and blessed the 70,000 people three times. It is he of whom it has been said: “The sound of victory will be heard when the faithful recognize the sanctity of St. Joseph.”
16. **Brown scapular:** On October 13, 1917, at the last apparition, Our Blessed Mother appeared, dressed as Our Lady of Mt. Carmel. Silently she held out to the world the brown scapular – the sign of personal consecration – the sign of eternal salvation. Lucy of Fatima explained: “The scapular and the Rosary are inseparable.”
17. **Adoration before the Blessed Sacrament:** Our Lady of Fatima asked for reparation. The Angel of Fatima showed the children *how* to make reparation by adoring Our Lord in the Blessed Sacrament. (Making Holy Hours, or half hour, or 15-minute visits in Church (when an uncompromising one is available¹⁵) during the week is fulfilling the adoration request.

The Causes of Mary’s Tears at La Salette; Our Resolutions to Console her:

1. Revolt against God and His Church, sins of impiety and obstinacy. *Resolution:* Submission to God, cooperation with Divine grace.
2. Profanation of the Lord's Day. *Resolution:* Sanctification of this Holy Day through works of piety and charity.

¹⁵ Concerning why we should never enter a compromise church in order to pray, read this article: <https://catholiccandle.neocities.org/faith/evil-praying-conciliar-church.html>

3. Taking the Lord's name in vain, cursing and swearing. *Resolution:* To honor and bless the name of the Lord, especially when it is blasphemed.
4. Missing Mass on Sundays or Holy Days (when one is available). *Resolution:* To assist at Mass faithfully and respectfully.
5. Violation of the laws of fasting and abstinence. *Resolution:* Faithful observance of these laws; spirit of mortification.
6. Neglect of prayer. *Resolution:* Fidelity to morning and evening prayer; family Rosary.
7. Indifference and ingratitude towards Our Heavenly Mother herself. *Resolution:* Childlike confidence in Mary; zeal to spread the teachings of her merciful apparition.

Above, Our Lady spoke of bad marriages. It is much worse now, with so many couples living together without benefit of marriage. It has come to the point that they wear this mortal sin as a badge of dubious “honor.” There is also no shame when the children are born, nor do people have any concept of sin and morality.

We are in a battle for souls. The battle is against:

1. Atheistic communism
2. The efforts to destroy the Catholic Church's human element
3. International Masonry
4. Modernism
5. Liberalism
6. Pervasive evil pop culture
7. The devil's efforts put forward through the conciliar church

We can no longer rely on the clergy of the Catholic Church. They seem to be the first to accept the anti-Catholic changes from Vatican II. It was said in Traditionalist circles, during the '70s, that the Church would be destroyed from the “Top” and restored by the few good priests and laymen from the “Bottom.” The liberal N-SSPX will not help to solve the problems of the crisis in the Church because they are part of the problem.

Because we are not listening to Our Lady, God has left us on our own, on the path to destruction. Unquestionably, we are a long way down that path, to a point that we can almost see the future climax of the current great chastisement. There is hope, though, with the coming supreme confrontation between the *City of God* and the *Synagogue of Satan*, (i.e., the decisive battle between the Virgin and the devil.¹⁶ The Virgin will crush the head of Satan and there will be peace, and the Church will triumph again. We can help by following her Fatima 17-point Plan, and the 7-point Plan of La Salette.

The Ladder of Objective Truth: God's school of sanctity

Objective Truth Series – reflections article #11

In the last several reflections, we have examined how God sculptures souls, how He reveals what one should know about oneself through the corrections of others. We have also considered ways one can keep alert against pride and the subtle tricks of the devil who is always trying to ensnare souls in pride. We considered how Our Mother Mary teaches us tactics to counter the devil including making acts of humbling ourselves. It is rather like a student in a course of humility.

As the years of one's life roll by, one often finds that he comes to certain landmarks of understanding. This occurs also in the spiritual school as well. God has an amazing way of bringing His Truth out, to what seems for a soul,— into a new light. This new light is really the soul seeing things in a more objective way. Thus, this more objective way seems completely *new* to the soul.

God, in His Infinite Goodness and Wisdom, knows when a soul is ready to receive insights that God wants to give. God prepares the soul by events and circumstances and having the soul make incremental steps of minor understanding of how life works. God also prepares the soul to be open and docile to His Instructions, much like a farmer preparing the soil for seeds. The soul finds itself making certain comparisons and drawing certain conclusions that it never did before.

One finds himself amazed that something he sees now as so obvious, he never saw before. Yet, one must keep in mind how God works on souls and he will certainly understand how God gave the seemingly “new” insight in the timing that was God's alone. These insights are things that stay with the soul, in other words, the soul does not forget them. They are true learning and make permanent effects on the soul. In this way the soul feels itself drawn to a higher level, much like a mountain climber when he looks down after reaching a new height.

¹⁶ *Ibid*, p. 745.

Gratitude comes over the soul and the soul finds itself thanking God and loving God more. This new insight may be something that seems to be an irony, a paradox, a contradiction, yet this insight turns out to be a show of God's Infinite Mercy, Goodness, and Generosity. The insight delights the soul and the soul finds itself marveling in awe. This insight is **so unexpected** that it could never be anticipated or imagined ahead of time.

For example, one could consider a man who liked electrical appliances and always liked to have the nicest and most convenient ones which were available on the market. However, it seemed that many of his appliances were breaking down very often and he spent a lot of time troubleshooting and/or replacing his appliances. After dealing with what he considered "a cross" for a long period of years, one day it occurred to him while he was in prayer that God had been showing him that he was too attached to things of the world. The man was amazed at first that this idea had not come to him before. Yet as he pondered the subject a bit more, it became clear to him that God revealed this defect to him now because he was ready to see it now, but had not been ready previously.

It is often in this way the soul finds the understanding of things that it never considered before. Then the soul often finds in itself a higher level of love for God sparked, that seems to come out of the blue.

Reflecting back, because hindsight is 20/20, one also finds that he accepts crosses with a more even temper. He doesn't find himself getting as annoyed with things as much as he used to. God is tempering the soul and calming it down and giving His peace to the soul. It is as if the soul becomes more indifferent to troubles. The soul then can see God's Will in all things. Likewise, one can then see the truth in St. Paul's words, "All things work together unto the good for those who love God." Romans, 8:28. Therefore, the soul doesn't fret but keeps its peace. A soul could find itself saying inside the following words:

Gentle Master, thou hast me shown,
In all the years that, I have known,
Lessons learned, along my life's way,
You have taught me, from day to day.

Thy mercy to me, wretch that I am,
Training me to be, a gentler lamb,
So I could seek, like Thee to be,
Thou makest things, clearer to me.

And step by step, this ladder I climb,
Of Thy Truth, evermore sublime,
Unworthy though, I know I be,
Yet wouldst bring me, higher to Thee.

Now I durst but, only thee beg,
Thou willst that I go up, peg by peg,
More grateful I find, myself to know,
Thou didst bring me, e're I go.

Sublime Truth, for Thee I now thirst,
And now, for me Thou art first,
My one and only, heart's desire,
'Cause Thou hast kindled, my mind's fire.

Oh ladder of, objective Truth,
I hunt for Thee, like a sleuth,
I'm grateful to be, in the seeking,
And that I am, in Thy keeping.

***Catholic Candle* note:** Recently, *Catholic Candle* examined the permission the Church traditionally gives to a person who is in danger of death, to confess to a priest to whom an uncompromising Catholic could not otherwise support (or confess to) because that priest is a compromiser, an apostate, or someone whom it is otherwise impermissible to support. Find the article here: <http://www.catholiccandle.org/2020/01/01/using-a-compromised-priest-when-dying/>

Catholic Candle also addressed how uncompromising laymen can bury their dead in these times of great apostasy when an uncompromising priest is not available. Find the article here: <http://www.catholiccandle.org/2020/04/02/a-traditional-catholic-funeral-and-burial-when-there-is-no-uncompromising-priest-available/>

Between this last confession (discussed in the first of those articles) and the burial (discussed in the second article), is the crucial moment of death. Below, we give recommendations how to assist at a person's death, based on the experience of some of the *Catholic Candle* Team, who recently assisted at the deaths of two uncompromising Traditional Catholics.

We recommend that you save these articles for future reference and use.

How to assist a person in dying a holy death

What is death and when does it occur?

Death is the separation of body and soul. This separation occurs at an instant, not progressively, over time. However, we say a person is “dying” when his body becomes

progressively less able to perform the physical functions of life. A person's soul leaves his body sometime *after* his body ceases to function.

Cessation of breathing and of heartbeat are *not* death. Those two bodily functions cease *before* death. Likewise, so-called "brain death" occurs *before* death and is not real death. "Brain death" is merely the ceasing of those brain functions that can be measured by a monitoring machine.

Although we cannot be sure of the exact moment of death, we are sure it occurs *after* those bodily functions cease. We know that death has already occurred when the body undergoes a *general* corruption (*i.e.*, throughout the entire body). Localized corruption of a particular part of the body is not a reliable sign of death. That localized corruption is called "gangrene" and can occur while a person is alive.

A dying person especially needs our help because temptations are often very great while a person is dying

We usually do not know the spiritual battles a person is waging in the last moments of his life, because he is usually too weak and frail to indicate "on the outside" the battles which are raging within him. But these battles occur!

The devil is a far better "doctor" than human doctors and he knows better than the human physicians when a person is about to die. In a person's final hours, the devil knows it is his last chance to influence where the dying person will spend eternity.

As every faithful and informed Catholic knows, death is the most important moment of life. The devil knows that too. The devil also knows that the dying person is in a weakened state and has less strength to fight the devils and sin.

Although these final battles are usually hidden, occasionally God Wills that they become known to us, for our good. Here is the account of the death of one man we know of, written by his close relative, describing the man's spiritual combat against the devils and sin during the last moments of his life:

My uncle was a pious and humble, bedridden traditional Catholic who was in veterans' hospice care. On his death bed, he was under attack by the devil to such an extent that fear took over and he was able to get out of bed and run down the hall shouting, "They [*viz.*, the devils] are trying to get me to commit mortal sin!" The attending nurse recited a psalm to him as she helped him back to bed. One hour later, his esophageal cancer pierced his aorta and he began coughing up blood. Being frightened, he leaped out of bed and ran to the door of his room, where he collapsed and died.

Because our loved ones especially need our help during their final struggle, we should be generous, remaining at their side and helping them to the very end.

Dying persons are often aware even when they are non-responsive and apparently unconscious

Because a dying person needs our help in his final spiritual battle, we should persevere helping until we are as certain as we can be, that he is dead and no longer needs our help.

We cannot know with certainty when this separation of soul and body (death) occurs, so we should “err” on the side of remaining longer to assist the person in dying a holy death. A person might be non-responsive to stimuli and apparently not breathing, yet fully aware and undergoing a final spiritual battle for his soul.

We should not stop helping a dying person even if he is non-responsive and is apparently unconscious. There are reports of persons being well aware but unable to manifest consciousness or react to stimuli. For example, in 2014, a woman suffered a stroke and slipped into a coma, becoming non-responsive. While in a coma, she was “painfully aware” of all around her. She could not move, see, or speak. She could hear and think but could not respond. She panicked but her panic did not manifest itself exteriorly. This woman later recovered and told her story.¹⁷

Even when dying persons are in a coma or in a “sleep” from which they cannot be awoken, ***they often can hear us, are conscious and are able to pray***. The sense of hearing is the last sense to cease functioning.

Recently, we assisted an uncompromising Traditional Catholic during her fifteen-hour final death struggle. About six o’clock in the morning, she slipped into a non-responsive state, no longer reacting to any stimuli. She was breathing but seemed to be in a “sleep” from which she could not be awoken.

About six hours into her ordeal, as we were at her bedside, one of us asked her to squeeze his finger if she could hear him. She immediately gave his finger a quick and firm squeeze before again becoming entirely unresponsive to all stimuli for the remaining nine hours in which she showed signs of life.

¹⁷ May 2, 2016 article ‘*I was still in there*’: A 32-year-old learns what it’s like to be trapped inside her own body, by Lindsey Bever, found here: <https://www.washingtonpost.com/news/to-your-health/wp/2016/05/02/i-was-still-in-there-a-32-year-old-learns-what-its-like-to-be-trapped-inside-her-own-body/>

How to assist the dying

Death is a frightening and lonely occasion. Death is a time of sorrow – so make sure you assist the dying person with as much moral support as you can, being ever-present and attentive, in order to encourage him in his death struggles.

Do your best to give the dying person strength, encouragement and human moral support. Remember that love “divides” sorrows¹⁸ – including the sorrows of death. Human contact with a dying person is very important. Hold his hand. Reduce (divide) his sorrows of death, as much as you can. Give him frequent little caresses or movements/touches, so he knows you are still there. (Without movement, we easily lose awareness that something/someone is touching us.)

Let him know he is dying and that you came to help him prepare to die well. The dying person shouldn't be given false hope that he will live. He should not be denied the truth of his situation any more than those around him should lie to themselves. It is not a loving act to ignore reality out of fear of alarming him. To do so might imperil his immortal soul.

The dying person needs to face his mortality, to repent of his sins, to pray, to receive Extreme Unction (if an uncompromising priest is available), to be encouraged to trust totally in Jesus and His forgiveness and love, *etc.* The dying person must spiritually prepare himself for judgment. To help him do this is the single greatest act of love you can show him.

We should not take salvation for granted, *e.g.*, we should not tell him, “soon you will be in heaven”. This imperils the dying person's salvation because it encourages him to merely “wait for heaven” rather than spend this precious time preparing to die as well as possible.

It is very valuable but taxing work, to assist a dying person *hour-by-hour*. It is not necessary that we get him to respond to us frequently or at all. The important thing is that he knows we are there, not that he gives us proof that he is paying attention to us.

Throughout the dying person's time on his deathbed, it is good to offer him short ejaculations that encourage a focus on Christ, our Blessed Mother and St. Joseph, who is the patron of the dying and of a happy death. We should frequently ask for the prayers of the Saints, especially the dying person's patron saints.

¹⁸ “Friendships multiply joys and divide griefs”, written by author and historian, Thomas Fuller and found here: <https://www.azquotes.com/quote/353382>

Even if the dying person is non-responsive, pray out loud (or whisper in his ear) and encourage him to pray inside himself, along with you. Also, frequently, lovingly, and calmly repeat prayerful ejaculations for him, such as:

- ❖ Into Thy hands, Oh Lord, I commend my spirit.
- ❖ Heart of Jesus, once in agony, have pity on Thy dying servant (handmaid).
- ❖ Eternal Father, I accept with a joyful and resigned heart the death it will please Thee to send me, with all its pains and sufferings.
- ❖ O Lord Jesus Christ, receive my spirit.
- ❖ My Jesus, mercy!
- ❖ Be merciful to me, Oh Lord, a sinner!
- ❖ Jesus, Mary, and Joseph.
- ❖ Sacred Heart of Jesus, I place my trust in Thee!
- ❖ Holy Mother Mary, pray for me.
- ❖ Holy Mary, Mother of grace, Mother of mercy, do thou defend me from the enemy, and receive my soul.
- ❖ St. Joseph, obtain for me grace and mercy!

Interspersed with these ejaculations, give little expressions of moral support such as:

- ❖ We [your names] are here with you.
- ❖ We love you.
- ❖ We are praying for you.
- ❖ Offer up your sufferings; this is very pleasing to Our Dear Lord.
- ❖ Place all of your trust in the Sacred Heart of our dear Lord, and in our dear Mother Mary.
- ❖ Our Lord is merciful! Offer up your sufferings to Him!

As you are helping with these prayerful ejaculations and words of moral support, it is not necessary that you be *continually* speaking. Use your best judgment mixing words and silence, so that the dying person keeps a spiritual focus and knows that he is not alone.

Even if the dying person appears non-responsive, pray either out loud or in his ear. Continue until you are sure he is dead. If the dying person is able to pray with you (either audibly or interiorly), coax him to do so.

What to avoid

We are not assisting the dying person principally in order to soothe him or make him comfortable. Our main job is to help him die well and save his soul. Therefore, don't impede his effectively waging his spiritual warfare. For example, don't:

- Distract the dying person from his spiritual struggles.
- Minimize his situation or “sugarcoat” the fact that he is dying.
- Hold out false hope that he will recover or distract him with thoughts of a false recovery.
- Play or sing secular songs.
- Talk to the dying person about secular things unconnected with his dying, *e.g.*, events in the news, happenings in the family, *etc.*
- Excessively puff him up with praise or give him assurances that he has already finished his final job (preparing well for death).

Make use of sacramentals when assisting the dying

The sacramentals of the Church are very powerful at a person's deathbed. When helping the dying, use these:

- A St. Benedict medal
- Holy water
- Bring your rosary (and maybe one for the dying person).

- Bring a blessed candle, a candlestick, and matches. Light the blessed candle unless oxygen use in the room prevents that.
- Bring a crucifix for the dying person to hold. If necessary, hold the crucifix with him so that it does not leave his hand. Have the dying person kiss it often, if possible.
- Confirm that the dying person is wearing a brown scapular. Bring one in case he is not wearing one. Often non-Catholic caregivers take a patient's scapular off (for whatever reason). So, a dying person who "always wears a scapular" might not have one on while he is dying.
- Bring holy water and use it to sprinkle the dying person, make Signs of the Cross on his forehead, senses, hands, and, perhaps, his feet.

Prayers to use in assisting the dying

- Sing Traditional Catholic hymns, *e.g.*, *Oh Sacred Head Surrounded*.
- Recite the Traditional Catholic *Prayers for the Dying* (see below).
- Frequently, invoke the help of St. Joseph, the patron of a holy death.
- Recite acts of Contrition, Faith, Hope, and Charity.
- Recite the *Memorare* ("Remember, Oh Most Gracious Virgin Mary ...").
- Recite *Our Fathers*, *Hail Marys* and *Glory Bes*.
- Pray the Sorrowful Mysteries of the Rosary with him.

Traditional Catholic Prayers for the Dying when death becomes close

As death approaches more closely, the sick person's soul should be commended to God. Here is a good traditional formula through which to do this:

Go forth, O Catholic soul, out of this world, in the Name of God the Father almighty, Who created you; in the Name of Jesus Christ, the Son of the living God, Who suffered for you; in the Name of the Holy Ghost, Who sanctified you, in the name of the holy and glorious Mary, Virgin and Mother of God; in the name of the angels, archangels, thrones and dominions, cherubim and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs, confessors, monks and hermits, of the

holy virgins, and of all the saints of God; may your place be this day in peace, and your abode in Holy Sion. Through Christ our Lord. Amen.

O merciful and gracious God, O God, according to the multitude of Thy mercies Thou blotteth out the sins of such as repent, and graciously remit the guilt of their past offenses, mercifully regard this Thy servant (handmaid) N.____ and grant him (her) a full discharge from all his (her) sins, who with a contrite heart most earnestly begs it of Thee. Renew, O merciful Father, whatever has been vitiated in him (her) by human frailty, or by the frauds and deceits of the enemy: and associate him (her) as a member of redemption to the unity of the body of the Church. Have compassion, Lord, on his (her) sighs, have compassion on his (her) tears; and admit him (her), who has no hope but in Thy mercy. Through Christ our Lord. Amen.

I commend you, dear Brother (Sister), to the almighty God, and consign you to the care of Him, whose creature you are, that, when you shall have paid the debt of all mankind by death, you may return to thy Maker, Who formed you from the dust of the earth. When, therefore, your soul shall depart from your body, may the resplendent multitude of the angels meet you: may the court of the apostles receive you: may the triumphant army of glorious martyrs come out to welcome you: may the splendid company of confessors clad in their white robes encompass you: may the choir of joyful virgins receive you: and may you meet with a blessed repose in the bosom of the patriarchs. May St. Joseph, the sweetest Patron of the dying, comfort you with a great hope. May Mary, the holy Mother of God, lovingly cast upon you her eyes of mercy. May Jesus Christ appear to you with a mild and joyful countenance, and appoint you a place among those who are to stand before Him forever. May you be a stranger to all that is punished with darkness, chastised with flames, and condemned to torments. May the most wicked enemy, with all his evil spirits, be forced to give way: may he tremble at your approach in the company of angels, and with confusion fly away into the vast chaos of eternal night. Let God arise and His enemies be scattered, and let them that hate Him fly before His Face, let them vanish like smoke; and as wax that melts before the fire, so let sinners perish in the sight of God; but may the just rejoice and be happy in His presence.

May then all the legions of Hell be confounded and put to shame; and may none of the ministers of Satan dare to stop you in your way. May Christ deliver you from torments, Who was crucified for you. May He deliver you from eternal death, Who vouchsafed to die for you. May Jesus Christ the Son of the living God place you in the ever-verdant lawns of His Paradise; and may He, the true Shepherd, acknowledge you for one of His flock. May He absolve you from all your sins, and place you at His right hand in the midst of His elect. May you see your Redeemer face to face, and standing always in His presence, behold with happy eyes the clearest Truth. And may you be placed among the company of the blessed and enjoy the sweetness of the contemplation of your God for ever. Amen.

Receive, Lord, Thy servant (handmaid) into the place of salvation, which he (she) hopes to obtain through Thy mercy. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid) from all danger of Hell; and from all pain and tribulation. R. Amen

Deliver, Lord, the soul of Thy servant (handmaid) as Thou didst deliver Enoch and Elias from the common death of the world. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver Abraham from the midst of the Chaldeans. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver Job from all his afflictions. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver Isaac from being sacrificed by his father. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver Lot from being destroyed in the flames of Sodom. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver Moses from the hands of the Pharaoh, King of Egypt. R. Amen.

Deliver, Lord, the soul of Thy servant, as Thou didst deliver the three children from the fiery furnace, and from the hands of an unmerciful king. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver Susanna from her false accusers. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver David from the hands of Saul and Goliath. R. Amen.

Deliver, Lord, the soul of Thy servant (handmaid), as Thou didst deliver Peter and Paul out of prison. R. Amen.

And as Thou didst deliver that blessed virgin and martyr, Saint Thecla, from three most cruel torments, so be pleased to deliver the soul of this Thy servant, and bring it to the participation of Thy Heavenly joys. R. Amen.

We commend to Thee, Lord, the soul of Thy servant (handmaid) N.____, and we pray Thee, Lord Jesus Christ, the Savior of the world, that as in mercy to him (her) Thou becamest man, so now Thou would be pleased to admit him (her) to the bosom of Thy patriarchs. Remember, Lord, he (she) is Thy creature, not made by strange gods, but by

Thee, the only living and true God; for there is no other but Thee, and none can equal Thy work. Let his (her) soul rejoice in Thy presence, and remember not his (her) former iniquities and excesses, which he (she) has fallen into, through the violence of passion and the corruption of his (her) nature. For although he (she) has sinned, yet he (she) has always firmly believed in the Father, Son and Holy Ghost; he (she) has had a zeal for Thy honor, and faithfully adored Thee as his (her) God, and Creator of all things. Remember not, Lord, we pray Thee, the sins of his (her) youth, and his (her) ignorances; but according to Thy great mercy, be mindful of him (her) in Thy Heavenly glory. Let the heavens be opened to him (her), and the angels rejoice with him (her). Let the archangel St. Michael, whom Thou didst appoint the chief of the heavenly host, conduct him (her). Let the holy angels come out to meet him (her), and carry him (her) to the city of heavenly Jerusalem. Let blessed Peter the apostle, to whom God gave the Keys of the Kingdom of Heaven, receive him (her). Let St. Paul the apostle, who was a vessel of election, assist him (her). Let St. John the beloved disciple, to whom the secrets of Heaven were revealed, intercede for him (her). Let all the holy apostles, who received from Jesus Christ the power of binding and loosing, pray for him (her). Let all the saints and elect of God, who in this world have suffered torments in the name of Christ, intercede for him (her); that being freed from the prison of his (her) body, he (she) may be admitted into the glory of our Lord Jesus Christ, Who with Thee and the Holy Ghost, lives and reigns, world without end. Amen.

Prayer to the Blessed Virgin Mary

May Mary the most merciful Virgin Mother of God, kindest comforter of them that mourn, commend to her Son the soul of this His servant (handmaid), that through her maternal intercession, he (she) may overcome the dread of death and, with her as guide, joyfully reach his (her) longed-for home in the heavenly fatherland. R. Amen.

Prayer to St. Joseph

To thee I have recourse, St. Joseph, Patron of the dying; and to thee, at whose blessed death watchfully assisted Jesus and Mary, by both these dearest pledges I earnestly recommend the soul of this servant (handmaid) in the sufferings of his (her) last agony, that he (she) may by your protection be delivered from the snares of the devil and from eternal death, and may merit to attain everlasting joy. Through the same Christ our Lord. R. Amen.

Prayers following Death

After the person has apparently died, the following prayers can be said:

Come to his assistance, all you Saints of God: meet him, all you Angels of God: receiving his soul, offering it in the sight of the Most High. May Christ receive you, who hath called you, and may the Angels conduct you to Abraham's bosom. Receiving his (her) soul and offering it in the sight of the Most High.

Eternal rest give to him (her), Lord: and let perpetual light shine upon him (her).

Kyrie eléison.
Christe eléison.
Kyrie eléison.

[Our Father (silently)]

V. ...and lead us not into temptation.
R. But deliver us from evil.
V. Eternal rest give to him (her), Lord.
R. And let perpetual light shine upon him (her).
V. From the gates of Hell.
R. Deliver his (her) soul, Lord.
V. May he (she) rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray. To Thee, Lord, we commend the soul of your servant (handmaid) N.____, that being dead to this world he (she) may live to Thee: and whatever sins he (she)(has committed in this life through human frailty, do Thou in Thy most merciful goodness forgive. Through Christ our Lord. R. Amen.

Grant, O God, that while we lament the departure of this Thy servant (handmaid), we may always remember that we are most certainly to follow him (her). And give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that, when Thou callest, we may, with the Bridegroom, enter into eternal glory: through Christ our Lord. Amen.

Conclusion of the article

Death is the most important moment of life. Life is the preparation for this moment. Be generous helping the dying person die well.

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