

Catholic Candle

☛ November 2019 ☛ catholiccandlecities.org ☛ catholiccandle@gmail.com

The “new”, liberal SSPX accepts The post-conciliar popes as saints

The saints are our models and we should follow the saints. The “new” liberal SSPX now recognizes the conciliar popes as saints and so joins the conciliar church in giving them to us as models.

The N-SSPX tries to soften its new position by retreating into the pseudo-conservative position that those conciliar papal saints are inferior to some saints of the past and cannot *do as much* as those great saints in the past. Here are the N-SSPX’s words, comparing St. Theresa of Avila to those post-conciliar, papal (false) saints:

[St. Theresa of Avila is] a proof that one single canonized saint can do more than the myriad of **saints** currently being raised to the dignity of the altar after hasty and doubtful procedures. The recent canonizations of **John XXIII, Paul VI and John Paul II** are a sorry illustration of this ...¹

You can see the N-SSPX now officially recognizes these conciliar popes as saints. Note too, the N-SSPX inconsistently admits the canonization procedures are hasty and doubtful.

Warning to N-SSPX followers: The N-SSPX is using gradualism against you and thereby is weakening you and conditioning you to be comfortable in the conciliar church. Leave the N-SSPX while you still have the strength!

¹ Quoted from: <https://fsspx.news/en/news-events/news/feast-st-teresa-avila-41404> (emphasis added).

It is Revolutionary for Church leaders to Hold Regular, Frequent General Councils (Synods)

The Traditional Role of General Councils in the Catholic Church

A General Council of the Catholic Church is a council called by the pope.² The authority of a General Council apparently does not depend on the number of bishops who attended, since Catholics have never questioned the authority of a Church Council based on the small number of bishops who attended.³

² Historian Msgr. Philip Hughes wrote a history of the Catholic Church's 20 general councils (before Vatican II). Here is how he stated this truth:

Ever since the popes were first articulate about the General Council, they have claimed the right to control its action and, to take their place in it (whether personally or by legates sent in their name) or by their subsequent acceptance of the council, to give or withhold an approbation of its decisions, which stamps them as the authentic teaching of the Church of Christ. Only **through their summoning it, or through their consenting to take their place at it, does the assembly of bishops become a General Council.**

Quoted from: *THE CHURCH IN CRISIS: A History of the General Councils: 325-1870*, by Msgr. Philip Hughes, Hanover House, New York, ©1961, introduction (emphasis added).

³ Historian Msgr. Philip Hughes wrote a history of the Catholic Church's 20 general councils (before Vatican II). Here is how he stated this truth:

Nowhere in these early centuries, in fact, do we find any member of the Church questioning the truth as the General Councils have defined it. What they teach as the truth is taken to be as true as though it were a statement of Scripture itself. The question was never raised, seemingly, that **the greater or smaller number of bishops who in response to the summons attended, in any way affected the peculiar authority of the General Council.**

THE CHURCH IN CRISIS: A History of the General Councils: 325-1870, by Msgr. Philip Hughes, Hanover House, New York, ©1961, introduction (emphasis added).

A General Council is a rare event.⁴ In approximately 2,000 years, there have been only 21 General Councils up to, and including Vatican II.⁵ A General Council is generally called to address a great crisis in the Church.⁶

Holding Regular, Frequent General Councils is revolutionary and is not part of Catholic Tradition.

The idea of holding regular and frequent General Councils was a novelty that was attempted once before Vatican II (in 1417), by a valid (but in some ways, evil) General Council of the Catholic Church called the Council of Constance.⁷ Among other things, this council commanded frequent future councils. Here are its words:

⁴ Historian Msgr. Philip Hughes wrote a history of the Catholic Church's 20 general councils (before Vatican II). Here is how he stated this truth:

The General Council of the teaching Church, in all the sessions of the occasions on which it has met, in the nineteen hundred years and more of the Church's history, has sat for perhaps thirty years in all, at most. It is an **exceptional phenomenon** in the life of the Church, and usually it appears in connection with some great crisis of that life.

THE CHURCH IN CRISIS: A History of the General Councils: 325-1870, by Msgr. Philip Hughes, Hanover House, New York, ©1961, introduction (emphasis added).

⁵ The Church Councils are listed in chronological order in the table of contents of this book: *THE CHURCH IN CRISIS: A History of the General Councils: 325-1870*, by Msgr. Philip Hughes, Hanover House, New York, ©1961. Each Council is given its own chapter of the book.

⁶ Historian Msgr. Philip Hughes wrote a history of the Catholic Church's 20 general councils (before Vatican II). Here is how he stated this truth:

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THE CHURCH IN CRISIS: A History of the General Councils: 325-1870, by Msgr. Philip Hughes, Hanover House, New York, ©1961, introduction.

⁷ The Council was held in the Swiss town of Constance. Though the Council of Constance was a real council of the Church, like Vatican II was, the Council of Constance taught a number of grave errors (although it did not teach those errors infallibly), just as Vatican II taught countless grave errors, but not infallibly.

[B]y this perpetual law, we command that, from this time on, General Councils shall be held as follows: the first within five years immediately following the close of this present council; the second within seven years of the close of the council immediately following this present council; and ever afterwards thenceforward every ten years⁸

For example, among other grave errors, the Council of Constance taught that a Church Council was superior to the pope and could punish the pope. Here are the words of that Council:

This holy Council of Constance ... declares, in the first place, that, lawfully come together in the Holy Spirit, being a General Council and representing the Catholic Church, it holds an authority directly [derived] from Christ, which authority everyone, of whatever status or dignity, **even the pope, is bound to obey** in those matters concerning the faith, the extirpation of the said Schism, and the reformation of the Church in head and members. It declares, furthermore, that whoever contumeliously scorns to obey the commands and the laws of this holy council, or of any other General Council lawfully assembled [commands, *etc.* referring to the matters stated], **he is to be duly punished**, whatever his status or dignity, **even though he is the pope**.

Quotation from the Council document, *Sacrosancta*, from *THE CHURCH IN CRISIS: A History of the General Councils: 325-1870*, by Msgr. Philip Hughes, Hanover House, New York, ©1961, ch.16 (emphasis added; bracketed words in the original).

⁸ Here is a longer part of the summary of this Council, given by historian, Msgr. Philip Hughes:

Five decrees were accordingly published on October 5, 1417. The first, and by far the most important in its consequences, is that called, from its first word, *Frequens*. It is a kind of practical corollary to the decree *Sacrosancta* already mentioned. Here is its text: "The frequent celebration of General Councils is the best of all methods for tilling the Lord's field, and for extirpating the weeds and thorns of heresy, schisms and errors This it is that brings the Lord's vineyard to the fullness of its fertility. The neglect to hold General Councils fosters and encourages all the disorders here spoken of; the history of former times and the events we ourselves are witness to make this very evident. Therefore, by this perpetual law, we command that, from this time on, General Councils shall be held as follows: the first within five years immediately following the close of this present council; the second within seven years of the close of the council immediately following this present council; and ever afterwards thenceforward every ten years; all these councils to be held in a place which the pope is bound to announce one month before the end of the council, and with the approbation and consent of the council. Should the pope fail to do this, then the council itself is to choose the place and time. So that, in this way, by a kind of continuity, there shall always be a council in session or the expectation of a council. The term appointed for the coming council the pope may, with the consent of the cardinals, shorten, but in no case may he make it any longer."

Such implementation of regular, frequent General Councils was completely revolutionary in the history of the Catholic Church.⁹ It is not the way that Our Lord Jesus Christ established the Church to be governed.

After the Council of Constance, the next Church Council was scheduled for five years later, as commanded by the Council of Constance. This council was to be held at Pavia, Italy (near Milan). But almost no bishops came and a plague struck that town and broke up the little group assembled for the council.¹⁰

As the Council of Constance ordered, the next Council (after the failed Pavia attempt) was scheduled for seven years later – to be convened in Basel, Switzerland. *Id.* Although this Council did convene in Basel, it was moved to Ferrara, Italy, and then moved to Florence. *Id.* This Council treated various business and eventually disbanded but there is no record of when or why it disbanded and there is no final Council document. *Id.*

In practical terms, this was the end of the Council of Constance's legislation that regular and frequent General Councils must be convened. Strangely, the Council of Constance's legislation (mandating regular and frequent Councils) was never formally revoked, although it was ignored after that.

Quoted from *THE CHURCH IN CRISIS: A History of the General Councils: 325-1870*, by Msgr. Philip Hughes, Hanover House, New York, ©1961, ch.16, at footnote 309.

⁹ After describing the Council of Constance's declaration that there be regular General Councils in the Catholic Church, Msgr. Hughes then adds:

There is no need to explain what a revolution in the government of the Church was thus attempted.

Quoted from *THE CHURCH IN CRISIS: A History of the General Councils: 325-1870*, by Msgr. Philip Hughes, Hanover House, New York, ©1961, ch.16.

¹⁰ *THE CHURCH IN CRISIS: A History of the General Councils: 325-1870*, by Msgr. Philip Hughes, Hanover House, New York, ©1961, ch.17.

The conciliar church has done what the Council of Constance tried to do

After Vatican II, the conciliar church began the novelty of holding General Councils/synods of “bishops”¹¹ about every three years.¹² These synods are called by the pope, with “bishops” chosen to represent all of the other “bishops” in the world. The legislation for these synods was decreed by Pope Paul VI in 1965, who established these synods as a new, permanent Council of “bishops”.¹³ This permanent General

¹¹ We place the word “bishop” in quotation marks because conciliar ordinations and consecrations are inherently doubtful. For an explanation of this, 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>

However, conciliar “bishops” who are given jurisdiction (for governing) by the pope do possess this jurisdiction because this jurisdiction does not depend on the valid ordinations and consecrations of the “bishops”. A layman can wield Episcopal jurisdiction when it is given to him by the pope. For an explanation of this, read section ten of this article: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html>

¹² <https://www.ncronline.org/blogs/ncr-today/philly-s-chaput-africa-s-sarah-among-15-bishops-plan-next-synod>

¹³ Here are Pope Paul VI’s words, in his legislation:

It was also the Ecumenical Council that gave Us the idea of permanently establishing a special Council of bishops We hereby erect and establish here in Rome a permanent Council of bishops for the universal Church

The Synod of Bishops, whereby bishops chosen from various parts of the world are to offer more effective assistance to the supreme Shepherd, is to be constituted in such a way that it is: a) a central ecclesiastical institution; b) representing the whole Catholic episcopate; c) of its nature perpetual; d) as for structure, carrying out its function for a time and when called upon.

Pope Paul VI , *Apostolica Sollicitudo*, Establishing The Synod Of Bishops For The Universal Church, 1965.

Council/synod is designed to promote collegiality¹⁴ and Vatican II's false teaching that the Catholic Church has two supreme authorities.¹⁵

¹⁴ Pope Francis described the synods as “one of the fruits of the Second Vatican Council” and “an expression of collegiality.” <https://www.ncronline.org/news/vatican/pope-says-structures-col-laboration-collegiality-need-strengthening>

Similarly, Pope John Paul II referred to the Church Synod as “a particularly fruitful expression and instrument of the collegiality of bishops”. <http://www.synod.va/content/synod2018/en/the-synod-of-bishops.html>

¹⁵ Among the many revolutionary changes made by Vatican II and the subsequent conciliar church, is the promotion the errors of collegiality and that the bishops (with the pope) is a **separate supreme authority** in the Church. Here is Vatican II's revolutionary teaching that the Church has two supreme authorities:

The pope's power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. And he is always free to exercise this power. **The order of bishops, which succeeds to the college of apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church**, provided we understand this body together with its head the Roman Pontiff and never without this head. ... The supreme power in the universal Church, which this college enjoys, is exercised in a solemn way in an ecumenical council. ... [I]t is the prerogative of the Roman Pontiff to convoke these councils, to preside over them and to confirm them. This same collegiate power can be exercised together with the pope by the bishops living in all parts of the world

Quoted from Vatican II document, *Lumen Gentium*, §22 (emphasis added).

Vatican II's fuzzy, illogical teaching here, indicates that there are dual authorities in the Church: 1) the pope singly and 2) all the bishops together. This concept – of a double supreme authority – makes no sense, any more than two spouses can each be the head of the family, since there cannot be two greatest authorities. The conciliar church's error of two supreme authorities in the Church is thus analogous to the false and contradictory conciliar error of “mutual submission” of spouses, as both heads of the family. (Pope John Paul II sets out this error of “mutual submission” in his encyclical, *Mulieris dignitatem*, §24.)

To read the Catholic Church's infallible condemnations of the error of dual supreme authority in the Church, read: *Lumen Gentium Annotated*, by the Editors of *Quanta Cura Press*, © 2013, beginning on page 187. This book is available at: <https://drive.google.com/file/d/0B49oPuI54eEGbzRhdmQ3X0Z6RFE/view> (free) & at Amazon.com (sold at cost).

After Vatican II, the conciliar church has declared itself a “synodal church”¹⁶ to promote collegiality and decentralization¹⁷ in the Church, despite the truth that the Catholic Church is essentially a monarchy.

In the 52 years since Vatican II, the conciliar church has held 29 councils/synods¹⁸, compared with the Catholic Church holding 21 Councils¹⁹ (including Vatican II) in the roughly 2000 years before that!

The synods promote the evil of ecumenism

Among the many other evils of this revolutionary post-Vatican II “synodality”, is the promotion of ecumenism with false religions. The synods include as participating but non-voting “delegates” the members of various false religions, who are called “fraternal delegates”. For example, the 2015 synod included 14 such “fraternal delegates”, including heretics from Anglicanism, the Baptists, and the so-called “Orthodox” sects.²⁰

¹⁶ For example, Pope Francis declared on October 17, 2015:

The journey of synodality is the journey that God wants from his [sic] church in the third millennium. A synodal church is a listening church, aware that listening is more than hearing. It is a reciprocal listening in which each one has something to learn.

Words of Pope Francis, quoted here: <https://www.ncronline.org/news/vatican/pope-calls-synodal-church-listens-learns-shares-mission>

¹⁷ Declaring his intent to decentralize the Catholic Church, here are the words of Pope Francis, quoted in a news report:

“In this sense, I feel the need to move ahead with a healthy decentralization,” he [*viz.*, Pope Francis] said. [Pope] Francis also said it was “necessary and urgent to think about a conversion of the papacy”, a possibility that was first floated by the late Pope John Paul II in 1995.

<https://religionnews.com/2015/10/18/pope-francis-calls-for-changes-to-papacy-and-a-more-decentralized-church/> (bracketed words added for clarity).

¹⁸ https://en.wikipedia.org/wiki/Synod_of_Bishops_in_the_Catholic_Church#cite_note-sept15-8

¹⁹ THE CHURCH IN CRISIS: A History of the General Councils: 325-1870, by Msgr. Philip Hughes, Hanover House, New York, ©1961, See, the table of contents and introduction.

²⁰ <https://www.ncronline.org/news/vatican/who-s-bright-anglican-outsider-vatican-bishops-synod>

These synods bring about evil effects

Bad trees bear only bad fruit. These revolutionary synods are bad trees which predictably bear only bad fruit. For example:

- The *Amazon Synod* in October 2019 promoted the policy of ordaining married men,²¹ and also promoted the ordination of women. As a step in the revolutionaries' push for female priests, the Amazon synod specifically recommended that women be ordained to the priestly minor orders of Lector and Acolyte.²²
- The *Synod on the Family* promoted reception of Holy Communion by divorcées who (supposedly) “remarry”.²³

Conclusion

We live in the time of the Great Apostasy. Let us always be vigilant and stand strong against the novelties of the conciliar church!

Let us thank God every day for giving us the tremendous and *completely-undeserved* blessing of the fully-Traditional Catholic Faith!

²¹ <https://www.catholicworldreport.com/2019/10/26/amazon-synod-document-calls-for-married-priests-and-increased-role-for-women/>

²² <https://www.lifesitenews.com/news/vatican-leaves-out-call-for-womens-ministries-from-english-version-of-amazon-synods-final-doc>

Although the conciliar hierarchy has eliminated the traditional four minor orders in the evil *novus ordo* “ordination” rite (for men), it is interesting that these modernists would propose those minor orders for women as a concrete step toward women’s (supposed) ordination to the priesthood.

²³ <https://www.irishcatholic.com/divorcedremarried-catholics-can-now-receive-communion/>

In Case You Missed It ...

*The “new”, liberal SSPX portrays
a family which fits with the world and the conciliar church*

When a person wears a wedding ring, it tells people that he/she is married. The absence of a wedding ring tells people that the person is not married.

In the August-September 2019 *Regina Coeli Report*, the “new” SSPX’s theme was the family (the “domestic church”). The cover photo is of a smiling family and neither parent has a wedding ring.²⁴

In this same photo, the family has two children – the maximum number approved by the world.

In this photo, the boy is dressed in pink – an approved color for boys and men in our corrupt, upside-down world. Promoting pink for boys and men feminizes them, contributes to the destruction of the fathers’ leadership, and promotes to the very gender confusion so rampant today.

Let’s “Walk A Mile” In Our Lord’s Sandals To Better Understand How He Is Suffering, And How To Comfort Him

To “walk a mile” in Our Lord’s sandals, we will witness how He has suffered for over 50 years because of the crisis which the Second Vatican Council caused in His Mystical Body, the Catholic Church.

It is something like a member of your family who has lost the Faith and is now plotting against you as a Traditionalist. For the past 50-plus years Our Lord has been put through His Passion all over again, due to the evil and destructive changes of Vatican II. We will also witness how Church leadership turned against Him to implement these evil heresies. Some of these leaders are anti-Catholic Masons.

²⁴ Here is the website where this commercial photo is offered to the public:
<https://www.shutterstock.com/image-photo/happy-family-park-having-good-time-1449821645>

Here are more pictures of the same couple, some of which show the parents’ ringless fingers from other angles: <https://www.shutterstock.com/g/shalunts?searchterm=adult>

To again drive the nails in Our Lord's hands and feet, Rome is making "saints" of these traitorous conciliar popes.

For a time, there was an archbishop and a society giving comfort to Our Lord by upholding Tradition and resisting the changes. But with the death of Archbishop Lefebvre and with the current leadership in the Society that succumbed to Modernist pressure and Liberalism, all that changed.

This weak leadership is currently willing to compromise principles and lead their followers into the conciliar church and out of the Catholic Church. They do this by making the misguided effort to be recognized by (and subject to) Rome, the seat of the anti-Christ. Much the same as the Society of St. Peter and other religious societies that made a deal with Rome.

Today, the only comfort for Our Lord is the very small remnant of uncompromising Traditional Catholics, who must stand firm, come what may, in order to comfort Our Lord.

This conciliar church is not merely a liberal way of thinking. It is a human organization (which deceptively uses the name "Catholic").

Listed below are some of the VC II evil, destructive, anti-Catholic heresies put in place by the conciliar church. Consider each one as a painful lash of the whip, as Christ is again scourged at the pillar.

1. False doctrines (*e.g.*, the teachings of Vatican II);
2. False and sacrilegious worship (*e.g.*, the new mass, with the words of Consecration changed, as if Our Lord didn't know better and second-guessed Himself);
3. Places for sacrileges (*viz.*, the conciliar churches that were stolen from the Catholic Church);
4. False priesthood (the new concept of priesthood; doubtfully valid ordinations);
5. False laws (*e.g.*, the bad 1983 Code of Canon Law);
6. False catechisms (*e.g.*, the conciliar church catechism, called the "Catechism of the Catholic Church");
7. False bibles (*e.g.*, those replacing the Douay Rheims Bible);
8. The new politically-correct "Decalogue" (*i.e.*, the new "Ten Commandments" promoted by "saint" Pope John Paul II);

9. The new politically-correct “beatitudes” promoted by Pope Francis;
10. The new rosary (the so-called “luminous mysteries”);
11. New (supposed) “saints” (*e.g.*, so-called “saint” Pope John Paul II), and the new canonization process;
12. The new (supposed) “sacraments” with conciliar names and formulae;
13. The new (supposed) “miracles” and “apparitions”;
14. The hierarchy, who serve in the Catholic Church’s hierarchy and also in the (anti-Catholic) conciliar church’s hierarchy;
15. The Amazonian Synod pushing **for** female priests and **against** priestly celibacy;
16. Corrupt Catholic religious organizations; and
17. All-but-eliminating religious clothing, thereby effectively making priests and sisters a part of the world.

This conciliar church is a different (and false) religion. It uses the power structures of the Catholic Church for its own ends, punishing (including excommunicating) those who resist this (false) conciliar church. Again, the conciliar church is a human organization, not just a mindset.

It is easy to understand how greatly Our Lord is suffering all over again in His Passion because of the traitorous, conciliar Church leaders implementing anti-Catholic changes in the human element of the Church that He died to establish. Just consider all the souls lost – and will be lost – until Russia is consecrated to the Immaculate Heart of Mary.

We were told by the leaders of Vatican II that changes must be made – first: in order to be a part of the world, and second: in order to remain relevant in an ever-changing world. These changes have resulted in the destruction of the human element in the Catholic Church.

Christ loves mankind very much to be so exceedingly patient (*i.e.*, giving us time to repent), and for not striking a quick final blow to end this blasphemy.

The above list of heresies promoted by the conciliar church dictates a question that only the New (liberal) SSPX leadership can answer: **Why – Why** – would any responsible

leader want to negotiate a deal with Rome that would subject its followers and clergy to the jurisdiction of the conciliar church?

So, uncompromising Traditional Catholics must continue to comfort Our Lord with steadfast loyalty to Catholic Tradition and to Christ the King.

The “new”, liberal SSPX praises Pope Francis’s thought because it is original

We are Traditional Catholics. We follow traditional ideas and we follow leaders who think according to tradition. New thinking can be bad – either in us and in our religious leaders.

Pope St. Pius X declared this truth in these words:

[T]he true friends of the people are neither revolutionaries nor innovators, but traditionalists.²⁵

Archbishop Lefebvre declared this same truth in these words:

Our future is the past.²⁶

Recently, the N-SSPX commented on Pope Francis’s **false** and **politically-correct** environmentalist manifesto, *Laudato Si*, praising his extreme ideas because they are original (*i.e.*, new). Here are the N-SSPX’s words:

[F]or Francis, integral ecology is what would be the culmination of all social sciences, allowing a global approach – holistic or integral – to human nature. ***This thought***, which ***has the merit of being original***, remains in the pure natural domain.²⁷

²⁵ Pope St. Pius X, encyclical *Our Apostolic Mandate*, August 25, 1910.

²⁶ Archbishop Lefebvre quoted in his obituary printed here: <https://www.ny-times.com/1991/03/26/obituaries/archbishop-lefebvre-85-dies-traditionalist-defied-the-vatican.html>

²⁷ <https://fsspnews.com/en/news-events/news/waiting-synod-amazon-encyclical-laudato-si%E2%80%99-3-51417>

To praise an idea mainly because it is original is ridiculous. In our modern world, original ideas are more often bad than good, (e.g., The world was created by a big bang.) We should praise an idea only if it is true.

The N-SSPX will do or say practically anything to please Rome and to get a deal.

Catholic Candle note: Below is an article by one of the *Catholic Candle* Team, which is the fourth in a series of reflections related to humility. Here are the first three in this series:

- <https://catholiccandle.neocities.org/faith/god-is-the-sculptor-of-souls.html>
- <https://catholiccandle.neocities.org/faith/gods-school-of-sanctity-humility-hunting-a-source-of-great-delight-for-the-soul.html>
- <https://catholiccandle.neocities.org/faith/our-nothingness.html>

God's Will: Something to submit to, unite to, and trust in

*Sweet submission to God's Will leads to
Uniformity with It and complete trust in God*

Objective Truth Series – reflections article #4

Who doesn't feel the need to be safe? When there is a calamity of nature or some kind of disaster, we seek protection and to survive, and so it is with our souls. God made us this way. We do ever forget our need of Him and His wonderful Providence, yet God's draws the soul and teaches it, little by little. He shows the entire need we have of Him, until finally, the soul is convinced, and has no doubt of its need. A little child knows for sure that he needs his Dad and Mom. The child delights even to see Mom or Dad return home and runs to embrace his parent. Oh, to please his parents is such sweetness! He understands his proper place as the subordinate to his parents. He knows his ignorance, sees what his parents have done and still do for him, and thus sees his debt and what he owes to his parents. Thus, he has such gratitude, and this all builds such loving willingness to please.

Furthermore, a child feels so safe to be in the arms of his parent, he doesn't care if it's hot and humid, he just wants to remain there. With such knowledge and confidence in his parents, a child also learns to have a like knowledge of God and a trustful surrender to

God. Our Lord alludes to this when He says: “Unless you be converted and become as little children, you shall not enter into the Kingdom of heaven.” *St. Matthew*, 18:3. With this trustful surrender comes such an all-embracing peace of soul that one does not doubt that God is in charge and planning what He wills to do for His friends. St. Paul reminds us of our need to submit to God and to see ourselves as little children, when he teaches: “For this cause, I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named.” *Ephesians*, 3:14-15.

God’s Providence continually cares for and assists His friend – the soul of His adopted child. How wonderful to ponder on this objective truth that we are **really** adopted children of God! Now let us sincerely pray to live our true role in God’s eternal plan and lovingly trust Our Heavenly Father! Then our hearts would perhaps spill over in the following words:

To see my needs is to count without number,
I am in Thy hands, O Lord, like a child in slumber,
How can I help, grateful to be?
When I see how thou carest for me?

My biggest need of all, is that I see,
My longing to say, that I love thee,
And I give Thee, a thankful embrace,
And I thankfully fall, before Thy Face.

I thankfully rest, once safely in Thy arms,
And I’m so overwhelmed, with Thy charms,
And with Thy wonderful care,
How could I ever wish or dare.

To run away from Thee,
Now knowing Thou wouldst ne’r abandon me?
Thou hast given me, complete desire to ev’r see,
That I am lost, if I run away from Thee.

But now my heart is filled,
To ever **do**, what Thou hast willed,
Thy Will **is** my heart’s desire,
My **only** safety, my **only** fire.

Oh, for Thy Will, I ever burn,
Oh, for Thy Will, my heart will e’er yearn,
Without Thy help, where can I be?
I need Thee, there is nothing **in** me.

Oh, sweet submission and surrender,
I unite my will with God, so tender,
I am cared for by Him, Whom I trust,
Into His Hands, my heart I thrust.

Where rest, peace, and safety I find,
To serve, and love Him with a child-like mind,
On this true view of things so sweet,
There my happiness— my **joy** complete!

Pope Francis teaches that All general principles are relative and adjustable

The Catholic Church has many unchangeable, general principles which do not contain exceptions. For example, divorced and (so-called) “re-married” Catholics are forbidden from receiving Holy Communion.

Pope Francis falsely teaches that all the Catholic Church’s general principles must be adapted to local circumstances and cultures. Here are his words:

[C]ultures are in fact quite diverse, and **every general principle ... needs to be inculturated**²⁸, if it is to be respected and applied.

Quoted from Pope Francis’s apostolic constitution, *Episcopalis Communio*, Sept 15, 2018, §7 (ellipse is in the original; emphasis added).

***Catholic Candle* note:** Sedevacantism is wrong and is 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>

A reader would be mistaken to believe that the article below gives any support to sedevacantism. The article simply shows that we must be careful to not cooperate with (or pray for the success of) the evil intentions of a pope or any other superior.

²⁸ Inculturation is: “the adoption of the behavior patterns of the surrounding culture”. <https://www.thefreedictionary.com/Inculturation>

Gaining Plenary Indulgences In our Times of Great Apostasy

We need all of the help we can get to save our souls. One help available to Catholics is obtaining plenary indulgences (*i.e.*, complete remission of all temporal punishment due for sins). But to obtain plenary indulgences, we usually must pray for the intentions of the pope. How can we do that, without compromise, when the pope has many bad intentions?

The pope's official intentions are often evil

The Vatican publishes the monthly prayer intentions of Pope Francis and many of them are evil and they often promote political correctness. For example, Pope Francis uses his monthly prayer intentions to promote his Politically-Correct climate-alarmism, which is a basis for his promotion of a one-world government to regulate the ecology of the world and of the oceans in particular.²⁹

²⁹ Here are Pope Francis's words, citing and quoting (former) Pope Benedict XVI and (supposed) "saint" Pope John XXIII:

¶174. Let us also mention ***the system of governance of the oceans***. International and regional conventions do exist, but fragmentation and the lack of strict mechanisms of regulation, control, and penalization end up undermining these efforts. The growing problem of marine waste and the protection of the open seas represent particular challenges. ***What is needed, in effect, is an agreement on systems of governance for the whole range of so-called "global commons"***.

¶175. The same mindset which stands in the way of making radical decisions to reverse the ***trend of global warming*** also stands in the way of achieving the goal of eliminating poverty. A more responsible overall approach is needed to deal with both problems: the reduction of pollution and the development of poorer countries and regions. The twenty-first century, while maintaining systems of governance inherited from the past, is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tend to prevail over the political. Given this situation, ***it is essential to devise stronger and more efficiently organized international institutions***, with functionaries who are appointed fairly by agreement among national governments, and ***empowered to impose sanctions***. As Benedict XVI has affirmed in continuity with the social teaching of the Church: "To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security, and peace; to guarantee the protection of the environment and to regulate migration: for all this, ***there is urgent need of a true world political authority***, as my predecessor Blessed John XXIII indicated some years ago".

To ensure that his climate-alarmism stays in the news, Pope Francis published this politically-correct, ecological prayer intention for September 2019:

The Protection of the Oceans

That politicians, scientists, and economists work together to protect the world's seas and oceans.³⁰

Pope Francis uses his prayer intentions to promote many other evils of the conciliar church. For example, Pope Francis published this ecumenical prayer intention promoting inter-religious dialogue, as his November 2019 prayer intention:

Dialogue and Reconciliation in the Near East

That a spirit of dialogue, encounter, and reconciliation emerge in the Near East, where diverse religious communities share their lives together.³¹

However, despite Pope Francis's own bad intentions, there are some good intentions which are always included in *the intentions of the pope*. Here is how *The Raccolta*³² explains this:

PRAYER ACCORDING TO THE POPE'S INTENTION

The **Pope's intention** *always includes* the following objects:

- i. The progress of the Faith and triumph of the Church.
- ii. Peace and union among Christian Princes and Rulers.
- iii. The conversion of sinners.

Laudato Si, ¶¶ 174-5 (emphasis added).

³⁰ <http://www.usccb.org/prayer-and-worship/prayers-and-devotions/the-popes-monthly-intention.cfm>

³¹ <http://www.usccb.org/prayer-and-worship/prayers-and-devotions/the-popes-monthly-intention.cfm>

³² A *raccolta* is a book which collects prayers and other acts of piety, for which specific indulgences were granted by the pre-conciliar popes.

iv. The uprooting of heresy.³³

God wants us to pray for these Traditional Catholic intentions of the pope, but of course, not pray for any evil intentions.

We suggest that you make your intent explicit – for yourself and for others – by stating that you are praying for the **Traditional** intentions of the pope, thereby reminding yourself and others that you reject his evil and radical intentions.³⁴

Further, Traditional Catholics are not sedevacantists. Thus, we suggest you remind yourself and others of this fact by praying “for the Traditional intentions of **Pope Francis**” by name, rather than merely for the “intentions of the pope”.

Finally, we suggest you refer to the purpose of those prayers for the pope: “for the purpose of fulfilling a requirement for obtaining a plenary indulgence”.

Conclusion of this section

To gain plenary indulgences during these times of Great Apostasy, we suggest you pray an *Our Father*, *Hail Mary*, and *Glory Be*:

for the Traditional intentions of Pope Francis, for the purpose of gaining a plenary indulgence.

How can we gain a plenary indulgence without access to uncompromising priests and sacraments?

As we see above, it is a good thing to pray for the pope’s Traditional intentions in order to obtain a plenary indulgence. But how can we gain a plenary indulgence without access to uncompromising priests and sacraments?

Should uncompromising Traditional Catholics “bother” praying for the Traditional intentions of the pope to obtain a plenary indulgence, when, in our times of Great

³³ *The Raccolta*, translated by Ambrose St. John, Benzinger Bros., New York, 1910 edition, quoted from the preface, page xiii (emphasis added).

³⁴ Pope Francis’s conciliar intentions reflect and promote conciliar novelties. These *new* doctrines are so foreign to Catholicism that St. Thomas Aquinas defines heretics as follows: A heretic is someone who devises or follows false or **new** opinions. *Summa Theologica*, IIa IIae, Q.11, a.1 *Sed contra* (emphasis added). Notice St. Thomas does not say “false **and** new opinions”. The newness of a doctrine is already sufficient reason to reject it.

Apostasy, there is little or no opportunity to fulfill the other usual conditions for gaining a plenary indulgence, *viz.*, going to confession and receiving Holy Communion?

The answer is “yes”!

God has not abandoned His children! Although He has – for now – willed to take away most of the Sacraments from most uncompromising Traditional Catholics, in God’s ineffable Providence, this is for our good. We know infallibly that “all things work together unto the good, for those who love God.”³⁵

So, when God takes away most sacraments, He gives us other means and gives those means greater efficacy. So, *e.g.*, God greatly increased the power of the Holy Rosary during our times.³⁶

God understands that we cannot do the impossible, nor does He expect us to do it. He does not expect, or want us to receive the Sacraments or go to Mass when it is not available without compromise. Compromise Masses and Sacraments don’t help us and they offend Him!³⁷

³⁵ *Romans*, 8:28.

³⁶ Sister Lucy, seer at Fatima, revealed to Fr. Fuentes:

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

Words of Sister Lucy seer at Fatima, from her December 26, 1957 interview by Fr. Augustin Fuentes, vice-postulator of the cause of beatification for Francisco and Jacinta. (Emphasis added.) This interview can be found at:

<http://radtradthomist.chojnowski.me/2019/03/is-this-interview-that-caused-her.html>

³⁷ Read these articles showing that compromise masses and sacraments offend God and do not give grace:

- <https://catholiccandle.neocities.org/faith/new-mass-never-grace.html>
- <https://catholiccandle.neocities.org/priests/williamson-least-contaminated-mass.html>
- <https://catholiccandle.neocities.org/priests/williamson-contradicts-archbishop-lefebvre.html>

Thus, because we know that the current unavailability of the Sacraments works for our good, if we love God, our inability to fulfill those conditions for a plenary indulgence also works for our good and does not harm us. God will provide!

One way that God is able to provide for us is to give us a plenary indulgence when we piously and diligently fulfill the conditions for a plenary indulgence ***as closely as we can***.³⁸ God can treat this as if it were literal compliance with the usual conditions for obtaining a plenary indulgence. Thus,

- When confession is not available without compromise, then God expects us to make an *Act of Contrition* as perfectly as we can.
- When we cannot receive Holy Communion without compromise, He expects us to make as fervent a *Spiritual Communion* as we can.

Along with fulfilling these conditions as closely as we can, we also pray “for the Traditional intentions of Pope Francis”.

Conclusion to the entire article

Let us have a strong heart and complete confidence in God. Let us always have complete confidence that God is providing perfectly for us.

Let us continue to fulfill the conditions for obtaining plenary indulgences to the extent that we are able, knowing that God provides for us.

³⁸ Just as God bountifully gives graces to us without expecting the impossible, likewise the Catholic Church bountifully grants indulgences without expecting the impossible. For this reason, Pope Pius IX granted:

to all the faithful who are ***habitually prevented by chronic illness or permanent physical inability of any kind, from leaving their dwellings*** – excepting those who live in religious communities – the privilege of gaining each and all of the plenary indulgences already granted, or which may be hereafter granted by the Sovereign Pontiffs; provided that, being truly penitent and having confessed their sins and fulfilled the other conditions prescribed, they perform faithfully, ***in place of receiving Holy Communion, some pious work*** enjoined by their confessors.

Quoted from *The New Raccolta*, published in 1898 by order of His Holiness, Pope Leo XIII, Peter F. Cunningham & Son, Philadelphia, English edition ©1900, quoted from the section *On Holy Indulgences*, pp.21-22.

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

No man appears in safety before the public eye unless he first relishes obscurity. No man is safe in speaking unless he loves to be silent. No man rules safely unless he is willing to be ruled. No man commands safely unless he has learned well how to obey. No man rejoices safely unless he has within him the testimony of a good conscience.

The Imitation of Christ, Book I, Chapter 20.

Catholic Candle note: God put us on earth to begin (and then to advance in) the spiritual life. But how do we do this? As always, the Catholic Church has the answer!

In Sacred Scripture and in the teachings of the Doctors of the Church, the Church gives us many helps and explanations. One tremendous guide to understanding how to advance in the spiritual life, is the comparison of how our spiritual life is like a happy and harmonious, good Catholic marriage.

Our Souls should be Docile Brides of Christ

Charity (and the whole spiritual life) are inherently Divine Friendship.³⁹ More specifically, the spiritual life should be a spiritual *marriage* between Christ and each of

³⁹ Here is how St. Thomas Aquinas, greatest Doctor of the Church, explains this truth:

It is written (John 15:15): “I will not now call you servants . . . but My friends.” Now this was said to them by reason of nothing else than charity. Therefore, charity is friendship. . . .

According to the Philosopher (Ethic. viii, 2,3) not every love has the character of friendship, but that love which is together with benevolence, when, to wit, we love someone so as to wish good to him. If, however, we do not wish good to what we love, but wish its good for ourselves, (thus we are said to love wine, or a horse, or the like), it is love not of friendship, but of a kind of concupiscence. For it would be absurd to speak of having friendship for wine or for a horse.

Yet neither does well-wishing suffice for friendship, for a certain mutual love is requisite, since friendship is between friend and friend: and this well-wishing is founded on some kind of communication.

our souls. Because spouses should be the very best of friends, marriage is the perfect figure for this union we should have with Christ.

The *Canticle of Canticles* is full of this imagery of marriage and romantic interchange of lovers, as a way to teach us about the spiritual relationship we should have with Christ. This spiritual marriage is a soul's complete surrender to Christ in all things, a total generosity which is prefigured by a happy and harmonious, good Catholic marriage.

Not only should our souls be spouses of Christ, but they should be as a **bride, not** as the bridegroom, in this spiritual marriage. Christ calls Himself the Bridegroom, not the bride. *St. Matthew's Gospel*, 9:15.

Concerning this spiritual marriage which our souls should have with Christ, the great Mystical Doctor, St. John of the Cross, continually calls the soul Christ's bride and "a maiden".⁴⁰

Fittingly, the usual word for "soul" (in Latin) is "anima", which is in the feminine declension, showing the disposition the soul should have towards Christ. For:

- Just as a wife should be passive and receptive to her husband and be led by him (rather than leading him), likewise the soul should be passive and receptive to her Spouse, Christ, and be led by Him.
- Just as a bride joins her husband's life, leaving behind her past life (fittingly signifying this by taking his last name) likewise the soul joins Christ's Life, and leaves behind her past life.⁴¹

Accordingly, since there is a communication between man and God, inasmuch as He communicates His happiness to us, some kind of friendship must needs be based on this same communication, of which it is written (1 Corinthians 1:9): "God is faithful: by Whom you are called unto the fellowship of His Son." The love which is based on this communication, is charity: wherefore it is evident that charity is the friendship of man for God.

Summa, IIa IIae, Q.23, a.1, *sed contra* and *respondeo*.

⁴⁰ See, e.g., *Spiritual Canticle*, St. John of the Cross, Stanza XVIII.

⁴¹ Concerning the role of women and the great work of their life, read this article: <https://catholiccandle.neocities.org/faith/the-role-that-god-gave-to-woman-and-the-great-work-of-her-life.html>

Comparing the spiritual life to Christ's relationship with souls – even men's souls – does not conflict with men's nature. Although men should be manly and not womanly, there is no contradiction with a man's soul being as a bride of Christ in a spiritual marriage with Him, and yet still

Conclusion

Let us strive all we can that our souls are good brides to their Spouse, Our Lord Jesus Christ! Let them be passive and receptive to Christ! Let them be led wherever Christ leads! Let them leave behind them their past lives and completely join His life!

Catholic Candle's purpose is to promote and defend the Traditional Catholic Faith. Many of our Readers assist us in this task by spreading the word about *Catholic Candle* and by sharing email copies (or paper copies) of our monthly magazine. To those readers: thank you for your help promoting Traditional Catholic Faith and Practice! We encourage the rest of our readers to share *Catholic Candle* with whoever would be interested. Anyone can subscribe to our free monthly magazine by emailing us this request or by subscribing on our website.

being a manly man of his wife and being the head of his home and of his wife. St. Paul shows this compatibility when he teaches that “the husband is the head of the wife, as Christ is the head of the Church”. *Ephesians, 5:23.*