

# *Catholic Candle*

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

*We should be grateful for the Crosses we receive*

Our Lord teaches us that we should thank God for the Crosses we suffer and these crosses should cause us to have great hope of salvation.

Teaching of St. John Chrysostom, Doctor of the Church, quoted in the *Catena Aurea of St. Matthew's Gospel*, St. Thomas Aquinas, greatest Doctor of the Church, Ch. 26, §8.

***Catholic Candle note:*** The holy time of Lent is upon us, which is a great occasion to reflect upon fasting (and the *reason* for feasting at the great feast of Easter). The article below concerns feasting but does not imply eating in excessive quantities.

## **No One Knows How to Feast Like a Traditional Catholic!**

*(Because no one knows how to fast like a Traditional Catholic)*

It might seem paradoxical, but in our age of laxity and over-indulgence, people don't know how to feast properly.

Here are two elements that greatly enhance feasting:

1. The best feasting is preceded by generous and strict fasting; and
2. The best feasting has a great and celebratory motive.

Below, we discuss both of these elements which help us to feast well.

- 1. The best feasting is preceded by generous and strict fasting.**

*Webster's Dictionary* defines a "feast" this way:

- an elaborate and usually abundant meal often accompanied by a ceremony or entertainment; banquet
- something that gives unusual or abundant enjoyment<sup>1</sup>

When a person satisfies his passions and his craves whenever he wants to, every day, then every day is largely the same. To feast properly, we should fast properly! Notice that Webster’s definition says that a proper feast should be “elaborate and *unusually* abundant”. When a person eats with a *usual* great abundance, he is not feasting.

For the best feasting, there should be a strong contrast between the fasting just finished and the feasting now begun. The greater the contrast, the better! Such preceding fasting makes the subsequent feast more elaborate and more abundant by contrast.

Like other false religions, the conciliar church has virtually no fasting. By contrast, Traditional Catholics are faithful to Holy Mother Church’s wholesome traditional commands to fast. Because of this, Traditional Catholics also know well how to feast.

Easter is the greatest feast of the year. It is fittingly preceded by the greatest fasting of the year (six-and-one-half weeks).<sup>2</sup> The high feast of Christmas is preceded by its (fasting) vigil and its penitential season of Advent. Other great feasts have their (fasting) vigils.

Let us be generous! The more generous we are in our fasting, the higher will be our feasting! The conciliar church and other false religions can’t feast well because they don’t fast well.

## 2. The best feasting has a great and celebratory motive.

Our motive for feasting should not be because we are inclined to indulge our passions and our craves. That is *not* a wholesome reason to feast. That is merely self-indulgence, resulting in the strengthening of our passions and the weakening of our will.

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<sup>1</sup> Quoted from *Webster’s Dictionary*, found here: <https://www.merriam-webster.com/dictionary/feast> Note: In this article, by the word “feasting”, we do not imply over-eating.

<sup>2</sup> Here is a handy table of the Church’s Traditional rules for fasting and abstaining. <https://catholiccandle.neocities.org/faith/fast-abstinence-basics.html>

Notice that *Webster's Dictionary* defines feasting as being “often accompanied by a ceremony”.<sup>3</sup> In other words, feasting is best accompanied by important “ceremonies” – which show important *reasons* to feast.

A Catholic, whose heart is full of love and joy for his Risen Lord, can fully immerse himself in the Easter feasting, rejoicing in that sublime day with its great liturgical prayers, ceremonies and meaning.

But any person who is focused only on himself, and whose god is his belly<sup>4</sup>, “celebrates” nothing except himself – and he already “celebrates himself” every day of the year. So, every day is empty of special meaning. There is no day with a fresh and high motive for celebrating and feasting.

The austere St. Francis of Assisi knew the worthiness of celebrating a high feast. Here is one account, giving us insight into St. Francis's thoughts about feasting:

When a friar once asked him [*viz.*, St. Francis of Assisi] if you could eat meat when Christmas coincided with Friday, the traditional day of abstinence, St. Francis replied: "I would like that on Christmas even the walls could eat meat."<sup>5</sup>

Like St. Francis of Assisi, St. John Chrysostom knew the great fittingness of celebrating a high feast. Read St. John Chrysostom's sermon (below) showing his contagious joy when celebrating the magnificent Easter feast:

### *Easter Sermon of St. John Chrysostom, Doctor of the Church*

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast.

If any man be a wise servant, let him enter rejoicing into the joy of his Lord.

If any have labored long in fasting, let him now receive his recompense.

If any have wrought from the first hour, let him today receive his just reward.

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<sup>3</sup> <https://www.merriam-webster.com/dictionary/feast>

<sup>4</sup> St. Paul describes worldlings, unwilling to fast, in these words: “[T]hey are enemies of the cross of Christ; whose end is destruction; whose god is their belly; and whose glory is in their shame; who mind earthly things.” *Philippians*, 3:18-19.

<sup>5</sup> <https://www.forbes.com/sites/alejandrochafuen/2014/12/24/saint-francis-in-christmas-even-the-walls-should-enjoy-meat/#28f96085b8e9>

If any have come at the third hour, let him with thankfulness keep the feast.

If any have arrived at the sixth hour, let him have no misgivings, because he shall in no wise be deprived.

If any have delayed until the ninth hour, let him draw near, fearing nothing.

If any have tarried even until the eleventh hour, let him also be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has worked from the first hour.

And He shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts.

And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering.

Wherefore, enter ye all into the joy of your Lord, and receive your reward, both the first and likewise the second.

You rich and poor together, hold high festival.

You sober and you heedless, honor the day.

Rejoice today, both you who have fasted and you who have disregarded the fast.

The table is fully laden; feast sumptuously!

The calf is fatted; let no one go hungry away.

Enjoy the feast of faith; receive all the riches of loving-kindness.

Let no one bewail his poverty, for the universal kingdom has been revealed.

Let no one weep for his iniquities, for pardon has shone forth from the grave.

Let no one fear death, for the Savior's death has set us free: He that was held prisoner of it has annihilated it.

By descending into hell, He made hell captive.

He embittered it when it tasted of His flesh.

And Isaiah, foretelling this, cried: “Hell was embittered when it encountered thee in the lower regions.”

It was embittered, for it was abolished.

It was embittered, for it was mocked.

It was embittered, for it was slain.

It was embittered, for it was overthrown.

It was embittered, for it was fettered in chains.

It took a body, and met God face to face.

It took earth, and encountered heaven.

It took that which was seen, and fell upon the unseen.

O Death, where is your sting?

O Hell, where is your victory?

Christ is risen, and you are overthrown.

Christ is risen, and the demons are fallen.

Christ is risen, and the angels rejoice.

Christ is risen, and life reigns.

Christ is risen, and not one dead remains in the grave.

For Christ, being risen from the dead, is become the first-fruits of those who have fallen asleep.

To him be glory and dominion unto ages of ages. Amen.<sup>6</sup>

In this sermon, St. John Chrysostom shows us the attitude we should have: feasting with joy when we have high motives to celebrate. Truly, *this* is feasting worthy of the name!

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<sup>6</sup> We recommend using this sermon as part of sanctifying the up-coming great feast of Easter.

What a contrast this is to the unworthy, joyless “feasting” which is merely a “celebrating” of the fact that we are indulging ourselves!

## Conclusion

Let us Traditional Catholics fast well and then feast well. Let us enter with all of our hearts and with complete generosity into our fasting, thereby forming a worthy contrast to our joyful celebrating of the great feast to come!

## **Why is the Faith-destroying attendance at an indult Mass accepted by the compromising “resistance” (*i.e.*, the liberal N-SSPX and others)?**

The answer, I believe, is that most people don’t realize the damage caused by the indult Mass, or they falsely believe the indult Mass is better than no Mass at all, (*i.e.*, they must have a Mass). Or it is easier to accept the indult Mass to *go along to get along*. By attending the indult Mass a person implicitly shows that he accepts the new mass because the indult is only allowed under this condition.

Attending an indult Mass gives bad example, as does approval of the indult Mass by the N-SSPX, Bishop Williamson’s group, and other compromise groups.

Archbishop Marcel Lefebvre stated in a letter of Mar. 18, 1989, to Father Daniel Couture, “These Masses are scams which lead the faithful to compromise their principles! Many have already abandoned them.”

If you attend the indult, you get a Faith-destroying sermon. Who can believe a priest trained in Modernist schools and seminary for his whole life would give a Faith-strengthening sermon? Not a chance. This puts your Faith in jeopardy. It’s all a plan to liberalize the faithful to accept the conciliar church. It is offered as a “treat” but is actually a “trick.”

Archbishop Lefebvre understood that the enemies of Christ’s Kingship occupying Rome would not blush at using this Most Sacred Gift of God, the Holy Sacrifice of the Mass, in order to lure the resisting Catholics into the conciliar church.<sup>7</sup> So, his warnings ring true

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<sup>7</sup> The Vatican has clearly said that it continues on the course of post-conciliar errors and that these *motu proprio* (indult) Masses are designed to integrate traditional Catholics into the conciliar church. See, *e.g.*, this article, where the Vatican calls the traditional Mass an “ecumeni-

for all the congregations and clergy who compromise (in any way!) with Vatican II, the new mass, the new Code of Canon Law, the new Profession of Faith and other conciliar changes! Archbishop Lefebvre initiated a Catholic Resistance; we simply must continue resisting modernist Rome, “until we have a perfectly Catholic successor of Peter.” (Letter of Archbishop Lefebvre to Four Bishops of SSPX, Aug. 20, 1987.)

To improve relations with Rome, the N-SSPX publicly thanked Rome for a (false) “freeing” of the Mass, (the July 2007 *motu proprio*), which can be used only by a priest who accepts the new mass. Because of this and many other N-SSPX compromises, including unnecessary sacramental indulgences (for confession and marriage), uncompromising traditional Catholics should not attend N-SSPX Masses or support the N-SSPX.

By attending the indulgent Mass wherever it is offered, or by supporting the groups who approve attending it (e.g., the N-SSPX and Bishop Williamson’s group), you put your Faith in jeopardy.

Further, former Pope Benedict XVI wrote:

The faithful who ask for the celebration of the *forma extraordinaria* [i.e., the Latin Tridentine Mass] must not in any way support or belong to groups which show themselves to be against the validity or legitimacy of the Holy Mass [i.e., the conciliar mass] or the Sacraments celebrated in the *forma ordinaria*.<sup>8</sup>

I believe attendance at the indulgent Mass would be down if the priest saying the indulgent would start out by explaining each time that “If you are attending this Latin Mass under the *Motu Proprio*, you acknowledge that you accept the new mass. If not, please leave and don’t come back.”

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cal bridge” and outlines the plan for using it as a step to blending the new mass and the traditional Mass. <http://www.zenit.org/article-32593?l=english> – see also, <http://www.catholic-news.com/data/stories/cns/1101922.htm>.

Cardinal Mayer (former president of the *Ecclesia Dei* Commission in charge of indulgent groups) candidly admitted the conciliar trap: “Sometimes a temporary solution may be necessary, such as allowing them [viz., conservative Catholics] the possibility of celebrating the Holy Mass [of Pope St. Pius V].” See, Letter of Cardinal Mayer to Msgr. May, L’Homme Nouveau, March 19, 1989 (emphasis added), quoted at: [http://www.sspcx.org/motu\\_proprio/attendance\\_at\\_the\\_indulgent\\_vanes.htm](http://www.sspcx.org/motu_proprio/attendance_at_the_indulgent_vanes.htm)

<sup>8</sup> May 13, 2011 *Instruction “Universae Ecclesiae” on the implementation of the Motu Proprio “Summorum Pontificum”*, ¶19 [bracketed words added for clarity].

Not only did the N-SSPX thank Rome for the (false) "freeing" the Mass, they explicitly accept 95% of VC II. Yet, many still overlook this, believing God will understand. He is certainly merciful, but He is also just.

Below are other reasons for staying far away from the indult. Would you attend the indult Mass offered by a priest who also offers a Black Mass? If not, then why accept a priest who offers the sacrilegious new Mass? The new mass is inherently harmful to souls and to the Catholic Faith. Thus, it is a *sacrilege* because it fits the definition of *sacrilege: viz.*, the "irreverent treatment of the sacred."<sup>9</sup>

If a person attends an indult Mass in a church that is also used for the new mass, then he willingly uses for worship a place which is also set aside for the commission of sacrilege. A place used for sacrilege is far more unfitting for Divine worship than a "neutral" place, like a rented meeting hall.

Thus, when traditional Catholics compromise by choosing an indult Mass, they accept the conciliar hierarchy's bait and they presume they will be strong enough and wise enough to discern and reject the accompanying conciliar poison.

That is the exact excuse friends of ours made to us in the late 1960s, when we left our local diocese parish in order to remain traditional Catholics. They felt we should stay to fight on the inside and help the parish reject liberalism. However, ***absolutely none who stayed on the inside remained faithful to the Catholic Faith. None.***

The question arises as to whether or not the indult Mass gives grace. Although we know that God gives grace to whomever He pleases, whenever He pleases, He does not give grace ***because we offend Him*** (as we would offend Him by attending an indult Mass).

In conclusion, Archbishop Lefebvre called the indult Mass ***a scam***, *i.e.*, "a fraudulent or deceptive act or operation; to deceive and defraud."<sup>10</sup> He also stated in his Aug. 29, 1987, letter to the four new bishops of the SSPX that Rome permitted the indult Mass "in order to lure the resisting Catholics into the conciliar church!"

So, let's heed the faith-saving advice of Archbishop Lefebvre and stay completely away from all indult Masses and all compromise groups accepting indult Masses, like the N-SSPX.

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<sup>9</sup> *Summa*, IIa IIae, Q. 99, a.1.

<sup>10</sup> Quoted from the *Merriam-Webster Dictionary* <https://www.merriam-webster.com/dictionary/scam>



# The Need of an Anti-Pride Filter

## *Objective Truth Series* – reflections article # 8

We have considered in the last few reflections just how subtle pride is. Indeed, our fallen human nature is so prone to this vice. St. John says in his first epistle, “For all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life, which is not of the Father but is of the world.” [1John 2:16]

Thus, knowing this about our fallen human nature, we see one of our weak spots in the fortress of our soul. St. Ignatius of Loyola describes how the devil studies our souls in order to find our weakness and then tempts us in our vulnerable spot.<sup>11</sup> It follows that if we know ourselves, then we can better be on guard against his onslaughts.

We well know that pride is a horrible enemy of our souls and that we must be on guard against, and fight this horrible sin. We can do this by watching all of our thoughts as they come.

Yet what should we do about our thoughts?

First, we have to judge each in-coming thought and weigh if it will foster pride. If we determine that the thought would lead us to the trap of pride, then what must we do with it?

In another of his rules for the Discernment of Spirits, St. Ignatius explains how we must do the opposite from what the devil suggests as a means to combat him. St. Ignatius calls this Rule the *agere contra* or “to go against”.<sup>12</sup> By the *agere contra* we counteract the devil and foil his plans.

Consequently, for every prideful thought that comes, we must immediately knock it down with an *agere contra* humility thought. Thus, we could call this our anti-pride filter or shield.

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<sup>11</sup> *The Spiritual Exercises of St. Ignatius of Loyola*, the Rules for the Discernment of Spirits Week One, Rule #14 [The Spiritual Exercises were dictated by Our Lady to St. Ignatius.]

<sup>12</sup> *The Spiritual Exercises of St. Ignatius of Loyola*, Rules for the Discernment of Spirits Week One, Rule #12.

**Some possible *agere contras* are:**

When someone compliments us, we should say, “Thank-you” and immediately give some praise to God Who deserves the glory of the compliment.

If it doesn’t work out for us to outwardly deflect the praise from ourselves and direct the praise towards God instead, then we should at least direct the praise to God internally.

Sometimes it can occur that internal compliments come to our mind, for example, thoughts, such as, “that wasn’t so hard.” or “I can’t believe that *this* [whatever venture] came out so well.” “Won’t the others be pleased when they see this?” “That came out great!” etc. Then with these thoughts, we should counteract them saying within ourselves, “If it wasn’t for God that [whatever it was that pleased us] wouldn’t have happened.” Or “God inspired that, I didn’t, and I couldn’t have done that without His Aid. And/or “I can’t take any credit for that.”

Or again, sometimes a beautiful thought or truth comes into one’s mind, and then one should immediately remember that the thought came from God and was simply God’s inspiration.

**Other helpful shields are:**

***One important filter/shield against pride is to not have a progress bar or a regression bar.***

One should not measure himself or judge whether he is growing in virtue, because only God knows our hearts. Likewise, one should not allow himself to be discouraged because he seems not to be advancing in holiness. Judging our own case is a dangerous trick of the devil, as St. Paul warns us, “But to me it is a very small thing to be judged by you or by man’s day. But neither do I judge my own self. For I am not conscious to myself of anything. Yet am I not hereby justified: but he that judgeth me is the Lord. Therefore, judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. And then shall every man have praise from God.” *1st Corinthians [4:3-5]*

***Watch critical thoughts [we need to go against them too]***

If one finds himself getting critical and finding fault with his neighbor, he should recall to his mind the fact that he probably has that **same** fault in a most glaring and annoying way.

Likewise, he should keep in mind that others have been so patient with him and have put up with him and his faults. It is important to remember that the Good Lord has been **so** patient and commands that one be patient and forgive his neighbor.

***Memorize handy quotes to keep in mind as agere contra thoughts.***

It is very helpful to have quotes from the Scriptures or from the saints readily available in one's mind to recall, when tempted, especially when tempted to pride. One then might repeat and/ or ponder on the quote for some time. This has a very sobering effect on the soul and also is a consolation in times of temptation.

Immediately following this article is a list of quotes which may be helpful in starting such a mental list. Dear readers, if you have any additional ones to share, please send them along. God is so wonderful to allow the members of His Mystical Body to fight in the trenches together in this valley of tears.

With all of these concepts in mind one can truly appreciate the Mercy of God and perhaps the following would come to mind:

On my heart, a guard must I keep,  
'Cause proud thoughts, therein do creep,  
As subtle as, the serpent of old,  
Who tempted Eve, to think so bold.

As to think she'd, like God could be,  
By eating of, the forbidden tree,  
Even now there, are countless ways,  
In these troubled times, faithless days.

Satan sees how, we all do lack.  
He sneaks upon us, to attack,  
And Satan likes; to puff our pride,  
This keeps us firmly, on **his** side.

But how can one, keep him at bay?  
Counter-'tack him, without delay!  
If he tempts left, get to the right,  
If he tempts to be sad, stay bright!

If he fawns saying, "You are great!"  
Then *only* the Lord, appreciate.  
If he says, "You're doomed to hell!"  
Then think, "Only God knows me well."

With dozens of quotes, in one's mind,  
    *Agere contras*, one can find.  
Thus, God does guide, the soldier-soul  
    And keeps one looking, on his goal

With tender care, God did us teach  
    How to keep out, of Satan's reach  
    Mary helps us, with strategies,  
Showing us how, her Son to please.

We ask Our dear, heavenly Queen,  
To help us keep, our souls most clean,  
And use the tools, she did provide,  
To keep us close, to her Son's side.

### **Quotes to commit to memory in order to fight proud thoughts:**

“If thou canst believe, all things are possible to him that believeth” [Our Lord says to the father whose son was possessed by the devil.] The father replies, “Lord, I believe, help my unbelief.” *St. Mark 9:22-23*

“For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me.” *2 Corinthians 12:6*

St. Thomas Aquinas says, “Humility consists, above all, in the submission of man to God.” *Summa*, Ia IIae, Q.161, a.3, objection 1 and its reply.

Our Lord says, “Without Me, you can do nothing.”

“What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?” *1 Corinthians, 4:7*

“Bear ye one another's burdens; and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself.” *Galatians, 6:2-3*.

“The Lord is merciful and compassionate: long-suffering and plenteous in mercy.” *Ps. 102:8*.

“Unless you be converted and become as little children, you shall not enter into the Kingdom of heaven.” *St. Matthew 18:3*

“Unless the Lord build the house, they labor in vain that build it.” *Ps.126:1*

***Catholic Candle* note:** The article below pertains to another scandalous error of Pope Francis. However, a reader would be mistaken if he assumed that Pope Francis’s grave error somehow means that he is not the pope.

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

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

Even should the life of any superior be so notoriously wicked as to admit of no excuse or dissimulation, nevertheless, for God’s sake, Who is the source of all power, we are bound to honor such a one, not on account of his personal merits, which are non-existent, but because of the divine ordination and the dignity of his office.<sup>13</sup>

However, even while recognizing the pope’s authority and our duty to obey him when we are able, we know we must resist the evil he says and does. Read more about this principle here: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-7>

## **The Blessed Virgin Mary, the Co-Redemptrix of the World**

*Defending the pre-Vatican II teaching against Pope Francis’s Scoffing*

### **What the title “Co-Redemptrix” means**

God caused the universe to be the best possible one for His own greater honor and glory.<sup>14</sup> “The Lord hath made all things for Himself”. *Proverbs*, 16:4. No other motive would be worthy of Him.

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<sup>13</sup> Quoted from St. Bernard of Clairvaux, Third Sermon for Advent, entitled: *On the Three Advents of the Lord and the Seven Pillars which we ought to erect within us*.

<sup>14</sup> Here is how St. Thomas explains this truth:

God could have caused the universe to be different than it is. Two ways God could have caused the universe to be different, is not to redeem man after his fall, or not to use the help of the Blessed Virgin Mary, in redeeming man. However, God did redeem man and did use the help of the Blessed Virgin Mary because God does all things in the best possible way.<sup>15</sup>

One way God used the help of the Blessed Virgin Mary is to have God the Son become Man through her Divine maternity. Another way God chose to use the help of the Blessed Virgin Mary is to employ her as an integral part of His redemption of mankind, as Co-Redemptrix.

Here is how Dom Guéranger explained this truth in *The Liturgical Year*:

Our Lady's co-operation in the redemption of the world gives us a fresh view of her magnificence. Neither the Immaculate Conception nor the Assumption will give us a higher idea of Mary's exaltation than the **title of co-redemptrix**. Her dolours were not necessary for the redemption of the world, but, in the counsels of God, they were inseparable from it. They belong to the integrity of the divine plan.<sup>16</sup>

Again, God could have redeemed man in a different way, without the help of the Blessed Virgin Mary. But He chose the best way for His own glory and this way involved using her unique and integral help.

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[E]ach and every creature exists for the perfection of the entire universe. Furthermore, the entire universe, with all its parts, is ordained towards God as its end, inasmuch as it imitates, as it were, and shows forth the Divine goodness, to the glory of God.

*Summa*, Ia, Q.65., a2, *respondeo*.

<sup>15</sup> Here is St. Thomas' fuller explanation of this truth:

It is the part of the best agent to produce an effect which is best in its entirety; but this does not mean that He makes every part of the whole the best absolutely, but in proportion to the whole; in the case of an animal, for instance, its goodness would be taken away if every part of it had the dignity of an eye. Thus, therefore, **God also made the universe to be best as a whole, according to the mode of a creature; whereas He did not make each single creature best, but one better than another**. And therefore, we find it said of each creature, "God saw the light, that it was good" (*Genesis*, 1:4); and in like manner, each one of the rest. But of all together it is said, "God saw all the things that He had made, and they were very good" (*Genesis*, 1:31).

*Summa*, Ia, Q.47, a.2, ad 1 (emphasis added).

<sup>16</sup> *The Liturgical Year*, by Dom Guéranger, volume 14, (also called volume 5 for the Time After Pentecost) New York, Benziger Bros., 1910, p. 212 (emphasis added).

## The Feminine Suffix of the word “Redemptress” (and of the word “Redemptrix”)

The Divine Law and the Natural Law<sup>17</sup> require that men and women have different roles in our life on earth.<sup>18</sup> The differences between the sexes are naturally (and traditionally) manifest in countless visible ways, *e.g.*, in clothing, as Sacred Scripture commands:

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<sup>17</sup> The Natural Law is what we know we must do by the light of the natural reason God gave us. One example of the Natural Law is that we must never tell a lie. We naturally know this because we know that the purpose of speech is to convey the truth and so we naturally know that telling a lie is abusing the purpose of speech.

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

[L]aw, being a rule and measure, can be in a person in two ways: in one way, as in him that rules and measures; in another way, as in that which is ruled and measured, since a thing is ruled and measured, in so far as it partakes of the rule or measure. Wherefore, since all things subject to Divine providence are ruled and measured by the eternal law, as was stated above [in *Summa*, Ia IIae, Q.91, a.1]; it is evident that all things partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends.

Now among all others, the rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and **this participation of the eternal law in the rational creature is called the natural law**. Hence the Psalmist after saying (Psalm 4:6): “Offer up the sacrifice of justice,” as though someone asked what the works of justice are, adds: “Many say, Who showeth us good things?” in answer to which question he says: “The light of Thy countenance, O Lord, is signed upon us”: thus implying that **the light of natural reason, whereby we discern what is good and what is evil**, which is the function of the natural law, is nothing else than an imprint on us of the Divine light. It is therefore evident that **the natural law is nothing else than the rational creature's participation of the eternal law**.

*Summa*, Ia IIae, Q.91, a.2, *respondeo* (emphasis added).

<sup>18</sup> To learn more about the natural and Catholic principles on this issue, read these articles:

- <https://catholiccandle.neocities.org/faith/the-role-that-god-gave-to-woman-and-the-great-work-of-her-life.html>
- <https://catholiccandle.neocities.org/faith/book-review-ungodly-rage-the-hidden-face-of-catholic-feminism.html>
- <https://catholiccandle.neocities.org/faith/feminism-is-anarchy-in-the-family.html>

A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.

*Deuteronomy, 22:5.*

God and Nature require these distinctions in dress not only for modesty's sake but also because such exterior manifestations reinforce these truths in our thoughts, help us to live them, and to oppose the errors and corruptions of the world around us.

Another important way in which the natural distinction between the sexes is (and should be) manifest in everyday life, is in grammatical differences in our speech, which reinforce this distinction between the sexes. For example, we use feminine pronouns for women and girls and male pronouns for men and boys. Likewise, in a wholesome society, parents don't give their children unisex names or (even worse) names of the other gender. Parents give feminine names to girls and masculine names to boys.

The destruction of these wholesome customs is perverse and corrupts society. The enemies of Our Lord have advanced far in trying to destroy these good practices. Minimizing the outward signs which show the differences in gender leads to blurring the distinction between the sexes. Gender-blurring is designed to minimize our understanding of the differences between the sexes. The eventual goal is to promote gender confusion (a lunacy we see today). This whole corrupting process has its roots in the centuries-old apostasy from the Catholic Faith.<sup>19</sup>

Among many other wholesome grammatical distinctions between the sexes, is using sex-specific endings to indicate the gender of a person who has a certain role. For example, a man who delivers food to the tables in a restaurant is called a "waiter" and a woman who does this is called a "waitress". This "-tress" ending feminizes the word. There are countless words with such feminized endings, e.g., empress and shepherdess.

A similar Latinized feminine ending to words is "-trix" (instead of "-tress"). Thus:

- a female executor of a person's will is called an "executrix".<sup>20</sup>
- likewise, Our Lady is called the "Mediatrice of all Graces".

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<sup>19</sup> For further analysis of this issue, read the article *The Direct Road from Apostasy to Gender Confusion*, published in the December 2019 *Catholic Candle*.

<sup>20</sup> <https://www.merriam-webster.com/dictionary/executrix>



Because we make these wholesome grammatical distinctions between the sexes, a female redeemer is called a “redemptrix” or a “redemptress”. Thus, the Blessed Virgin Mary is called the “Co-Redemptrix” because she co-redeems man with her Son.

### **Comparison of Our Lady’s titles, “Co-Redemptrix” and “Mediatrix of all Graces”**

To better understand the Blessed Virgin Mary’s title “Co-Redemptrix”, let us compare it to her title “Mediatrix of all Graces”. These two titles correspond to her two unique roles helping her Son, in meriting and distributing all Graces.

Her title “Co-Redemptrix” refers to her unique role (and privilege) assisting her Son in His Redemption of the world, through which she assisted Him in *meriting* forgiveness and grace for sinners, in a fitting way (as explained below). By contrast, her title “Mediatrix of all Graces” refers to her unique role (and privilege) assisting her Son in *distributing* all those Graces to sinners.

Our Lady’s assistance to her Son in the works of redemption and salvation is analogous to a nurse playing a uniquely important role in both helping a physician prepare a lifesaving medicine and also distribute the medicine for him to his patients. Our Lady uniquely aided her Son although she is not Divine and although she herself depends on her Son, just as the nurse is not a physician but can be a unique aid in his work.

### **Pre-Vatican II teaching that Mary is Co-Redemptrix of the world**

#### **Pope St. Pius X**

Pope St. Pius X taught that, in the work of redemption, the Blessed Virgin Mary merited in a way of fittingness, what her Son merited strictly speaking. Here are St. Pius X’s words:

We are then, it will be seen, very far from attributing to the Mother of God a productive power of grace – a power which belongs to God alone. Yet, since Mary surpasses all in holiness and union with Jesus Christ, and has been associated by Jesus Christ **in the work of redemption, she merits for us “de congruo,”** [*i.e.*, according to fittingness] in the language of theologians, what Jesus Christ merits for us “de condigno,” [*i.e.*, according to strict deserving] ....<sup>21</sup>

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<sup>21</sup> *Ad diem illum laetissimum* (On the Immaculate Conception), Pope St. Pius X, February 2, 1904, §14 (emphasis added; bracketed words added for clarity).

Also, St. Pius X's Holy Office (*viz.*, his guardian of the Catholic Faith) approved the orthodoxy of a prayer praising Our Lady as “Co-Redemptrix”. Here is a portion of this prayer:

I praise thine exalted privilege of being truly Mother of God, ever Virgin, conceived without stain of sin, **Co-Redemptrix of the human race.**<sup>22</sup>

### **Pope Benedict XV**

Pope Benedict XV taught that the Blessed Virgin Mary redeemed the world, along with Christ. Here are his words:

As the Blessed Virgin Mary does not seem to participate in the public life of Jesus Christ, and then, suddenly appears at the stations of his cross, she is not there without divine intention. She suffers with her suffering and dying Son, almost as if she would have died herself. For the salvation of mankind, she gave up her rights as the mother of her Son and, in a sense, offered Christ's sacrifice to God the Father as far as she was permitted to do. Therefore, **one can justly say that she together with Christ has redeemed the human race.**<sup>23</sup>

### **Pope Pius XI**

Pope Pius XI called the Blessed Mother the *Co-Redemptrix*. Here are his words:

By necessity, the Redeemer could not but associate [non poteva, per necessità di cose, non associare] his Mother in His work. For this reason, we invoke her under the title of ***Co-Redemptrix***. She gave us the Savior, she accompanied Him in the work of Redemption as far as the Cross itself, sharing with Him the sorrows and the agony and in the death in which Jesus consummated the Redemption of mankind.<sup>24</sup>

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<sup>22</sup> January 22, 1914 decree of the Holy Office, taken from *The Raccolta*, Benziger Bros., 1957, pp. 228-229. This prayer was indulgenced by the Vatican office of indulgences, which is part of the Sacred Apostolic Penitentiary, on Dec. 4, 1934.

<sup>23</sup> Pope Benedict XV, Apostolic Letter *Inter soldalica*, March 22, 1918 (emphasis added), cited and quoted in *The Church Teaches*, John F. Clarkson, S.J., *et al.* (translators), Herder & Co., St. Louis, © 1955, pp. 210-211.

<sup>24</sup> Pope Pius XI, Allocution to Pilgrims from Vicenza, Italy (a city west of Venice), November 30, 1933 (quoted in *L'Osservatore Romano*, December 1, 1933, p. 1; emphasis added.)

## Honoring Our Lady as Co-Redemptrix, in the devotional life of the Church

Before Vatican II, not only did the popes teach that Our Lady is Co-Redemptrix, but she was also honored under this title in Catholic devotion. For example, Dom Guéranger quotes and promotes a 600-year-old liturgical sequence and hymn, praising Our Lady as Co-Redemptrix. Here is this sequence:

Come, sovereign Lady,  
Mary, do thou visit us,  
illumine our sickly souls,  
by the example of thy  
duties performed in life.

Come, **Co-Redemptrix** of the world,  
take away the filth of sin,  
by visiting thy people,  
remove their peril of chastisement.

Come, Queen of nations,  
extinguish the flames of the guilty,  
rectify whatsoever is wrong,  
give us to live innocently.

Come, and visit the sick,  
Mary, fortify the strong with  
the vigor of thy holy impetuosity,  
so that brave courage droop not.

Come, thou Star, O thou  
Light of the ocean waves,  
shed thy ray of peace upon us,  
let the heart of John exult with  
joy before the Lord.<sup>25</sup>

Similarly, traditional devotional books contemplate Mary's role as Co-Redemptrix.<sup>26</sup>

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<sup>25</sup> *The Liturgical Year*, by Dom Guéranger, volume 12, (also called volume 3 for the Time After Pentecost) James Duffy, Dublin, 1890, pp. 523-524 (emphasis added).

<sup>26</sup> For example, this title is used in a meditation given in *Divine Intimacy: Meditations on the Interior Life for Every Day of the Liturgical Year*, By Father Gabriel of St. Mary Magdalen, TAN Books, Rockford, contained in the meditation for February Second – The Purification of the Blessed Virgin Mary.

## Pope Francis scoffs at Our Lady's title and privilege of being Co-Redemptrix

On December 12, 2019, the great feast of Our Lady of Guadalupe, Pope Francis scoffed at Our Lady's title and her privilege of being "Co-Redemptrix". Here are his words, as quoted in a news report:

"She never wanted for herself something that was of her son," Francis said. "She never introduced herself as co-redemptrix. No. Disciple," he said, meaning that Mary saw herself as a disciple of Jesus.

Mary, the pope insisted, "never stole<sup>27</sup> for herself anything that was of her son," ... **"When they come to us with the story of declaring her this** or making that dogma, **let's not get lost in foolishness** [in Spanish, *tonteras*]," he said.<sup>28</sup>

Pope Francis then showed his contempt not only for Our Lady's title and privilege of being *Co-Redemptrix*, but also his contempt for all of her titles which show her unique glory and which show how Our Lord has honored His Mother through the Church. Here are Pope Francis's words of contempt for *all* of her glorious titles:

"Mary woman, Mary mother, without any other essential title," Francis insisted.<sup>29</sup>

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<sup>27</sup> Pope Francis insultingly suggests that the way Our Lady would receive a title or an honor is by "stealing" it from her Son. On the contrary, her Divine Son is the One who Wills that these honors be given to her. For example, in 1929, Our Lady of Fatima revealed **God's Will** that she be honored through Russia being consecrated to her Immaculate Heart and that Russia would be saved by this means. Here are her words to Sister Lucy of Fatima:

The moment has come when **God asks** the Holy Father to make, in union with all the bishops of the world, **the consecration of Russia to my Immaculate Heart**, promising to save it by this means....

*The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, p.464 (emphasis added).

<sup>28</sup> <https://cruxnow.com/vatican/2019/12/pope-calls-idea-of-declaring-mary-co-redemptrix-foolishness/> (Bracketed words are in the original).

<sup>29</sup> <https://cruxnow.com/vatican/2019/12/pope-calls-idea-of-declaring-mary-co-redemptrix-foolishness/>

## **Pope Francis's words are merely part of Vatican II's and the conciliar church's blasphemous minimization of the Glorious Mother of God**

Pope Francis's words (above) are among the countless conciliar attempts to “pull down” Our Lady from her unique, exalted position, and to put her on the level of everyone else. According to him, she is merely “woman” and “mother”.

In his scandalous minimizing of Our Lady's glory, Pope Francis reflects the teaching of Vatican II. For example, *Lumen Gentium* says the Blessed Virgin Mary is only one of many examples of persons cooperating with Our Lord.<sup>30</sup>

In his words (above), Pope Francis merely follows Vatican II's warning not to “exaggerate” devotion to our Heavenly Mother.<sup>31</sup> Here is Vatican II's admonition:

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<sup>30</sup> The council says Our Lady is one of many [“manifold”] ways of cooperating with her Son just like ministers and laymen have various ways of cooperating with Christ's priesthood. Here are the council's words concerning the Blessed Virgin Mary, in the section of *Lumen Gentium* pertaining to her:

[T]he Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix . This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.

For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather **gives rise to a manifold cooperation** which is but a sharing in this one source.

*Lumen Gentium*, §62 (emphasis added).

<sup>31</sup> This pulling down of the Blessed Virgin Mary is like the conciliar church minimizing Our Lord Jesus Christ. For example, he is called a “superstar” in a blasphemous (so-called) “rock opera”.

To take only one more example of gross disrespect for Our Lord, the conciliar church has named many (of the relatively few) churches built after Vatican II, with the blasphemous title ***Christ the Servant*** Church. (Do an internet search for the websites of the many conciliar churches given that name.)

Faithful Catholics honor the greatness of Our Lord's Divinity and His Kingship, as well as the unique and sublime role of the holy Mother of God. By contrast, the revolutionaries emphasize Our Lady being a “normal” woman and her Son being a servant.

[The council] exhorts theologians and preachers of the divine word to abstain zealously both from all **gross exaggerations** as well as from **petty narrow-mindedness** in considering the singular dignity of the Mother of God.

*Lumen Gentium* §67 (emphasis added).

## Conclusion

One of the hallmarks of the conciliar revolution is its continual efforts to minimize the Glorious Mother of God.

One of the ways we must be counter-revolutionary is by devoting ourselves to her and honoring her at every opportunity, including as Co-Redemptrix!

Let us continually pray *to* her and *for* Pope Francis!

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