

Catholic Candle

☪ July 2020 ☪ catholiccandle.org ☪ catholiccandle@gmail.com

Words to Live by – from Catholic Tradition

For Love of God you should undergo all things cheerfully, all labors and sorrows, temptations and trials, anxieties, weaknesses, necessities, injuries, slanders, rebukes, humiliations, confusions, corrections, and contempt. For these are helps to virtue.

The Imitation of Christ, by Thomas à Kempis, Book III, Chapter 35.

Should nations be run by specialized “experts”?

In our “corona-crazy” time¹, our political leaders receive much advice from medical “experts”. Some leaders are attacked in the media for not following the advice of the “experts”. For example, radical Democrat, Speaker of the U.S. House of Representatives, Nancy Pelosi, attacked President Trump for not “listening to the medical experts”.² Pelosi means Trump was not making decisions which followed the opinions of the “experts”.

Even if we assumed that the medical “experts” all agree (which they do not) concerning how to respond to the current corona-craziness, *who* should run the country? Should Trump (or any political leader) simply do whatever the health “experts” tell him to do?

In other words, should specialized “experts” run the government and the nation? **No!** A nation (and other political bodies) should no more be run by specialized “experts” who are focused on a particular field than an individual man should make all of his decisions based on one of his passions which is focused on a particular desire.

¹ There is evidence that the danger of the coronavirus (COVID-19) is greatly exaggerated in order to justify heavy-handed government intrusion and destruction of rightful liberty. However, even if this virus were terrifying and not exaggerated, this virus presents the issue of whether our leaders should simply follow “the experts” in making their decisions.

² <https://www.msn.com/en-us/news/us/pelosi-trump-is-not-listening-to-medical-experts/vi-BB139HrL>

Let's look at how an individual man should weigh competing concerns when making his decisions

A man has many desires such as food and sleep. He has many passions such as fear and anger. These passions and desires are good and are part of the nature God gave him. But a man should not be **ruled** by those desires and passions. For example, he should not allow his fears to rule him.

Instead, man should be ruled by **reason**, while taking reasonable account of “advice” he receives from his passions. So, *e.g.*, a man should “consult” his fears while his reason is weighing what decision to make. But if a man's fear **rules** him then he acts wrongly because he acts as if nothing is more important than to be safe. He lives (and wastes his life) locked up in safety, whereas there are many things more important than safety.

If a man's desire for food ruled him, then he acts as if nothing is more important than eating. His decisions would lack balance (and temperance) and all of his decisions and actions would serve the goal of eating.

If a man's desire for sleep ruled him, then he would act as if nothing is more important than sleeping and his need for sleep would not be balanced with other parts of life. The man would get a full night's sleep every night but would lose his job because he does not come to work on time.

If a man's desire for health (or fear of disease) is allowed to rule him, then he would stay away from all possible health risks and he would waste his life in useless fear. Here is how billionaire Howard Hughes allowed himself to be ruled by the desire for health (or the fear of disease):

Howard Hughes – the billionaire aviator, motion-picture producer and business tycoon – spent most of his life trying to avoid germs. Toward the end of his life, he lay naked in bed in darkened hotel rooms in what he considered a germ-free zone. He wore tissue boxes on his feet to protect them. And he burned his clothing if someone near him became ill. ...

He wrote a staff manual on how to open a can of peaches – including directions for removing the label, scrubbing the can down until it was bare metal, washing it again and pouring the contents into a bowl without touching the can to the bowl.³

This is unreasonable! The correct course is for a man's intellect to rule him and to make decisions which take into account all of the various desires and passions **as far as they are reasonable**. A person should take risks, act reasonably, weigh the different

³ <https://www.apa.org/monitor/julaug05/hughes>

competing concerns, the advantages and disadvantages, all in light of his Final End and the Common Good.

Now let's apply this principle to see how a leader must make decisions for a nation

A nation's leader should act like a man consulting his passions as far as they are reasonable, but making his decisions with his intellect. A nation's leader should be a man of reason and prudence, analogous to the intellect in that individual man (in the example above). This nation's leader (just like the intellect of an individual man) must balance competing concerns, advantages and disadvantages of different courses of conduct, and make decisions for the Common Good.

This leader should take into reasonable account the advice of "specialists" and "experts" but he should not necessarily follow their advice. This is analogous to an individual man taking into account the "advice" of his other faculties (such as the desire for food which reminds him that he should maintain his strength and his health by eating when reasonable and appropriate).

So, a nation's leader should receive advice from military experts. But these military advisors tend to elevate the importance of military concerns – which is the focus of their careers – often downplaying other important aspects of life. The nation's leader should no more slavishly follow the advice of such an expert than an individual man should slavishly follow one of his passions, *e.g.*, fear – whose single-focus is avoiding danger.

The advice of this military expert (like the individual man's passion of fear) should be weighed by reason and then the nation's leader should make an *independent* judgment what is best for the nation.

Likewise, other specialized "experts" (*e.g.*, doctors), tend to focus mainly on the concerns of their own specialized field (*e.g.*, medicine). So, a nation's leader should no more follow – slavishly – the advice of an expert in infectious disease prevention, than a man should slavishly follow his passion whose single-focus is food. Instead, the advice of the experts should be weighed by the leader before he makes an *independent* judgment what best promotes the Common Good of the nation.

Conclusion

If a nation's leader is not "listening to the infectious disease experts", this does not tell us that he is wrong. It might be better not to follow them in the particular circumstances.

A nation's leader should not be singularly focused on disease prevention or any other single aspect of national life. He must weigh competing concerns and make a prudential judgment what is best for the country, based on the Common Good.

Catholic Candle note: *Catholic Candle* often examines particular issues thoroughly, at length, using the finest minds of the Catholic Church: St. Thomas Aquinas and the other Doctors of the Church. At the urging of one of our readers, we are going to try a new feature: ***CC in brief***, giving an extremely short answer to a reader's question. We invite readers to submit their own questions.

CC in brief

Q. What is meant by calling Mary the “Ark of the Covenant” in her litany?

A. Our Faith is deep and rich and this topic deserves a much longer answer. However, briefly, the Blessed Virgin Mary is the very fitting vessel who contained God on earth. She was foreshadowed by the Ark of the Covenant, carried by the Israelites in the Old Testament, as the abode of God in a special way.

Educating your Children – Part 2

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

Part I: Reflects on how one traditional Catholic family approached the gargantuan responsibility of this formidable task. Part I can be found here: <http://www.catholiccandle.org/2020/06/01/approaching-the-responsibility-of-homeschooling/>

Part II (this present article): Investigates what choices were available to the next generation of our family, and how they met the challenge.

Part III: Examines what is involved in Home Schooling.

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

What Are the Choices?

Homeschooling didn't really enter our lives until our children began their families and were seriously looking at how they were to educate them. It was clear to all of them that if they were to raise good Catholic children, they could not expose them to the poisons in the schools. And by poisons is meant not only the drugs and alcohol. Unfortunately, it includes bad companions, disrespect for authority, a left-wing agenda, no discipline, strange ideas/beliefs that you have no idea where they came from, *etc.* And this doesn't even include the knifings, brawls, assaults, *etc.* in the public schools that threaten their physical safety.

It has become a world in which you send a nice, obedient little child off to school and get back a snarly teenager who questions everything you say. (And that can't be conveniently attributed to "just being a teenager" as parents today are led to believe.)

Almost lost in the shuffle is the education factor. Figures that have only recently been reluctantly released testify that public schools, and even many private schools, have horrendous results educating their charges. Over 40% of public-school students cannot read at their grade level!

So, the next generation of our family were all independently on board with the knowledge that they could not send their children to the public schools, nor to the local Novus Ordo school, nor to any private school (like the N-SSPX) and "hope for the best".

This brought them inexorably to Home Schooling. (To parents who have fought the good fight – educating their children at home – Home Schooling deserves capital letters.)

Our children began the long trek of Home Schooling about 25 years ago. Since they all have large families, they truly were in it for the long haul. (It's probably a mercy that you don't know at that point how long a haul it's going to be.)

I recall asking one of our daughters early on how it was going, and casually asking her if there was anything I could do to help. When she took me up on it, I confess I was a tad surprised, naively wondering what I could actually contribute.

Well ... time, effort, presence to begin with. For over 20 years I went to their Home School three days a week. (If I had it to do over again, I would have gone five.) I helped a little one (a different little one each year) master the intricacies of reading about David and Joan helping Mother with the twins. And how it was to live in the Little House on the Prairie. And how a larva transforms into a pupa. And why we need to learn about fractions and common denominators.

And while I was having all the fun with the little ones, their mother was in a different area of the house handling the “tough” stuff with the older students.

As it turned out, another of our children moved back into the area, and with his large family, had a lively, flourishing Home School of their own.

Flourishing? Yes, but as any homeschool mom (or dad) knows, there aren’t enough hours in the day, and she can always use another pair of hands and another brain and another red pencil wielder.

So, I lost one day at one house and gained two more at the other.

Fine, but how does that help you?

The first question you need to consider is: “How can you as a traditional Catholic – in today’s pagan world – fulfill your responsibility to educate your children?” You must begin by realizing that it is totally your responsibility. There is no question of being able to pass it off to any school system or religious society. Because Vatican II has so infected today’s world, finding a brick-and-mortar school is nigh impossible. Nor is it possible to send your children to a Novus Ordo school nor an N-SSPX school and, as said before, “hope for the best.”

Let’s discuss these three non-possibilities.

The public schools are obviously out of the question. The police presence in these schools attests to the almost daily violence that is commonplace, and which students are hard-pressed to avoid. They may have the latest in audio-visual equipment, computers, perhaps, and a first-rate football field, but these can’t begin to outweigh the damage they do with their left-wing agendas of evolution, global warming, birth control, *etc.* And these subjects are taught at the expense of the traditional educational building blocks of American History, Geography, Literature, *etc.*, and even something as innocuous as Handwriting. (They are proposing to eliminate the teaching of cursive writing; soon today’s graduates will be unable to write their own names. And teaching of spelling, punctuation, and grammar is ignored, downplayed, and all but eradicated.)

So, that, along with the lack of discipline and order in the schools, and immodest dress, there should be enough to convince any good parent that public schools are not a viable choice.

These are very good reasons why NOT to send your children to a public school; so that would seem to leave Novus Ordo or N-SSPX schools. Assuming you as a traditional Catholic would never send your children to a Novus Ordo school, you may be interested anyway in seeing this example of what some of them have devolved into.

In Part I of this series, I mentioned *Diocesan Directives and Guidelines*. Two years ago, the Archbishop of Milwaukee, Wis., announced that the local Catholic schools would no longer be diocesan schools, but would instead be members of an “association” called Siena. (“Poor” St. Catherine of Siena must be “fuming” at this outrageous pre-empting of her name.) However, the schools would be expected to follow his “Guidelines,” which included these directives (quoted verbatim):

- ❖ Teachers will not determine grades based on the mathematical average of scores earned over time.
- ❖ Teachers will not consider behavior, effort, attendance, class participation, missing work, or credit when determining academic grades.⁴

This is lunacy! ... as any experienced educator or parent with common sense would recognize. The irony of this is that several weeks previous to this announcement, the chairman of the Board of Directors for this Siena Catholic Schools received a (presumably) prestigious award from the archbishop for his “dedication to ensuring quality Catholic education.”⁵

Another nail in the coffin of a traditional Catholic’s hope that he might find a singularly conservative Novus Ordo school (if it existed), is the fact that they all use a bad conciliar catechism, *The Catechism of the Catholic Church*, put out after Vatican II.

It might seem tempting, then, to consider whether you could “get by with” sending them to an N-SSPX school. The trusting traditional Catholic parent who might look at a Society school as a viable alternative to Novus Ordo and public schools ought to scrutinize more carefully what the N-SSPX is offering.

First of all, you need to consider that the Society has said that it accepts 95% of Vatican II. This is much more significant than a mere troublesome statistic. The N-SSPX claims there is no doubt that “... many of the texts are traditional,”⁶ yet all 13 texts are thoroughly infested with error.⁷ The Society minimizes the evils of VC II, saying that it contains “no direct heresy and few errors”—whereas it is full of direct heresies.⁸

⁴ Quoted from the *Racine Journal-Times*, March 20, 2018.

⁵ Quoted from the *Racine Journal-Times*, March 21, 2018.

⁶ <https://catholiccandle.neocities.org/priests/fellay-council-no-heresies.html>

⁷ <https://catholiccandle.neocities.org/faith/the-evils-of-vatican-iis-decree-on-priestly-training-optatam-totius.html>

⁸ <https://catholiccandle.neocities.org/priests/fellay-council-no-heresies.html>

Archbishop Lefebvre taught that the whole of Vatican II contradicts what the popes have taught for centuries. He said: “We have to choose. Either we choose what the popes have taught for centuries and we choose the Church (*i.e.*, Catholic tradition), or we choose what was said by the Council. **BUT WE CANNOT CHOOSE BOTH AT THE SAME TIME SINCE THEY ARE CONTRADICTORY.**”⁹ (Emphasis added)

Pretty clear admonition.

Several other strictures to keep in mind: The N-SSPX has been working toward a hybrid mass, an unholy blend of a Latin Tridentine Mass and a Novus Ordo mass.¹⁰ That ought to give you pause. Plus, there are many other *beyond-troublesome* facts to jar you. Such as Bishop Fellay’s statement that he is “...very happy with a lot of what Pope Francis teaches.”¹¹ And that he “...hopes that Vatican II belongs to tradition.”¹²

But the overwhelming reason to not entrust your children to a Society school is that you can expect them to be slowly but inexorably indoctrinated into the conciliar church.

So, after much soul-searching and interminable discussions, you may be considering schooling your children at home. Gradually, you come to grips with the realization that that is the only solution to living up to your responsibility to educate your children.

In Part III, in next month’s *Catholic Candle*, we will look at the question: WHAT DOES IT TAKE TO HOME SCHOOL?

Gratitude as a Birth of Humility

Objective Truth Series – Reflections article # 12

In our last Reflection we considered how God works marvellously on our souls in order to instruct us on how to avoid pride. Likewise, we saw how God, by teaching us more about ourselves, is in reality, revealing to us more of what He Himself is doing in our souls. God

⁹ Archbishop Lefebvre, 1976 press conference quoted in *Religious Liberty Questioned*, page xi, Angelus Press, 2002.

¹⁰ <https://catholiccandle.neocities.org/priests/fellay-promotes-hybrid-mass.html>

¹¹ <https://catholiccandle.neocities.org/priests/fellay-interview-liberal-timid.html>

¹² 6-8-12 DICI interview of Bishop Fellay at: <http://www.dici.org/en/news/interview-with-bishop-bernard-fellay-on-relations-with-rome/>.

does so very much for us.

In St. Basil's sermon *The First Commandment* he expounds beautifully about God's blessings upon us:

1. "God had made man to His own image and likeness, and honored him with a knowledge of Himself, and endowed him above all living creatures of the earth with the gift of reason, and prepared for his delight the inconceivable joys of paradise";
2. "[He] made him the first of earthly creatures";
3. "Even after he [man] had been deceived by the devil and had fallen into sin and through sin into death and into things that deserved death, that even then He [*viz.*, God] did not abandon him, but first gave him a law to help him, placed him under the protection of His angels, sent prophets to rebuke his wickedness and teach him justice";
4. "The goodness of the Lord has not abandoned us. Nor have we deprived ourselves of His love for us through our own folly: treating lightly the One Who has done us so much honor. We have even been recalled from death and restored again to life through Jesus Christ Our Lord Himself. And even the way in which this great goodness was shown to us is wondrous beyond measure."

St. Basil continues, "He has taken our infirmities upon Him; He has borne sufferings, He was wounded for us, and by His wounds we were healed [*Is ch. 53, 4*]. He has redeemed us from the curse (*of the law*), *being made a curse for us (Gal. ch. 3, 13)*; endured for us a most shameful death, that He might bring us back to a glorious life. It was not enough to recall the dead to life, He gave us also the dignity of His own divinity; preparing for all mankind an everlasting rest that surpasses in the greatness of its joy every thought of man. *What shall I render to the Lord for all the things He has rendered to me (Ps. 115, 12)* He is so good that He does not even look for the things He has given us, but that we love Him in return."

St. Basil explains how we owe God gratitude in return for these blessings. "Chief among those whom nature teaches us to love are those who do good to us. And this is a love not peculiar to man only; but is common to almost all creatures, leading them to love whoever had done good to them. If then we have a natural love for those who are good to us, and will suffer anything for them to repay their goodness to us, what words can rightly praise the gifts that God has given us? They are so many as to be beyond number; so great, so wondrous that for one alone (*creation*) we should give all thanks to the Giver."

In addition to what God has done for mankind, when we reflect, we can count so many blessings that He has showered upon us individually. God has protected us. He has

enlightened us with the Holy Catholic Faith. He has shown us likewise how we can stand up for the truth. If we reflect and ponder His Mercies deeply, we find a flood of gratitude streaming from our hearts and perhaps tears running down our cheeks. How Good God is!

We cannot help but feel our littleness and unworthiness. Surely, as St. Basil shows, we should keep the wonderful things God has done for us in our mind in order to foster a continual and ever-increasing gratitude in our souls. Thus, humility can be born in our souls and spring forth a tender and beautiful intimate friendship with God. Oh dear reader, if we could only give gratitude to God more and more, then a cascade of charity would surely flow from our hearts! Further, Our Lord would be pleased to see His seeds of humility growing in our souls and that these seedlings are preparing us for Himself. As often as we look back with 20/20 vision and count our blessings with awe and wonder, we would find that we truly would never want to forget God's mercies and blessings that He has lavished upon us and we might desire to say the following:

Marvelous mercies, of my Lord,
These do pierce me, quite like a sword,
Bringing rivers, of grateful tears,
To see what Thou dost, through the years.

To ponder all, Thy creation,
Events, in every nation,
Countless blessings, thou hast bestowed,
None of which, has ever been owed.

Consider only, one person's life,
One can see it, with blessings rife,
Some are large, while others are small,
We've **all** been rescued, after all.

Infinite Goodness, I now see,
So much that Thou hast, done for me,
And filled with, confusion am I,
The blessings I count, are piled high!

My unworthiness, I now feel **so** keen,
With counting blessings, I **have** seen,
O'erwhelming, 'tis Thy Tender care,
My gratitude, I should not spare!

To count them oft, 'tis a good thing,
To keep one e'er remembering,
To say prayers, to render one's thanks
To let tears, overrun their banks

To give God thanks, could ne'r too much,
'Cause God's mercy, our hearts **do** touch,
One's heart is swelling, with need to tell,
Our Dear Lord, that, we love Him well.

Thus humility, can be born,
From gratitude's bountiful horn,
Then may God be thanked, in all ways,
So humble the heart, ever stays.

St. Gregory Nazianzen explains the current disaster in the Church's human element

More than 1600 years ago, St. Gregory Nazianzen, Doctor of the Church, warned us that the human element of the Church suffers shipwreck when She has evil bishops. Here are his words:

The light and eye of the Church is the Bishop. It is necessary then that as the body is rightly directed as long as the eye keeps itself pure, but goes wrong when it becomes corrupt, so also ***with respect to the Bishop, according to what his state may be, must the Church in like manner suffer shipwreck, or be saved.***¹³

As the Catholic Church's bishops go, so go their flocks. With the spectacular betrayal by the Church's bishops beginning with Vatican II, it is no wonder that their flocks suffered the shipwreck of heresy and vice, following their bishops!

¹³ Words of St. Gregory Nazianzen quoted in the *Catena Aurea on St. Luke's Gospel*, St. Thomas Aquinas, editor, explaining Our Lord's words:

The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome.

St. Luke's Gospel, Ch. 11, v. 34.

With the more recent, spectacular betrayal of the bishops consecrated through Archbishop Lefebvre – who are supposedly faithful to Catholic Tradition – it is no wonder that their flocks are suffering the shipwreck of liberalism, compromise, and laxity, following their bishops (*e.g.*, accepting 95% of Vatican II and countless other evils¹⁴)!

The Leaders of the Second Vatican Council Gave the Devil Everything He Wanted

What a victory for the devil, sending so many people to hell! The devil could not have planned a better Second Vatican Council to achieve his goals. So it is reasonable to believe that he and Rome's Masons were partners in the planning (in secret) of the Second Vatican Council. For the past 50-plus years VC II has helped the devil ensnare souls and start their trip to hell.

It is time to understand just how much of a disaster it was for those foolish souls who cared so little for their salvation that they willingly went along with the evils of VC II. And we must fight today against those who are willing to accept even a part of those evil results, (*i.e.*, the liberal N-SSPX which openly accepts 95% of VC II.)

A review of just what the devil gained should concern and motivate a traditional Catholic living in the catacombs to fight against the results of VC II. The following list will demonstrate just how much the devil achieved during and after the Council.

1. Loss of the Tridentine Mass, the main source of grace. Replaced by an anti-Catholic service (*i.e.*, Novus Ordo) that does not give grace. Without grace you cannot avoid sin and will lose the Faith. And if you lose the Faith, you lose everything, since there is no salvation outside the Catholic Church. ***And which group accepts 95% of VC II?***
2. Religious liberty is now taught and accepted – thanks to Vatican II. That is, you can be saved no matter what faith you prefer. Perhaps one that will overlook your sinful life. Thus, there is no need for the Catholic Church after the Second Vatican Council. ***And which group accepts 95% of VC II?***

¹⁴ Here is a list of many other N-SSPX evils, cited to the N-SSPX's own sources: <https://catholiccandle.neocities.org/priests/sspx-simoulin-challenge-answered.html>

Bishop Williamson's group is not better but is liberal in a somewhat different way. See, *e.g.*, <https://catholiccandle.neocities.org/priests/williamson-the-evil-of-comfortably-tolerating-heresy.html>

3. Universal Salvation is another evil of Vatican II, (*i.e.*, everyone goes to heaven). Thus, there is no need for penance, religious fervor, sacrifice, prayer for yourself or others, *etc.* Your somewhat-sinful lifestyle will be overlooked by a merciful God at your personal judgment. You no longer need to consider God as all-just (*i.e.*, people must do penance for their sins). Universal Salvation is so anti-Catholic that only someone who has lost the Faith would believe it. For one thing, most want to believe that they and their loved ones will be happy in heaven for all eternity. When you think about it, if everyone goes to heaven, there is no real need for the Catholic Church. But to keep the Novus Ordo parishes viable, they are made into entertainment destinations (*e.g.*, clowns, folk masses, kissing, handshaking, *etc.*) ***And which group accepts 95% of VC II?***
4. The Council shattered traditional grace-giving sacraments with its destructive changes to these basic building blocks of the Catholic Faith. Demonstrating complete arrogance, it more than “tampered” with them – it altered meanings and words – as if Christ needed help in correcting His “mistakes.” ***And which group accepts 95% of VC II?***
5. “Catholic divorce” – an annulment based on very doubtful reasons – was another product of VC II. Almost anything goes, as long as you can pay what it “costs.” With low church attendance, they have to keep the money coming in. ***And which group accepts 95% of VC II?***
6. Rome stated that the Second Vatican Council was necessary and needed to update the Catholic Faith to make it more relevant in our modern age. “Open a window and let in some fresh air.”¹⁵ As it turned out, even Pope Paul stated that the “smoke of Satan has entered the sanctuary,” (in lieu of fresh air). It is obvious that if you want to change, update, modernize the Catholic religion, you have already lost the Faith. As the Blessed Virgin warned at La Salette, “Rome will lose the Faith and become the seat of the anti-Christ.” ***And which group accepts 95% of VC II?***
7. The greatest victory for the devil was to replace the Catholic Church with the anti-Catholic conciliar church, joined and accepted by most Catholics in the 1960s and ‘70s with little regard or concern for their salvation. Archbishop Lefebvre then made it clear that this new religion of Vatican II was a new church, and warned that there was no salvation outside the Catholic Church. ***And which group accepts 95% of VC II?***

I’m sure the above is not a complete list of the devil’s total goals, (*i.e.*, to reduce or eliminate the need for the Catholic Church). What it does illustrate is that most people

¹⁵ Words of Pope John XXIII.

will continue to go to hell. With no graces coming from the Novus Ordo, it is not possible to keep the Faith and avoid sin. Thus, the leaders in Rome will not come back to tradition (before Russia is consecrated to Our Lady's Immaculate Heart), no matter what the liberal N-SSPX claims will happen after a deal is signed.

What are we to do? Stand up fearlessly for the uncompromising traditional Catholic faith, and follow Christ's instructions to Lucy at Fatima in 1943:

The sacrifice required of every person is the fulfilling of his duties in life and the observance of My laws. Be an example of religious fervor, helping others to keep the traditional Catholic faith, love God, strive to be an ordinary saint, eternally happy.¹⁶

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

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

Between this last confession (discussed in the first of those articles) and the burial (discussed in the second article), is the crucial moment of death. We gave recommendations how to assist at a person's death, based on the experience of some of the *Catholic Candle* Team, who recently assisted at the deaths of two uncompromising Traditional Catholics. Find the article here: <http://www.catholiccandle.org/2020/06/01/how-to-assist-a-person-in-dying-a-holy-death/>

Also, in our last days of life, we must continue to give sufficient care to sustain our life – even as it is waning – and must not yield to the culture of death, which promotes euthanasia. Below, we examine the minimum care we are obliged to provide to sustain our life even when we are dying.

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

¹⁶ Quoted from a pamphlet entitled *Remember Our Lady of Fatima Said*, published by Franciscan Marytown Press, Kenosha, WI.

Our Duty to Use (at least) Ordinary Care to Preserve Our Life, even as we are Dying

We are free to choose (or not choose) to make extraordinary efforts to preserve our life. However, there is a minimum, ordinary effort we must make, in order to avoid the sin against the Fifth Commandment, of failing to protect our life. As St. Thomas teaches:

God commands man to sustain his body. Otherwise he would be his own killer. ... By this Commandment [*viz.*, the Fifth Commandment], man is bound to nourish his body and do those other things without which his body cannot live.¹⁷

Even though we foreseeably will die in the near future, we must continue to make ordinary efforts to preserve our life. So just as our impending death (*e.g.*, from disease) does not allow us to jump off of a cliff (and so hasten death), likewise we cannot hasten our death in any other way, such as by starving ourselves to death. If a person starved himself to death even one day before he would have died of disease, he has committed suicide.

Although we know we must *do those things without which our body cannot live* – as St. Thomas teaches (quoted above) – **what are those things?** We do not need to do strange, extreme, and unreasonable things to preserve our life.¹⁸ However, we must preserve our

¹⁷ Words of St. Thomas Aquinas, quoted from his *Commentary on II Thessalonians*, 3:10, ch.3, lecture 2.

¹⁸ Here is how McHugh and Callan describe this minimum effort to preserve our life:

A very painful and uncertain operation or mutilation is not obligatory, unless one has dependents, and the danger to life from the operation is slight.

Moral Theology, by John A. McHugh, O.P., and Charles J. Callan, O.P., revised and enlarged by Edward P. Farrell, O.P., published by Joseph F. Wagner, Inc., New York City, © 1958, quoted from section #1571(b).

Here is how Slater describes this minimum effort to preserve our life:

We are obliged to take ordinary means to preserve our lives, for to do otherwise would be virtually to commit suicide. There is no obligation to take extraordinary, unusual, or very painful or expensive means to preserve our lives. And so, one in feeble health, who will probably die if he spends the winter in England, is not bound to expatriate himself and go and live in a milder climate. Nor am I bound to undergo a painful and costly operation in order to save my life; I may if I like choose rather to die, unless my life is of great importance for the common good, for then the public good must be considered first. Except in such a case as this, a superior could not oblige a subject to undergo a very painful

life by making efforts which are reasonable, common, and ordinary under our circumstances.¹⁹

What *specific* ordinary efforts must we make to preserve our life?

There is no complete list of ordinary efforts required to preserve our life. In part, the list of what is *common, reasonable, and ordinary* depends upon our physical condition and our access to health care.

We do not need to do those things which, *when taking into account our circumstances and medical condition* at the time, would *not* help us preserve our life. For example, we normally must take nutrition and hydration (food and drink) to sustain our life. However, in the final short period of our life, if our body's organs are shutting down and no longer functioning, and the nutrition and hydration are no longer being absorbed and no longer usable by our body, then we do not have the obligation to take nutrition and hydration since they no longer help us to preserve our life. In other words, we do not need to do things that won't help to preserve our life in the circumstances at the time.

Common, ordinary, and reasonable efforts to sustain life

We observe that, generally, the list of common, ordinary, and reasonable efforts to sustain life has grown with the safety, ease, and widespread use of those procedures. So, *e.g.*, in a past time, using a hypodermic needle was extraordinary. (They did not even exist before the 17th Century.) But now hypodermic needles are used daily by many ordinary persons, *e.g.*, diabetic persons needing insulin injections. Here are a few

operation or to submit to the amputation of a leg; obedience to human authority does not seem to extend to such matters as these.

A Manual of Moral Theology, Rev. Thomas Slater, S.J., Vol I., Fifth and Revised Edition, Burns Oates & Washbourne Ltd., London, ©1925, Part 5, The Fifth Commandment, Ch.1, *On Suicide*.

¹⁹ Here is how Henry Davis, S.J., describes this minimum effort to preserve our life:

Section 2. Preservation of Life

By Natural Law, man enjoys the use, not the dominion of his life. He neither gave it nor may he take it away. God only is the Author of life. Man must preserve it by the use of ordinary means; he is not bound to employ extraordinarily expensive methods, nor methods that would inflict on him almost intolerable pain or shame.

Quote from *Moral and Pastoral Theology*, by Henry Davis, S.J., Sheed and Ward, © 1959, Vol. Two, page 113.

examples of procedures we consider ordinary, common, and reasonable means of preserving a person's life, in most developed countries of the world:

- **Automated external defibrillators (AEDs)** – These have become an ordinary means of preserving a person's life when he has a heart rhythm problem. AEDs are routinely used by paramedics²⁰ and are made available to the untrained general public, for use in an emergency, *e.g.*, on planes, trains, and in public buildings.
- **Injections, shots, intravenous feeding/therapy (IVs), EpiPens (Epinephrine autoinjectors)** – These have become ordinary means of preserving a person's life. They are routinely used not only by paramedics²¹ and nurses but also by the general public, *e.g.*, for administering insulin to diabetics, for administering adrenaline where a person suffered a severe reaction to a bee sting, *etc.*
- **CPR (cardio-pulmonary resuscitation).** This is an ordinary procedure. The public is taught to perform this common emergency procedure. It is also routinely performed by paramedics.²²

Obviously, though, CPR has its reasonable limits. We know of a dying man whose heart stopped and he was revived several times, only to have his heart stop again, each time, a short time later. The pattern became plain and there is no obligation to interminably revive a very sick, dying person.

A “Do not resuscitate” (DNR) order directs that CPR *not* be administered. Such DNRs must be used carefully to apply only when CPR would be beyond reasonable limits.

- **Gastro-intestinal tubes.** These are routinely and ordinarily used (as necessary), and are inserted in the nose or mouth, or directly into the stomach, to administer liquids and liquified food.
- **Supplemental oxygen.**
- **Kidney dialysis.**

²⁰ <https://www.ems1.com/ems-products/defibrillators-and-monitors/>

²¹ See, *e.g.*, <https://www.ems1.com/drugs/articles/when-ems-should-start-an-iv-UqQQ5RdTOs6RsI4D/>

²² <https://www.ems1.com/air-medical-transport/articles/what-do-paramedics-do-av5C8MG7jiwB4VpC/>

➤ **Common medicines including antibiotics.**

Conclusion of this section of the article

We have a duty to take reasonable care of our life, including using the ordinary, common, and reasonable means generally employed.

What can we do to ensure (at least) ordinary means are taken to preserve our life, even when we are dying and we are unable (or less able) to defend ourselves from those seeking to end our life?

We live in a “culture” of death, of murder, and of suicide. For example, in Britain and The Netherlands, people are sometimes murdered by the medical establishment because they are inconvenient.²³ This also happens in other countries too.

Further, we should not think that we are protected from being murdered (euthanasia) because we receive care from a “Catholic” hospital, nursing home, or hospice organization. Even care facilities which assure you that they follow Catholic rules, are sometimes ready to murder their patients.

The conciliar church now promotes euthanasia, even for the mere convenience of the caregivers!²⁴ Even the “conservative” wing of the conciliar church – *e.g.*, the Society of St. Pius X – has now sunk so low as to promote a conciliar booklet which approves of starving people to death for the convenience of their caregivers!²⁵

²³ See, *e.g.*, these articles:

- In Britain: <http://www.telegraph.co.uk/health/healthnews/9113394/Killing-babies-no-different-from-abortion-experts-say.html>
- In the Netherlands: <http://www.lifenews.com/2017/07/05/shocking-study-431-people-were-involuntarily-euthanized-in-the-netherlands-in-2015/>
- In Holland: <http://www.lifenews.com/2017/02/20/nursing-home-resident-euthanized-against-her-will/>

²⁴ <https://catholiccandle.neocities.org/faith/conciliar-church-euthanasia.html>

²⁵ The N-SSPX made an *end-of-life* presentation to parishioners which was approved by N-SSPX Bishop Bernard Tissier. This presentation included the promotion of a conciliar booklet approving of starving a patient to death even for the mere convenience of the caregivers. <https://catholiccandle.neocities.org/priests/tissier-praises-euthanasia-booklet.html>

Clearly, we need to take precautions to avoid being murdered (euthanasia). We should make known our insistent refusal to follow the new, sinful standard of the conciliar church, as approved by the N-SSPX. We should sign a carefully-drafted Living Will, stating our determined will for end-of-life care in the absence of our ability to make those decisions at the time.

Use a Living Will

Below, we give a draft declaration regarding medical treatment a/k/a a Living Will. This draft might need to be revised based on the laws of a particular jurisdiction.

DECLARATION CONCERNING MEDICAL TREATMENT

This declaration is made this ____ day of _____, 202__. I, [name], currently residing at [address], being of sound mind, willfully and voluntarily state my desires concerning medical treatment that would postpone the moment of my death.

Except as specifically provided below, I direct my healthcare providers to use all medical treatment that would 1) preserve my life; 2) cure or improve my physical or mental condition; or 3) reduce or prevent my physical or mental deterioration.

I direct my healthcare providers to provide me with food and fluids orally, intravenously, by tube, or by other means to the full extent necessary to preserve or extend my life and to assure my optimal health.

I direct that medication be administered to me, including painkillers, provided that this medication is not used to cause or hasten my death. I direct that cardiopulmonary resuscitation and all other necessary medical and surgical procedures be used to the full extent necessary to correct, reverse, or alleviate life threatening or health-impairing conditions, and complications arising from those conditions.

I reject any treatment that uses an organ or tissue of another person obtained in a manner that causes, contributes to, or hastens that person's death. I reject any treatment that uses a vital organ "donated" by any other person who is declared "dead" (usually this declaration of "death" is made shortly before the organ is removed). I also reject any treatments that use an organ or tissue of an unborn or newborn child who has been subject to an induced abortion.

I direct that I receive all medical treatment and care to preserve my life without regard to my age, physical or mental ability, the "quality" of my life, or the "dignity" of my death.

If I should have an incurable and irreversible injury, disease, or illness judged to be a terminal condition by my attending physician who has personally examined me and who considers that even with maximum medical treatment, I have less than three months probable, foreseeable life expectancy, I direct that I not be kept alive artificially through major surgery, chemotherapy, and cardiopulmonary resuscitation. However, in no case do I wish to be deprived of food, fluids, oxygen, and common medications such as any antibiotics.

I do not want any of my organs to be donated. I wish my bodily remains to receive a traditional Catholic burial as outlined in my letter to my executor.

In the absence of my ability to give directions regarding my medical treatment, it is my intention that this declaration shall be honored by my family and physician as the final expression of my legal and moral right to direct the medical or surgical treatment I am given.

[name]

City, County and State of Residence: _____

The declarant is personally known to me and I believe him to be of sound mind. I did not sign the declarant's signature above for or at the direction of the declarant. At the date of this instrument, I am not entitled to any portion of the estate of the declarant according to the laws of intestate succession or, to the best of my knowledge and belief, under any Will of declarant or other instrument taking effect at declarant's death. I am not directly financially responsible for declarant's medical care.

Witness: _____ Witness: _____

Address: _____ Address: _____

What should we do with our Living Will after it is signed?

After our Living Will is completed and signed, we should not merely put it with our important papers or in a safety deposit box at a bank (although it is good to place a copy there). We should give a copy of our Living Will to our family, friends, and caregivers – because when we have a medical emergency, they are going to be focused on our treatment, not focused on searching through our important papers.

Therefore, we should disseminate widely our Living Will to our family and friends and to all of our caregivers who have a patient file concerning our treatment, *e.g.*, our hospital, our primary care doctor, our specialist doctors, our dentist, our assisted living facility, *etc.*

Broadly disseminating our Living Will makes it more likely that it will be known and used in an emergency because more people will know about it and have access to it.

Further, broad dissemination is an act of religious courage – standing up for the Natural Law (and God’s Law), against euthanasia. Our Living Will provides a good example to others who might otherwise yield to the culture of death.

Conclusion

We have a duty to preserve our life using (at least) all common, ordinary, and reasonable means, based on our physical condition at the time. We should prepare a Living Will, which is an important tool to ensure that happens.

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