

Catholic Candle

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Our Life is a Magnificent, Personal Gift from God, Especially Our Supernatural Life

A gift-giver has the moral right to expect the gift to be spent, used, or lived as intended by the giver. If you inherited a large sum of money from your (traditional Catholic) parents that they worked hard all their lives to accumulate, they'd have a right to expect you to use it wisely, and above all, not to use it in an evil way, putting your salvation in greater doubt.

Most people take their gift of life for granted and live it as they see fit, without considering restrictions from God or anyone else. **WRONG!** Your life is a magnificent gift from God, and in justice, ought to be lived as He requires. The *Catholic Encyclopedia* has this to say about supernatural gifts:

A supernatural gift may be defined as something conferred on nature that is above all the powers of created nature. When God created man, He was not content with bestowing upon him the essential endowments required by man's nature. He raised him to a higher state, adding certain gifts to which his nature had no claim.¹

The absolutely supernatural gifts, which alone are the supernatural properly so called, are summed up in the Divine adoption of man to be the son and heir of God. This expression, and the explanations given of it by the sacred writers, make it evident that the sonship is something far more than a relation founded upon the absence of sin; it is of a thoroughly intimate character, raising the creature from its naturally humble estate, and making it the object of a peculiar benevolence and complaisance on God's part, admitting it to filial love, and enabling it to become God's heir, *i.e.*, a partaker of God's own beatitude. "God sent His Son...that He might redeem them who were under the law: that we might receive the adoption of sons. And because you are sons, God hath sent the spirit of His Son into your

¹ *The Catholic Encyclopedia*, 1909, Vol. 6, Page 553, article: *Gifts, Supernatural*.

hearts, crying: Abba. Father. Therefore, now he is not a servant, but a son. And if a son, an heir also through God.”²

In the present world, life is not valued as the precious gift that it is. Therefore, it is easy for people to think they have the right to use it in any way they want – ignoring God’s Ten Commandments, one (or all), and thinking they are living a fuller, more enjoyable, and happy life.

But in reality, it is a most unfulfilled life, filled with drugs and alcohol, pleasure-seeking, futilely chasing after money, success, satisfaction, and happiness. It is like one of God’s fish trying to live out of water.

Real happiness in life is based on understanding and real appreciation of God’s gift of your life, and living it according to the Giver’s intention and plan.

God picked you to receive His gift of life. He could have chosen not to create you and to create someone else instead.

Show your appreciation by living a holy life to please Him. This has the (intended) consequence of bringing you untold happiness. You were created to be happy on earth and then to be perfectly happy with God forever in heaven.

When it comes to generosity, God is never outdone. In reality, you take far more than you give, whereas God gives and gives, wants your love, and waits for you to love Him in return.

So, realize Who is the Giver, and who is the one always taking. Your life will be happier if you make a real effort to live your gift of life by standing up for Him in this sea of evil called “the civilized world”.

Don’t worry. He knows of your love and appreciation of His gifts. He can read your heart. Oh, what a gift!



² *The Catholic Encyclopedia*, 1909, Vol. 6, Page 553, article: *Gifts, Supernatural*.

Words to Live by – from Catholic Tradition

*Let us rejoice in the sufferings of our present time,
in order that Christ will reign in us!*

St. Augustine, the Great Doctor of Grace, gives us these words of comfort, that our tribulations are worthwhile:

Jesus reigns in us through the adversities we suffer.

Catena Aurea on St. Luke's Gospel, St. Thomas Aquinas, quoting St. Augustine, Ch.23, §4.



Spiritual Nuptials

Objective truth series – Reflection #24

We, baptized Catholics, are each called to be a Bride of Christ. Our souls are meant to have a Mystical Union with the Bridegroom.

In this reflection series we have been considering the journey of the individual soul and how God, being the Divine Sculptor, leads the soul to Him through humility and charity. Below we give a bullet point list of the purpose for each of the reflections and how there has been a step-by-step progression which has led up to this point of considering what it means to be truly a bride of Christ. Spiritual Nuptials is the spiritual gift of God which He uses to ultimately prepare a soul for life eternal. This intimate union between Christ and the soul is a state of soul that God intends for every soul that is in sanctifying grace. It is something we should aspire to. We need to beg God to help us understand it so we can aspire to cooperate with God in striving for it!

Here is a brief recap of the ***Objective Truth Series***:

- ***Reflection 1*** discusses how God sculpts our souls.
- ***Reflection 2*** describes how God inspires us to find examples of humility.
- ***Reflection 3*** ponders our nothingness.
- ***Reflection 4*** shows how submitting to God's Will helps us unite with and trust God.
- ***Reflection 5*** shows how we must have a healthy mistrust of ourselves.

- **Reflection 6** shows how to be on guard against proud self-complacency and how to sincerely compassionate our neighbor.
- **Reflection 7** shows the importance of taking corrections well.
- **Reflection 8** shows how we need to guard against pride.
- **Reflection 9** speaks of how to avoid frustration and discouragement which are forms of pride.
- **Reflection 10** shows the importance of making frequent acts of humility.
- **Reflection 11** shows how God draws the soul to new levels of understanding.
- **Reflection 12** shows how gratitude brings humility.
- **Reflection 13** shows how God fosters humility in us by having us seek His guidance.
- **Reflection 14** shows how we must shun false human respect and lovingly pursue truth.
- **Reflection 15** shows how wonderful it is to possess the truth.
- **Reflection 16** shows how God simplifies the truth to give us a delight in it.
- **Reflection 17** ponders the amazing fact that God uses us as His instruments.
- **Reflection 18** shows how we need to live life keeping eternity always in mind.
- **Reflection 19** shows how tears of compunction are a good thing to ask for.
- **Reflection 20** shows how by thinking on death helps us die to ourselves.
- **Reflection 21** shows how we should have a great desire for heaven.
- **Reflection 22** shows how, when we forget ourselves, we become consumed in the love of God.
- **Reflection 23** shows how God wants us to focus on Him abiding in us.

Thus, in our last reflection we pondered upon the Holy Trinity and what it means to have the Trinity dwelling in a soul which is in the state of grace. When one understands how this dwelling of the Trinity in the soul is the reality, this helps the soul to understand the Church's mystical teaching about the spiritual marriage that occurs between Jesus Christ and the soul.

Catholics are taught their Catechism from their youth, but unfortunately, they are rarely taught mystical terminology or concepts. Yet, we are all called to a mystical union with the Lord. This union is a mystical marriage between the Bridegroom, Our Lord Jesus Christ, and the soul.

When considering marriage in the natural order, it is easy to see why husband and wife are supposed to be best friends. They would be content to be alone on an abandoned island. Their happiness would be complete because of their bond of friendship.³ And so it is in the spiritual realm. Our Lord Jesus Christ wants each Catholic in the state of grace to be His bride.

³ Of course, this is not taking into account the role of a family unit in society at large.

Mary is our model of such a mystical Bride because she was immaculately conceived and was never marred by any sin or imperfection. She is God's masterpiece, the Virgin of virgins, the humble Handmaid of the Lord, His Mother and the Spouse of the Holy Ghost.

The *Canticle of Canticles*, written by King Solomon, refers to the mystical marriage between Christ and the soul. The soul loves Christ by obeying His commandments, becoming selfless, and being consumed with the love and service of God. In this way, God so sculpts the soul to become more God-like and to become the bride of the Divine Son.

So, this amazing marriage with Christ is not just something we read about in the lives of the saints, for example, St. Catherine of Sienna or St. Theresa of Avila, but something that our souls should truly desire for ourselves.

In these times of apostasy, when Christ wants us to trust in Him completely, He surely wants to console us by such a remarkable union with Him. Likewise, we should want to console Him Who is so blasphemed and hated in these evil times. These are special times we live in, where to stand up for being normal and moral is considered a heroically virtuous act. So let us fly to Christ and cling to Him, begging Him to make us worthy to be His spouse. Let us throw ourselves at His Feet and adore Him Who does not change, – and Who is Truth Itself. Oh, that we could fall eternally in love with Truth – **Objective Truth** – and be willing to seek the truth always, abide in truth, defend truth, and suffer and die for truth!

The *Apocalypse* refers to more, and more glorious, martyrs in the end times—may we, God Willing, want to suffer something for Christ—really suffer all things for Christ, our Spouse! With overwhelmed hearts and burning zeal for Christ perhaps we would pledge our love in the following betrothals:

Dear Spouse of souls, in Thee we trust,
We want so much Thy spouse to be,
Yet unworthy, we are but dust,
We wholly give our hearts to Thee.

This union is a mystic one,
Understood by the saints of old,
United to the Begotten Son,
'Tis more precious than pearls and gold.

Mary, our Queen and our Mother,
The model bride we should admire,
Her virtues are like no other,
What love of God she doth inspire!

Of the Lord, she was a Handmaid,
And Spouse too of the Holy Ghost,
Mother of God, a virgin stayed,
Of all creatures she loves God most.

She merited being Christ's bride,
Like Our Queen, we would like to soar,
To be forever at Christ's Side,
And have the Groom forever more.

Of such a Groom, who is worthy?
Yet He's meant for each soul in grace,
Mary, please help us prepared be,
So that this marriage may take place.

With burning hearts we yearn for this,
Nuptial bond with Our Divine King,
So, in time we enjoy such bliss,
And have a divine wedding ring.

Catholic Candle note: For a further treatment of this spiritual marriage to which Christ calls our souls, read this article: <https://catholiccandle.org/2019/06/20/our-souls-should-be-docile-brides-of-christ/>



Catholic Candle note: Occasionally, we analyze the liberal statements of the “new” SSPX. Yet, someone could wonder:

Why mention the SSPX any longer, since they are unimportant as merely one of very many compromise groups?

It is true that a priest (or group) is of small importance when he (or the group) is merely one of countless compromisers. By contrast, an uncompromising priest is of great importance, even though he is only one.

However, regarding the “new” SSPX: we sometimes mention them for at least these four reasons, motivated by charity:

- New *Catholic Candle* readers might not be sufficiently informed of the N-SSPX's liberalism to avoid that group. Out of charity for them we occasionally provide these warnings to help those new readers appreciate the danger of the N-SSPX.
- Some long-time *Catholic Candle* readers might forget the N-SSPX poison or vacillate in their resolution to stay away from the N-SSPX, if they never received a reminder warning about the danger of the N-SSPX. This is like the fact that all it takes for many people to become conciliar is to never be reminded about the errors of Vatican II and the conciliar church. Out of charity for them we occasionally provide these reminders for readers who would otherwise “forget” the danger of the N-SSPX.
- The N-SSPX serves as an important study case to examine how leaving the truth often happens. It is a warning to us all about a very common way to depart from the truth and become unfaithful. Out of charity for ourselves we occasionally provide these insights about becoming unfaithful by taking this common road of compromise the N-SSPX is taking.
- Over time, the N-SSPX provides us with a thorough catalogue of liberal compromises and studying those compromises and errors with the contrasting Traditional Catholic truth is a helpful means of studying our Faith and guarding ourselves from the principal errors of our time. This helps us to fulfill our duty of continually studying the doctrines of our Faith. Out of charity for ourselves, we use the occasion of the N-SSPX's liberalism to study our Traditional Catholic Faith better and the corresponding N-SSPX liberalism.

For those readers who are resolute in their determination to completely avoid all support for the N-SSPX, they can receive just as much of the substance of those *Catholic Candle* articles, if they substitute the phrase “a liberal could say” anytime they read “the SSPX teaches”.

The “New” SSPX (and Calvin) Teach the Heresy of the Predestination of the Damned

Recently, the Society of St. Pius X published an article which teaches that “divine predestination includes all poor sinners”.⁴

⁴ Here is the longer SSPX quote:

Even though Mary's birthday occurred a long time after the Creation of the world, Mary is truly the beginning of God's ways because the 2nd Person of the Blessed Trinity became

The “new” SSPX frequently teaches heresy as if it were Catholic doctrine. For example, in 2016, the SSPX characterized the deadly sin of presumption as if it were the Theological Virtue of Hope.⁵

We mention this recent SSPX heresy because it is an instructive contrast to the Catholic truth and further brings to mind that the heretic John Calvin taught that the wicked were predestined – a heresy which was condemned by the Council of Trent.⁶

In twenty-five words, here is the explanation of the Catholic truth which is opposed to the heresy of the SSPX and Calvin:

Predestination is God’s foreknowledge of what ***He Himself*** will do. But sinners damn themselves. It is not God’s work. Thus, the damned are not predestined.

Let’s look at the explanations of three of the great Catholic Doctors:

St. Paul shows us that the saints are predestined, but ***not*** the damned (*i.e.*, not “all poor sinners” as the SSPX says). Below, St. Paul plainly teaches that the predestined are the saints, who from their predestination, are then “glorified”:

Whom He ***predestinated***, them He also called. And whom He called, them He also justified. And whom He justified, them He ***also glorified***.

Man in Her womb and began His way of seeking sinners to teach them the ways of God. Before the Creation of the world God thought of our salvation and its precise fulfillment, beginning in Jesus and Mary.

At the same time, ***this divine predestination includes all poor sinners***, for the delights of the Mother of God is [sic] to be in the midst of Her children made conformed to Jesus Her divine Son. For this reason the Epistle continues: “And my delights were to be with the children of men. Now, therefore ye children, hear me, Blessed are they that keep my ways, hear instruction, and be wise, and refuse it not.”

This article is found here: <https://fsspnews.com/en/news-events/news/blessed-are-they-who-keep-my-ways-60125> (emphasis and bracketed word added).

⁵ <https://catholiccandle.neocities.org/priests/sspx-the-new-sspx-teaches-the-vice-of-presumption-as-if-it-were-the-virtue-of-hope.html>

⁶ “If anyone saith, that the grace of Justification is only attained to by those who are predestined unto life; but that **all others** who are called, are called indeed, but receive not grace, as being, **by the divine power, predestined unto evil**; let him be anathema. Council of Trent, *On Justification*, Canon 17 (emphasis added).

Quoted from *Romans*, 8:30 (emphasis added).

St. Thomas Aquinas, greatest Doctor of the Catholic Church, elaborates on this Catholic doctrine that God's predestination is God's foreknowledge of what He Himself will do in causing the salvation of the saints. Here are St. Thomas's words:

Predestination refers to a certain preordination in the soul of those to whom this is done. God predestines from eternity the blessings He gives to His saints. For this reason, predestination is eternal. Predestination differs from God's foreknowledge because foreknowledge refers only to knowing the future, whereas predestination refers to what God Himself causes in the saints. Therefore, **God foreknows concerning sinners but predestines the salvation of the saints.**⁷

In other words, God *foreknows* that some people will damn themselves but He does not force them to commit the sins that cause them to damn themselves. Thus, God does not predestine them.

By contrast, God is a necessary cause bringing about the salvation of the saints and God's work in their salvation is called "predestination". Thus, the saints are predestined, but not "all poor sinners" (as the SSPX heretically claims).

The great Doctor of Grace, St. Augustine, explains this Catholic doctrine the same way as St. Paul and St. Thomas, showing that every person who is predestined, goes to heaven:

Predestination is nothing else than the foreknowledge and **foreordaining** of those gracious gifts [that God gives] which make **certain the salvation** of all who are saved.⁸

⁷ The Latin is:

Praedestinatio importat praeordinationem quamdam in animo, eorum quae quis est facturus: ab aeterno autem Deus praedestinavit beneficia quae sactis suis erat daturus: unde praedestinatio est aeterna. Differt autem a praescientia secundum rationem, quia praescientia importat solam notitiam fututorum, sed praedestinatio importat causalitatem quamdam respectu eorum: et ideo Deus habet praescientiam etiam de peccatis; sed praedestinatio est de bonis salutaribus.

St. Thomas Aquinas, *Commentary on Romans*, Ch. VIII, lecture 6 (emphasis added).

⁸ The Latin is:

Prædestinatio nihil est aliud quam præscientia et præparatio beneficiorum, quibus certissime liberantur [*i.e.* salvantur], quicumque liberantur.

Conclusion

The “new” SSPX teaches heresy when it says that God predestines “all poor sinners”. Again, here is the explanation of the Catholic truth which is opposed to the heresy of the SSPX and Calvin:

Predestination is God’s foreknowledge of what He Himself will do. But sinners damn themselves. It is not God’s work. Thus, the damned are not predestined.

If you care about your eternal salvation, do not trust the “new” SSPX’s teaching on this or other matters.



Catholic Candle note: Below is an article from a reader. This reader describes a tool his family finds helpful and we publish his article here for the use of any other families who might choose to use this tool too. We welcome any readers to submit articles, for the glory of God and the salvation of souls.

Making “Relic Water” in the Catacombs

During the current Great Apostasy, we have little access to the sacraments and sacramentals.

God has not abandoned His children! Although – for now – He has willed to take away most of the Sacraments from most faithful and informed Traditional Catholics.⁹ In God’s ineffable Providence, this is for our good. We know infallibly that “all things work together unto the good, for those who love God.” *Romans*, 8:28.

So, when God takes away most sacraments, He gives us other means and gives those means greater efficacy than ever before. So, *e.g.*, God greatly increased the power of the Holy Rosary during our times.¹⁰

De dono persever., xxxv (emphasis added; bracketed words added to show context).

⁹ Read this article about how God provides during our times of great apostasy, for unpromising Catholics who have no priest: <https://catholiccandle.org/2021/04/02/rome-has-the-churches-but-traditional-catholics-have-the-faith/>

¹⁰ Sister Lucy, seer at Fatima, revealed this truth in the following words addressed to Fr. Fuentes:

God understands that we cannot do the impossible, nor does He expect us to do so. He neither expects, nor wants us to receive the Sacraments or to attend Mass when they are not available without compromise. Compromise Masses and Sacraments don't help us and they offend Him!¹¹

Our family has used up the holy water supply we had from priests who were previously uncompromising (and who we had been able to support and from whom we had been able to obtain spiritual help, including the sacraments and sacramentals).

More recently, however, those same priests have compromised and our family does not currently have any priests to help us because those who would now be available to us are compromising. Of course, we will not seek additional holy water from priests who are now compromising, just like we would not seek the sacraments from them until such time, if ever, that they reject their compromises.

Receiving holy water from compromising priests would be a scandal and God does not want us to spiritually-connect ourselves with those priests who are working against Him with their compromised lives and/or teaching.

So, we are now gladly and contentedly without a priest¹² – for as long as God wills this – because this is presently His Will for us. We know that the current unavailability of sacramentals (e.g., holy water) works for our good, if we love God.

God will provide the means for us to use! Because we are without holy water out of love for Him, He surely will bless us greatly without that sacramental. It might be that God

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

Words of Sister Lucy, seer at Fatima, from her December 26, 1957 interview by Fr. Augustin Fuentes, vice-postulator of the cause of beatification for Francisco and Jacinta. (Emphasis added.) This interview can be found at: <http://radtradthomist.chojnowski.me/2019/03/is-this-interview-that-caused-her.html>

¹¹ <https://catholiccandle.org/2020/04/02/a-compromise-groups-masses-and-sacraments-do-not-give-grace-because-the-end-does-not-justify-the-means/>

¹² <https://catholiccandle.neocities.org/faith/complete-contentment-without-the-mass-when-it-is-not-available-without-compromise.html>

wants us to simply leave our holy water fonts dry for now, making Signs of the Cross without holy water. That would be fine.

On the other hand, God desires that we **do what we can** during these times of great apostasy. Perhaps this also involves making and using (what our family calls) “relic water” (discussed below). This “relic water” is named in honor of the saints we invoke, as we will explain. This is merely our family’s attempt to do our best, to **do what we can do** in our present circumstances without a priest.

We make “relic water” without any pretense that we are a priest. (This is like our much greater reliance now, compared to the past, on making Spiritual Communions as fervently as we can.)

In making “relic water”, we are merely doing what we can do by invoking the saints of God and using the sacramentals we do have. Perhaps God will choose to treat this “relic water” as if it were holy water, knowing we are doing what we can in the circumstances in which He lovingly placed us. Whatever He wants is what we want!

How to make “relic water”

Our family does not bless the “relic water”. We ask the saints whose relics we have, to bless it. For example, we have a first-class relic of Pope St. Pius X. In a water-tight bag, we submerge the relic into the basin of water, praying:

Through thy holy relic, O Pope St. Pius X, please bless this water for the glory of God and the salvation of souls, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

Our family has many other first-class relics (*i.e.*, parts of the bodies) of many other saints. One-by-one, we submerge that saint’s relic into the water, while invoking him (or her) in the manner described above.

We do the same thing with a crucifix, St. Benedict medal, Miraculous Medal, *Agnus Dei* wax, a piece of blessed palm, a blessed candle, second-class relics, *etc.*, slightly modifying the prayer. For example, when submerging the bottom of the crucifix, we pray:

Through Thy holy crucifix, O Lord, please bless this water for the glory of God and the salvation of souls, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

After finishing with all of the relics and other holy objects, we then recite the *Saint Michael the Archangel* prayer.

Lastly, we have some salt blessed by a priest. We use a little of this which we sprinkle into the water in the form of a cross. Any blessed salt could be used. However, ours was blessed by the uncompromising Catholic priest-stigmatist, Fr. Leo McNamara, from St. Adrian's Church in Chicago. If anyone wants a little of this blessed salt (enough for one or two batches of "relic water"), we would gladly give him some if he mails us a self-addressed, postpaid envelope. He could contact *Catholic Candle* about where to mail his request (catholiccandle@gmail.com).

The spirit behind making "relic water" – Faith, Hope, and Charity

In making "relic water", we think that it is not essential that we use some particular holy item, such as a first-class relic. The central point is for us to do what we can do with the holy items God has given us, and then leave the rest to Him. He has put us sweetly in this time and He will not be outdone in generosity!

In the current Great Apostasy, the choice which uncompromising Catholics make is not between "regular" holy water and "relic water". Regular holy water is not an option for most faithful and informed Catholics because their supply has run out and there are no uncompromising priests (that they know of) from whom to get it. Rather, their choice is between dry holy water fonts and doing the best they can with something such as "relic water". If some families think it is better to leave their holy water fonts dry, that is fine. We are just explaining how we *do what we can do*.

We should be completely content without "regular" holy water, just as we should be completely content without the Mass, as long as God Wills that we have no uncompromising priest.

What if I have no relics?

We understand that not every family has first or even second-class relics. Again, the spirit here is not one of legalism, but the spirit of Faith, Hope, and Charity. Thus, even if you have any objects blessed in the past by good, uncompromising, and certainly-valid priests, then use them. Even barring that, one might use a holy picture submerged in the plastic bag. God provides.

Whether you and your family decide to use "relic water" or not, let us live with hearts full of love and gratitude that we can serve God and work out our salvation during these times in the catacombs!



The reckless claim that there are *definitely* no good priests or Masses left

Recklessness is the vice of making a decision without sufficient care about the correctness or consequences of the decision.

The sedevacantists are reckless.

Virtually all sedevacantists have these three reckless positions in common:

1. Sedevacantists rashly judge the interior, subjective culpability of the pope and of conciliar Catholics, which leads the sedevacantists to declare that the pope and conciliar Catholics are not “real” Catholics and that we “know” that they are not part of the Catholic Church.¹³
2. After having rashly judged that the pope is not a “real” Catholic, sedevacantists then recklessly conclude that he is not really the pope – based on their rash judgment of his interior, subjective culpability.¹⁴
3. Having recklessly concluded that we have no pope, they take upon themselves the pope’s authority to declare that the doubtful new conciliar rites of ordination and consecration are *definitely* invalid.

By contrast, faithful and informed Catholics *do not declare that they are certain* that those rites are invalid. Instead, faithful and informed Catholics see enough *doubt* about those new rites that they exercise Catholic *prudence* and

¹³ The unproven, negative judgment about a person’s culpability is the sin of rash judgment. *Summa*, IIa IIae, Q.60, a.2, *Respondeo*.

Sedevacantists claim that the conciliar Catholics’ actions are so self-incriminating that we have no need to know their interior state. They wrongly say that the words of liberal Catholics make it “all too clear” that these people know that they are going against the Catholic Faith, and yet they obstinately continue. This is the very rash judgment we are forbidden to make.

For a further explanation of the sedevacantists’ (objective) sin of rash judgment, read this article: <http://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-5>

¹⁴ Read a fuller analysis of the errors of sedevacantism here: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html>

caution and simply stay away from them. They *treat* those rites as invalid because they are doubtful.¹⁵

A further recklessness of some sedevacantists: They claim there are no good priests, Masses, or sacraments left.

After having recklessly concluded that we have no pope, and that the conciliar rites are *definitely* invalid, some sedevacantists then add a fourth reckless position: they declare that there are no good priests and no good Masses offered anywhere in the world.

It seems rash to say that there are no true Masses offered anywhere. How could we be sure of that? It seems better and more prudent to say that we *know of* no faithful priests who are willing and able to help us (although, of course, we know of many compromising priests).

We know of some priests who have not responded to our attempts to contact them. These priests might well know why we are contacting them and they do not answer. Plainly they are either unwilling or unable to help us.

But does that mean we know *with certitude* they are unfaithful? No. We don't know their circumstances. Perhaps they are too sick to come to the aid of uncompromising Catholics. God will judge that. We should withhold judgment on their subjective, interior culpability for what they are doing and not doing.

Does that mean we know that they are not offering a true, uncompromising Mass? No. Are we sure we know all possibly-faithful priests in the world? No.

Again, it seems rash to conclude we know every priest in the world (and his particular situation) so that we could conclude there are certainly no true, uncompromising Masses offered anywhere.

¹⁵ For further information about the doubtfulness of the conciliar “ordination” rite, read these analyses:

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

How should we act given that we know of no good, uncompromising priests?

We (at *Catholic Candle*) have no knowledge of (or access to) uncompromising Masses, priests and sacraments (except Baptism and Holy Matrimony). For how long? For as long as God Wills. We are content with that.¹⁶ We place our trust in God, because He desires our salvation more than we do.¹⁷

But our lack of a faithful priest could change this month ... or perhaps not for years – whatever God prefers. We don't know God's plan for this. Nor are we desperate to find out anything. We trust in our dear Lord and with that, we are content. Of course, however, we do our best to find an uncompromising priest whenever we hear of the “rumor” of one. We try to follow St. Augustine's sound advice: work as if everything depended on you and pray as if everything depended on God.

Meanwhile, we must pray the Mass prayers, unite ourselves to whatever uncompromising Masses there might be offered anywhere in the world, and pray for priests. Let's persevere!

It is our supposition that there will be priests and Masses until the Second Coming of our Lord. But that will not necessarily mean that we know who those priests are and where they are offering the Mass – much less, that we can attend their Mass. For all we know, they are in a gulag somewhere.

Instead, let us focus on God's Plan for us and the means of salvation He is currently giving us. Let us pray the rosary. We are in the time of the greater efficacy of the Holy Rosary. Our Lady of Fatima told us that time is now:

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

¹⁶ This is a glorious time to be Catholic, adhering to Catholic tradition!
<https://catholiccandle.neocities.org/faith/it-is-a-blessing-to-live-during-this-great-apostasy.html>
We should be completely content living without the Mass and sacraments as long as God Wills this for us. <https://catholiccandle.neocities.org/faith/complete-contentment-without-the-mass-when-it-is-not-available-without-compromise.html>

¹⁷ Here is how St. Anthony of Padua, Doctor of the Church, teaches this truth:

Cast all your care on Him, because *He cares more about your salvation than you do.*

St. Anthony of Padua, Sermon for the Third Sunday after Pentecost (emphasis added).

praying the Rosary, no matter how difficult it is – be it temporal or above all spiritual¹⁸

Dear Readers, we are “in this” together! Be assured that we (at *Catholic Candle*) are not only “looking out” for ourselves. If/when we learn about an uncompromising priest, we will do our best to spread this information worldwide. We will also do our best to help him make himself available worldwide, to all who need him. Of course, we ask the same of you – should you know of any priests that do not suffer from the very problems we document on this website, please let us know.

Meanwhile, keep standing strong, Oh Soldiers of Christ! May God shower you with His choicest blessings!

Catholic Candle* note:** *Catholic Candle* normally examines particular issues thoroughly, at length, using the teachings of St. Thomas Aquinas and the other Doctors of the Church. By contrast, our feature ***CC in brief, gives a short answer to a reader’s question. We invite readers to submit their own questions.



Having Children is Participating in the Diffusion of God’s Goodness

God is infinite Goodness. He created creatures, not because He needed them or gains anything from them¹⁹ but because He is goodness Itself and goodness is self-diffusive.²⁰

¹⁸ Words of Sister Lucy, seer at Fatima, from her December 26, 1957 interview by Fr. Augustin Fuentes, vice-postulator of the cause of beatification for Francisco and Jacinta. (Emphasis and bracketed word added.) This interview can be found at: <http://radtradthomist.chojnowski.me/2019/03/is-this-interview-that-caused-her.html>

¹⁹ “I have said to the Lord, thou art my God, for thou hast no need of my goods.” Psalm 15, v.2.

²⁰ Here is how St. Thomas Aquinas, Greatest Doctor of the Catholic Church, teaches this truth:

It is a property of goodness to diffuse itself; thus, good multiplies goodness.

Creatures are good because God put into them all the good that they have. We see them diffuse this goodness to other creatures. When creatures imitate God by diffusing good in the world, they are doing what good does and are reflecting the good that their Creator put in them and which He diffuses in the world.

For example, we see the sun – which is good – shining forth good into the world for the good of other creatures.

We see plants – which are good – spreading the good of their lives through production of seeds and promotion of further plant life.

We see animals (including Man) – being good in their nature and spreading this good by fostering offspring.

Although none of the world's creatures – except Man – can think and reflect, nonetheless they all diffuse the goodness God put in them, by following their natures.

Among the world's creatures, Man is special because God gave Man the dignity of being conscious and being a voluntary tool for God's diffusion of goodness throughout the world.

Man's ability to voluntarily cooperate with God's Plan, makes this cooperation an act of much greater worth, just as the voluntary declaration "I love you" from a dear friend (who really means those words) is of much more value than the same words from a parrot which has been taught this phrase.

But the necessary consequence of Man's ability to serve God freely, is his ability to choose to say "no" to God and to refuse to be His instrument in the diffusion of God's goodness to other creatures. That saying "no" to God can come in many forms, *e.g.*, cooperating in the murder of innocent babies, or frustrating the primary end of marriage.

Even if we were to leave aside the mortal sins of refusing to follow God's laws on these matters of procreation, what a *terrible, shriveled-up stinginess* it is for spouses to refuse to be generously diffusive of the good of human life, as God wants them to be, and instead

Lectures on St. Matthew's Gospel, St. Thomas Aquinas, ch. 25, section 2052. ("Proprie bonum est diffusivum sui; unde bonus multiplicavit bonitatem.")

And also:

It belongs to the essence of goodness to communicate itself to others, as is plain from Dionysius (Div. Nom. iv). Hence it belongs to the essence of the highest good to communicate itself in the highest manner to the creature.

Summa, III, Q.1, a.1, *respondeo*.

to choose to be “un-God-like” and refuse to do what goodness does, *viz.*, to generously diffuse itself so that “good multiplies goodness” (as St. Thomas says above).

A *Catholic Candle* “corollary” to this article: After considering the above article about good being self-diffusive, we can see that there is similarly a *terrible, shriveled-up stinginess* in Catholics who have received the supernatural life from God (which is a much greater good than natural life) and yet they fail to do everything they can to diffuse this *even-greater good*, through seeking to bring other souls to this same spiritual life.

Catholics can diffuse this great spiritual good through prayer, sacrifices, the apostolate, and the good example of their own holy life.

Our life is short! Let us make great efforts to diffuse good – especially spiritual good – wherever we can!



CC in brief

Why No One should play *Dungeons and Dragons*

Q. My son has gotten into the game *Dungeons and Dragons* at his school and from the stories he’s told me about the game, it sounds pretty bad. I want to give him some definitive reasons he shouldn’t play it, but I don’t know enough about it to tell him not to. Any help is appreciated.

A. The virtuous life is the happy life on earth and, more importantly, is the road to heaven. We should not engage in entertainments which work against virtue and our progress toward heaven.

One such entertainment is the role-playing game, *Dungeons and Dragons*, which especially attracts high school boys and less-mature young men.

Here are our five biggest reasons this game is bad and everyone should avoid it.

1. *Dungeons and Dragons* presents a false moral framework for life. This is done explicitly and implicitly. Players are allowed to explicitly choose to make their characters evil or morally “neutral” (*i.e.*, “amoral”, “chaotic”) and players are free to live according to whatever moral standards they choose. Thus, they are allowed to choose, imagine, and cause their characters to sin without limitation or contrition. This is licentiousness, not true liberty, and it is not the conduct of a friend of God!

The evil of that licentiousness is evident if someone puts himself in God’s “shoes”:

Suppose a person learned that his family members and best friends spent considerable time enjoying the daydream of torturing and murdering him. Their pleasurable fantasy would prove that they do not love him and are not his friends. Similarly, a person would obviously offend God and not be God's friend, if he spent his recreation time enjoying the daydream of offending God by committing sins.

2. Besides the sin of willfully taking pleasure in imagining committing sins, such daydreams can also be sins for a second reason: they can lead to committing those sins we are imagining, and could make it easier for us to commit those sins through breaking down any reluctance we might have to committing such sins. So, *e.g.*, if a young man were to spend a lot of time taking pleasure by imagining shoplifting and how he could do it without getting caught, it would tend to break down his inhibitions and could make him more likely to actually commit that sin. Thus, such imaginings can be deliberate (and unnecessary) occasions of sin.
3. Besides this false moral framework (discussed above), *Dungeons and Dragons* promotes and glorifies killing for personal gain and advantage. Catholics (and all men seeking virtue) should be peaceable and should be builders, not destroyers, as much as possible. *Dungeons and Dragons* encourages the opposite: "let's go kill and be violent".
4. *Dungeons and Dragons* presents to the players the false, central goal of living to amass material goods and power, whereas the truth is that those goods play only a small part in the good and happy life. The truly important parts of life are missing and are "written out" of the game.
5. *Dungeons and Dragons* promotes interest in (and entrance into) the occult, to learn about, use, and seek spells and magic.

The above reasons leave aside many other reasons not to play *Dungeons and Dragons*, such as:

- Dangers to purity built into the game;
- The wasting of time involved in the game;
- The inherent, additional unwholesomeness of this game as played as a computer game, *i.e.*, when the game is played on that medium. (Board games are generally better than electronic games.)
- The superiority of "real" activities, such as sports, hiking, rafting, writing and reading activities, art and craft projects, fishing, long bike rides, swimming,

gardening, raising animals, model rockets, taking on extra side jobs to save money for college, *etc.*

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