

Catholic Candle

☛ September 2021 ☛ catholiccandle.org ☛ catholiccandle@gmail.com

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 any reader to submit his own question.

CC in brief

Strategy for Obtaining a “Conscience Exemption” when When Confronted with a COVID Vaccine Mandate

Q. To get a “conscience exemption” from a COVID vaccine mandate, should we use this Vatican teaching (quote below)?

The Vatican has instructed the faithful that: “As regards the diseases against which there are no alternative vaccines which are available and ethically acceptable, it is right to abstain from using these vaccines if it can be done without causing children, and indirectly the population as a whole, to undergo significant risks to their health.”¹

A. We, at *Catholic Candle*, would never accept the COVID vaccine under any conditions! Further, we would **never** use the above, dangerous, conciliar Vatican teaching to justify our refusing the vaccine.

First, to use this Vatican teaching plays the game on the conciliar playing field, *i.e.*, it accepts the conciliar principle for making the decision. In contrast to the Vatican's teaching (above), we hold the Traditional Catholic principle that no one may use abortion-related vaccines even if, hypothetically, many people would die (including us) if that vaccine were not used. ***The end does not justify the means***, even when our life is at stake.

¹ Quoted from: *Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Fetuses*, Pontifical Academy for Life, June, 2005.

Second, if we were to rely on the Vatican's principle (quoted above), this would suggest that we consider the conciliar popes to be worthy authorities on matters of Faith and morals. Although they are our valid popes² – one after the other – they are unworthy, bad fathers. Despite those popes holding the office of pope, we would never quote them as authorities for true Catholic Faith or morals.³

When we refuse the vaccine, we would rely on the argument that we are Traditional Catholic and that fact means that we reject the modern conciliar teachings. We hold fast to the Tradition of the Church on all matters of Faith and morals, including the Traditional teaching that such abortion-connected vaccines are always evil and never permissible for any reason.⁴

Not only do we reject that Vatican's principle (above) because it is wrong and sinful, but we also think it sets the person up for failure to obtain a "conscience exemption" from the vaccine.

When one of the *Catholic Candle* Team was at Notre Dame, that university ordered him to get a rubella (abortion-developed) vaccine. The ***school used against him the Vatican language quoted above*** (about weighing the consequences of great danger to public health if he did not get the vaccine). The school told him that, under this Vatican language, those public health consequences required him to get the vaccine.

We think that a vaccine-objector cannot win this argument (based on the Vatican's conciliar teaching quoted above) because it sets up both sides to weigh whether the end justifies the means in the particular case, and predictably, the pro-vaccine group (requiring the vaccine) will always say that the consequences are huge and that the end (public health) ***does*** justify the means (getting the vaccine).

The *Catholic Candle* Team member replied to the school, saying what any faithful and informed Catholic should reply:

You don't understand. I ***reject*** that post-Vatican II teaching. I am Traditional Catholic and I follow the pre-Vatican II teaching that it is ***never*** permissible to get an abortion-connected vaccine.

² See the explanation here, that the post-conciliar popes are valid popes: <https://catholiccandle.org/wp-content/uploads/2020/08/sedevacantism-material-or-formal-schism.pdf>

³ <https://catholiccandle.org/2020/02/01/not-using-the-authority-of-bad-teachers-to-support-the-truth/>

⁴ <https://catholiccandle.org/2021/01/01/reject-the-covid-vaccines/>

Notre Dame kept insisting that he get the vaccine as the deadline approached, to see if he would back down. But when he did not back down, they granted him a waiver at the last minute.



Catholic Candle note: In our current corona-scare and on-going leftist takeover, Catholics are being pressured and “required” to receive a COVID vaccine. We must die rather than commit this heinous sin! Below we provide a model letter you could use when explaining why you refuse this vaccine.

We understand that some non-Catholics and liberals might be offended by the strength of the letter below. Nonetheless, if we were to “soften” the letter it would be less effective in receiving a COVID vaccine exemption and also less likely to “plant seeds” of the Catholic Faith which could possibly sprout into a future conversion. It takes strong “medicine” to penetrate into the souls of persons in the world who are not searching for the truth and who are completely immersed in the sensibilities of the world!

Let us remember the advice of St. Thomas Aquinas, Greatest Doctor of the Catholic Church:

If someone is scandalized by hearing the truth, it is better that such scandal would occur than that the truth not be declared.

Catena Aurea on St. Luke’s Gospel, ch.17, §1, St. Thomas Aquinas, quoting and following the Venerable Bede, Doctor of the Church.

Suggested Model Letter Explaining the Refusal of a COVID Vaccine Mandate

To whom it concerns:

I am a Traditional Catholic, adhering to the teachings of the Catholic Church as they have been always taught prior to Vatican II (in the 1960s).

Having carefully examined the issue of the morality of the COVID-19 vaccines, I firmly conclude that it is impossible for me to accept this vaccine under the sincerely and firmly held Catholic principles which have governed my entire life.

Below, I explain my Catholic principles and their application regarding the COVID vaccines.

The Evil of using Vaccines made through the Murders of Babies

There are three reasons I hold that it is wrong to accept these vaccines developed or manufactured using the cell lines of murdered babies (abortion):

1. Using those vaccines promotes future murders.
2. Using those vaccines rewards persons connected with the murders.
3. I would incur guilt for those murders, by the inherent consent which would be involved in accepting any one of those vaccines.

Below, I discuss each of these reasons.

1. Using abortion-connected vaccines promotes future murders.

Using the cell lines from murdered babies encourages future murders whenever pharmaceutical companies deem it to be convenient and profitable to commit more murders for use in vaccine research or production.

Because people did not refuse vaccines coming from babies murdered in the 1970s (*viz.*, the 1970s-era cell lines)⁵, this caused drug companies, labs, and researchers to feel “free” to commit more murders to create new cell lines. For example, a new cell line from a new murdered baby, was announced in 2015.⁶

Accepting those vaccines manufactured through murdered babies, promotes future murders (and every murder of an innocent human is a murder too many)! Thus, if I would accept a vaccine produced through murder, I would be encouraging the drug companies to commit additional murders to keep vaccine production high.

⁵ <https://www.lifesitenews.com/blogs/the-unborn-babies-used-for-vaccine-development-were-alive-at-tissue-extraction>

⁶ <https://cogforlife.org/2015/09/09/new-aborted-fetal-cell-line-emerges-for-vaccine-production/>

2. Using those vaccines rewards persons connected with the murders.

It is wrong to use vaccines produced from murdered babies because using these vaccines enables manufacturers to profit through the murders. I must refuse to help drug companies make evil profitable!

3. I would incur guilt for the babies' murders by my consenting to use any one of those vaccines.

I would become culpable for someone else's sin by consenting to it.⁷ When St. Paul teaches us this truth about sharing someone else's sin by consent, he mentions murder in particular. Here are his words:

⁷ Here is a summary of this basic truth from a common catechism (*The Penny Catechism*):

328. When are we answerable for the sins of others?

We are answerable for the sins of others whenever we either cause them, or share in them, through our own fault.

329. In how many ways may we either cause or share the guilt of another's sin?

We may either cause or share the guilt of another's sin in nine ways:

1. By counsel.
2. By command.
3. **By consent.**
4. By provocation.
5. By praise or flattery.
6. By concealment.
7. By being a partner in the sin.
8. By silence.
9. By defending the ill done.

Quoted from *The Penny Catechism, Nihil Obstat*, Joannes M.T. Barton, S.T.D., L.S.S., *Censor deputatus, Imprimatur*, Georgius L. Craven, Epus Sebastopolis, Vicarius Generalis, Westmonasterii, die 20a Junii, 1958, p.57 (emphasis added).

Being filled with ... **murder**, ... they who do such things, are worthy of death; and not only they that do them, but they also that **consent** to them that do them.

Romans, 1:29-32 (emphasis added).⁸

St. Paul shows that consenting to murder is a grave sin and shows this by teaching that such consent makes us “worthy of death”.

A person is guilty of a murder **by his consent** when he acquiesces⁹, even passively¹⁰, or accedes, even reluctantly,¹¹ to the murder. If I were to use a vaccine which comes from murder, I would be (at least) passively accepting – *i.e.*, *giving in*¹² to – the murders that make those vaccines available.

A person can incur guilt by consenting even after the murder.

Some ways of sharing in someone else’s sin can only occur *before* the sin is committed, *e.g.*, commanding or advising that the sin should be committed. *See*, the above list (from *The Penny Catechism*) of ways to share someone else’s sin.

⁸ Here is the longer quote from St. Paul:

Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, **murder**, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy. Who, having known the justice of God, did not understand that **they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them.**

Romans, 1:29-32

⁹ One of the definitions of *consent* is: “acquiescence to or acceptance of something done or planned by another”. <https://www.thefreedictionary.com/consent>

¹⁰ One of the definitions of *acquiescence* is: “passive assent or agreement without protest”. <https://www.thefreedictionary.com/acquiescence>

¹¹ Two of the definitions of *accede* are: “to consent” and “to give in”. <https://www.thefreedictionary.com/accede>

¹² Two of the definitions of *accede* are: “to consent” and “to give in”. <https://www.thefreedictionary.com/accede>

However, *consent* to a sin is different. A person can consent to (*i.e.*, acquiesce in) a murder either *before* or *after* it is committed, and so can incur guilt either way.

St. Thomas Aquinas, the greatest Doctor of the Catholic Church, teaches that a person can incur guilt by consenting to a murder which has already been committed. He applies this principle (of guilt through post-murder consent) to a person who joins the Jewish religion after Christ's murder. Here are St. Thomas' words:

When a person becomes a Jew, he becomes a ***participant in the killing*** of Christ.

St. Thomas Aquinas, *Lectures on St. Matthew's Gospel*, ch.23, §1861 (emphasis added).

By using those vaccines manufactured through the murders of babies, a person thus incurs guilt by consenting to (*i.e.*, acquiescing in) the murders of those babies even though those murders were already committed.

The passage of time does not remove the implicit consent, and thus, the sin, of association with murders.

A superficial objection could be raised that the vaccines were made from murdered babies more than five decades ago and surely that is "so long ago" that we should disregard the murders because they are too distant in time.

That is wrong. God does not cease to treat a murder as murder merely because of the passage of time.¹³ Those who commit murder and those that consent to it, remain culpable. The mere passage of time does not remove the inherent guilt. The

¹³ St. Thomas Aquinas teaches the principle that a person is culpable for consenting to a murder even when that murder had been committed many centuries earlier. St. Thomas applies this principle to a person who joins the Jewish religion long after Christ's murder. Here are St. Thomas' words:

When a person becomes a Jew, he becomes a participant in the killing of Christ.

St. Thomas Aquinas, *Lectures on St. Matthew's Gospel*, ch.23, §1861.

Thus, St. Thomas teaches that even the passage of a long, long time (1200 years, in St. Thomas' time) after the murder, does not remove the culpability for consenting to it. In other words, there is no "end date" for culpability by consenting to murder after it was committed.

Note also regarding St. Thomas' own example, that he places culpability upon *consent* to the murder of Christ (through conversion to Judaism), ***not*** upon ethnic lineage of a person. Thus, this culpability does not touch the Apostles or any other ethnically Jewish persons who did not (do not) consent to the murder of Christ.

punishments of hell are forever because the damned do not repent and the simple passage of time does not erase guilt (even a billion years in hell).

Just as God does not overlook culpability for murder simply because of the passage of time, man does not do so either. In the civil society, there is typically no statute of limitations for murder.¹⁴ In other words, no murder is ever so remote in time that it is no longer culpable and punishable.

The murdering of the babies which was committed in order to “harvest” their cell lines, was premeditated and is first degree murder. The passage of time does not change the guilt of those murders and does not eliminate the guilt of a person who consents to them.

No matter how much time passes, Catholics who are faithful to the Traditional teachings of the Church will never accept a vaccine developed through the murder of a baby!

¹⁴ Here is how one legal commentary summarized the state of the law:

Some crimes have no statutes of limitations. As an example, murder typically has none.

<https://resources.lawinfo.com/criminal-defense/criminal-statute-limitations-time-limits.html>

Here is how the New York courts explain that murder does not become a non-prosecutable crime because of the passage of time:

Statutes of limitations are laws which say how long, after certain events, a case may be started based on those events. If the statute of limitations has run out, a case should not be started in court. If a case is started after the statute of limitations has run out, it is called time barred. A defendant or respondent can ask the court to dismiss the case if it is time barred by the statute of limitations.

Statute of limitations laws are based on fairness. Over time, memories fade, evidence is lost, and witnesses disappear. People get on with their lives and don't expect court cases from events in the past – unless a really horrible crime has been committed.

The amount of time by when a person or agency can start a case is different depending on the claim. For example, cases about real property have a long time period, while slander and libel have short time periods. ***Some crimes, like murder, are so terrible that they often have no limitations period.***

Except for when a government agency is sued, there is almost always at least one year from the date of an event to start a case no matter what type of claim it is. You should have no statute of limitations worries if you file your case within this one-year period.

<https://nycourts.gov/CourtHelp/GoingToCourt/statuteLimitations.shtml>

The end does not justify the means.

Another superficial objection could be raised that vaccines do much good and that they save so many lives that this “outweighs” the murders through which the vaccines are produced. However, faithful and informed Catholics must never be complicit in evil because of “good” that can come from it. The end does not justify the means!

We are not justified in consenting to even the smallest of sins, much less, consenting to murder.

The evil at issue here is murder. That is a very grave evil. But even if a person were to suppose that receiving vaccines derived from the cell lines of murdered babies were “only” a small (“venial”) sin, even the very smallest sin is an infinite evil in three ways.¹⁵ We should be ready to die rather than commit any sin.

Here is how St. Alphonsus de Liguori, Doctor of the Church, warns against committing even the smallest sin:

A single venial sin is more displeasing to God than [*i.e.*, outweighs] all the good works we can perform.

St. Alphonsus de Liguori, *Uniformity with God’s Will*, §6 (bracketed word added for clarity).

Here is how St. John of the Cross, Doctor of the Church, warns us that the road to hell begins with small sins:

Our Lord said in the Gospel: “He that is unfaithful in little will be unfaithful also in much.” For he that avoids the small sin will not fall into the great sin; but great evil is inherent in the small sin, since it has already penetrated within the fence and wall of the heart; and as the proverb says: Once begun, half done.

Ascent of Mount Carmel, Book III, ch.20, section 1.

Here is how John Henry Cardinal Newman declares that the smallest sin is worse than all the physical suffering in the world:

The Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in

¹⁵ For a full explanation of this truth that all sin is an infinite evil in three ways and mortal sin is an infinite evil in a fourth way too, read this article: <https://catholiccandle.neocities.org/faith/the-infinite-evil-of-sin.html>

extremest agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one willful untruth, or should steal one poor farthing without excuse.

Apologia Vita Sua, by John Henry Cardinal Newman, Image Books, Doubleday, Garden City, New York, © 1956, p.324.

Conclusion of this section

In summary, some vaccines are produced through cell lines obtained from murdered babies.¹⁶ There are three reasons I cannot accept the COVID vaccines:

1. Using these vaccines promotes future murders.
2. Using these vaccines rewards those connected with the murders.
3. I would become culpable for the murders, by my consent.

The Currently Available COVID-19 Vaccines are all Abortion-Connected and are all sinful to receive.

- The Pfizer COVID-19 vaccine is tested using the HEK293 cell line.¹⁷ The abbreviation “HEK293” refers to “Human Embryonic Kidney 293, identifying the organ of the particular murdered baby, who in this case was a baby girl aborted in the Netherlands in the 1970s.¹⁸ Although each “cell line” is from a particular murdered baby, *the cell line production process requires many babies dissected alive without anesthetic in order to successfully obtain a single such human “cell line”*.¹⁹

¹⁶ Here is a list of vaccines connected with murder and a list of ethical alternatives, if they exist: <https://cogforlife.org/wp-content/uploads/vaccineListOrigFormat.pdf>

¹⁷ <https://cogforlife.org/wp-content/uploads/CovidCompareMoralImmoral.pdf> & <https://www.biorxiv.org/content/10.1101/2020.09.08.280818v1.full.pdf> at line 270.

¹⁸ <https://www.lifesitenews.com/blogs/the-unborn-babies-used-for-vaccine-development-were-alive-at-tissue-extraction>

¹⁹ <https://www.lifesitenews.com/episodes/the-origin-of-the-abortion-tainted-vaccines-will-sicken-you> (listen at minute 15)

- The Moderna COVID-19 vaccine used the parts grown from the same kidney from the same murdered baby girl.²⁰
- The Oxford/AstraZeneca COVID-19 vaccine used the parts of the same kidney from the same murdered baby girl.²¹
- The Johnson & Johnson COVID-19 vaccine uses the PER.C6 cell line. This is the body of a different murdered baby. This vaccine uses the retinal tissue of an 18-week baby boy who was murdered in the Netherlands in 1985.²²
- The COVID-19 vaccine being developed by Sanofi/Translate Bio uses the parts of the kidney from the murdered baby girl identified as HEK293.²³

I would commit a serious sin by accepting any of these COVID-19 vaccines because they were developed using abortion.

For these reasons, based on my sincerely and long-held Traditional Catholic principles which govern my entire life, I cannot and will not accept a COVID vaccine.

²⁰ <https://www.ncregister.com/news/measuring-moderna-s-covid-19-vaccine-now-s-the-time-to-press-hard-for-ethical-options> & <https://cogforlife.org/2020/11/16/moderna-covid-19-vaccine-facts-not-fiction/> & <https://www.biorxiv.org/content/10.1101/2020.09.08.280818v1.full.pdf> at line 270.

²¹ <https://www.lifesitenews.com/opinion/which-covid-19-vaccines-will-be-derived-from-aborted-childrens-cell-lines> & <https://cogforlife.org/wp-content/uploads/CovidCompareMoralImmoral.pdf> & <https://www.nature.com/articles/s41586-020-2622-0.pdf> at heading “cell lines”.

²² <https://cogforlife.org/wp-content/uploads/CovidCompareMoralImmoral.pdf> & <https://cruxnow.com/interviews/2020/11/users-have-some-responsibility-to-seek-ethically-developed-vaccines-expert-says/> & <https://www.nature.com/articles/s41591-020-1070-6.pdf> regarding use of the PER.C6 cell line.

²³ <https://s27589.pcdn.co/wp-content/uploads/2020/12/COVID-19-Vaccine-Candidates-and-Abortion-Derived-Cell-Lines.pdf> & <https://www.biorxiv.org/content/10.1101/2020.10.14.337535v1.full>

Four *Catholic Candle* tips:

1. Be bold! Don't minimize the problem with the vaccine out of human respect for your employer. For example, don't change the word "baby" to "fetus" to avoid offending your employer.
2. It is a type of intellectual laziness to say: "Just give me something to sign that will succeed in getting the waiver for me." Master every aspect of the contents of the letter. You won't do well if you don't thoroughly understand the content of the letter you are sending.
3. Do not ***even consider*** a compromise, *i.e.*, meeting the employer "half-way". Not only is that a sin – and a compromise between light and darkness, between God and Baal – but if your employer knows you would even consider a compromise, it will make it less likely you would obtain your *conscience objection* waiver.

Thus, *e.g.*, if your employer proposed: "would you meet us half way and get one of the two shots (of the two-shot regimen)? If you even respond: "let me think about it", you are signaling that you are not firm in your conviction. This is clear because anyone who would say "let me think about cooperating in the murder of babies" is not really firm against it.

4. As always, feel free to use *Catholic Candle* as a resource. Ask us questions. Tell us how we can help you! That is why we are here!



Words to Live by – from Catholic Tradition

St. Alphonsus de Liguori, Doctor of the Church:

He who advances most in meditation makes the greatest progress in perfection. In mental prayer the soul is filled with holy thoughts, with holy affections, desires, and holy resolutions, and with love for God. There man sacrifices his passions, his appetites, his earthly attachments, and all the interests of self-love.

The Great Means of Salvation and of Perfection, Part II, Section 1, #II, in a section called: *Mental Prayer is Indispensable in Order to Attain Perfection*.



✠ Mary's School of Sanctity ✠

Lesson #2 – Meditation – How & Why

As Catholics we know that we need to pray. Our Lord tells us to “pray always.” Perhaps we take it for granted that we know how to pray. Yet, unfortunately, especially in these times of apostasy (since Vatican II), Catholics have not been taught how to pray. In particular we need to learn how to pray using mental prayer.

Some time ago the *Catholic Candle* ran an article about how to say the Rosary. This article explained about prayer and how to meditate. Let's review the information given there.

Prayer is the lifting of the heart and mind to God. Meditation involves bringing some truth to mind and thinking about this truth, or one could call it pondering a truth. One considers the truth and draws what could be called some “profit, insight, or further conclusion” from “the considering” that one is presently doing. This process of considering might be called the preparation for mental prayer. The actual mental prayer is simply this, that **one says something to God**. This *saying something to God* is referred to as “an affection” or an “act of the will.” The consideration can be compared to the tilling of the soil, and the act of the will is like the harvest or fruit of the consideration. The goal of the consideration **is** the acts of the will. If one does not make acts of the will, then one is **not** lifting both the **heart and** the **mind** to God, and thus, one is not praying. When one is doing a good job making considerations, then the heart seems to overflow with things to say. This pouring out of the heart is what is also called the *colloquy*. These acts are typically of four kinds, namely, thanksgiving, contrition, petition, or adoration, which are the four types of prayer.

In meditation one considers some truth. One can think and consider about some topic, for example, the fall of the Angels. Then someone would ponder as many aspects of this topic as he wished, and this would produce many things to say to God, for instance, “Thank-you, Dear Lord, for revealing this truth to mankind”; or “Thank-You, Dear Lord, for saving me from falling into hell”; or “Thank-You for Your mercy to me, *etc.*”

One can also meditate on a standard Catholic prayer and think about the words of the prayer itself. This kind of meditation would involve thinking about the meaning of the words (singly, or perhaps, a couple at a time) and dwelling on them in order to appreciate them, and these thoughts would inspire acts of the will. This might go something like this, maybe taking the *Hail Mary*:

- One would say **Hail** (thinking inside himself – this is a greeting to Mary)
- Then, **Mary** (this name means “seas”)

- Then, *Full of grace* (this means that Mary is completely holy)

These are examples of the considerations one would make, and the following are possible “acts of the will” which the considerations might inspire:

- Thou are so fair, O sweet Mother, and so pure.
- I love you, Dear Mary, or, thy sweet name consoles me.
- Help me, Fair Lady of grace.

Now, in our daily Rosary we practice meditation as we consider the points of the mysteries and make acts of the will, namely, say something to Our Lord, Our Lady, or the saints. Yet, a separate daily meditation on a particular subject is very efficacious for our salvation and sanctification. Setting aside 25 minutes or a half hour per day for a meditation time is a way to make sure we actually **do** a meditation. It is very important to pick a time in which one will be able to actually get away for this precious quiet time with God.

But how does one **do** a meditation? First, select a topic or a book to read to get some food for thought. When beginning, we should imagine that we are in the Presence of God. We could think about how God will judge us when we die, and acknowledge how very sinful we are. We can make a preparatory prayer offering to God all our actions for His Glory and asking Him to help make our actions for His glory.

After our preparatory prayer, we should set forth our intentions for the meditation we are about to do. We should ask for what we need, most importantly, our spiritual needs.

When making the considerations described above, we use our intellect. We can use our imagination to make a mental picture, based on our topic, to construct a sort of backdrop to help us reflect. At this point, we can read a bit from a spiritual book to get ‘food’ for thought. We should read slowly and ponder the meaning of the words we are reading. We should ask ourselves often, “What is the good Lord teaching me in this passage? How does this apply to my soul?”

When we are struck by something in what we are reading, we should pause and let the Holy Ghost teach us what He wills. It is often at this point in the considerations that we get many insights. The insights we get usually inspire us to say something to God, the angels, Our Lady, or perhaps our patron saint. We should go ahead and say what we are inspired to say. When we are talking to God, even just inside our head, we are making affections or acts of our will. This is the praying part of the meditation and is also called the fruit of the meditation. Even if we use the rest of the time we have set aside for our meditation to continue saying acts of our will, we should not fret because God is allowing us to pray in a manner that pleases Him.

If the “juices” of our acts of the will “dry up”, then we should go back to where we left off in the book and/or topic we were using, continue to ponder and make considerations until we are inclined to say more to God.

When the time slot we have allotted is just about used up, we can wind down this precious time by saying a set prayer, *e.g.*, The *Anima Christi*, *Hail Mary*, or a favorite *Litany, etc.*, and close up our Meditation with a prayer of thanksgiving to Our Lord and Our Lady.

After the meditation, preferably directly after, we should take some notes on the insights we received. This is a good way to help us keep in mind the pearls we have received. Also, it is a good idea to examine how well we focused during our mental prayer.

Having a meditation schedule is very helpful. This means we have a plan of what we will meditate on for each day of the whole week. The plan might go something like this:

Mondays—I will meditate on my particular judgment. (*Using such and such a book*)

Tuesdays— I will meditate on the writings of my favorite Saint.

Wednesdays – I will meditate on some part of the Gospels.

Thursdays – I will meditate on one of the Psalms.

Fridays – I will meditate on Our Lord’s Passion.

Saturdays – I will meditate on Mary’s Sorrows.

Sundays – I will meditate on the Propers for the Mass of that Sunday.

Having such a plan keeps us looking forward to the topic of the day **and** keeps us focused on the material we are using for our meditation. Designing one’s own plan is very fruitful. It is a way to find the time to get in some spiritual reading—which is sometimes difficult to do in our busy lives.

Now that we have learned **how** to meditate, let us consider **why** we should do a daily meditation. The most important reason is because it gives God His just due. We owe it to Him to do a meditation. Also, it pleases God and it is the means that God wants us to take to progress to a higher state of perfection.

In the ***Objective Truth Series*** we discussed the importance of being objective and trying to learn to acquire more and more objectivity in order to make proper decisions, and to acquire humility, maintain humility, and increase in humility. A strong prayer life and depending on God are absolutely necessary to keep the proper perspective and for peace of soul. This is an important reason why a daily meditation is so helpful. It forces us to

step back, reflect more, and seek the help of God. We need to feel our need for God, and daily meditation makes this really hit home. Thus, daily meditation helps foster the needed objectivity to acquire humility. “Unless you become humble like a little child, you will not enter the kingdom of heaven.”

God is our heavenly Father and wants us to feel like the adopted children that we truly are. Daily meditation helps us recalibrate our soul and keep in touch with the eternal reality that we must save our souls, namely, be good clay that the Divine Sculptor can mold into the saints He desires us to be.

Daily meditation helps us take time out of our crazy-busy life for God. It is, as it were, putting ourselves on the operating table and “holding still” so the Divine Physician can take His Knife and work on our souls. Likewise, daily meditation is our medicine, our food, our lifeline, and our security which keeps us clear-headed and refreshes our poor, tired souls. Our daily meditation becomes our daily strengthening, which has a “healing” and “soothing” effect on our souls. Again, however, most importantly, we owe it to God to pray to Him in daily meditation.

God knows we need these things and Our Lord tells us to “pray always”. He also taught us the *Our Father* to help us understand our dependence on Him. Furthermore, we are called to the life of contemplation and mysticism. Daily meditation prepares us for this divine friendship. Daily meditation is the school of sanctity which we must and should desire to attend. Thus, we really become drawn to our daily meditation and find that we cannot get along without it.

The great medieval commentator, Fr. Cornelius de Lapide, in explaining Our Lord’s words to Mary Magdalene’s sister Martha, that Mary has chosen the better part, says the following things about meditation:

Figuratively, this “one thing” is to be acquired by meditation and prayer, for thus men are brought into communion with God. Hence, he who would lead a religious life should seek this one thing only, so as to be thereby drawn into union with the Almighty.²⁴

St. Alphonsus de Liguori, Doctor of the Church, also emphasizes how crucial a daily meditation is to spiritual advancement. Here are his words:

But you will ask what are you to do, that you too may be inflamed with the love of Jesus Christ. Imitate David: “In my meditation a fire shall flame out” (Ps. xxxviii). Meditation is the blessed furnace in which the holy fire of divine love is kindled.

²⁴ Fr. Cornelius de Lapide’s commentary on *St. Luke’s Gospel*, 10:42.

Make mental prayer every day, meditate on the passion of Jesus Christ, and doubt not but you too shall burn with this blessed flame.²⁵

In these words, Cornelius de Lapide and St. Alphonsus de Liguori are telling us how crucial it is to do meditations, showing us that meditation is how we keep our friendship with Christ going and our love of Christ growing. In fact, meditation is the foundation for the higher life of contemplation which we will study in our next class.

We bring Mary our gratitude poem now, thanking her for allowing us to learn about mental prayer and how it pleases her Son and brings our hearts closer to Him.

Mary, Our Meditation Teacher

O Mary, Mother of our school,
May we make it our daily rule,
To meditate a span of time,
In learning truths, which are sublime.

Mary, may this be our delight,
To draw closer to, Thy Son's Light,
To please Him with our mental prayer,
And learning things which are so fair!

We thank thee, Mary for these gems,
From which our meditation stems,
Insights given, to help us through,
In trials of life, they are our dew.

Mental prayer is the foundation,
To prepare for contemplation,
Wonderful Mother, she invites,
To start the path up to the heights.

She wants to unite us this way,
With visits to her Son each day,
Thus, blessed union with her Son,
With meditation we've begun!

²⁵ St. Alphonsus de Liguori, *Sermons for All Sundays of the Year*, Sermon 4, for the Fourth Sunday of Advent.

Catholic Candle note: In order to warn our readers about the prevalent errors of our times, we have included this article to contrast true meditation with eastern false meditation.

The Evil & Dangers of Yoga

Just as the Mystics of the Catholic Church teach us about the three stages of the spiritual life, namely, the purgative, the illuminative, and the unitive; the devil tries to mock these stages. So he uses false religions to mimic the mystical life and perfection of the soul.

In our modern times the devil uses the same old tricks and doesn't have to come up with new ones. Just as in the Old Testament there were many nations with false gods and false religious practices, so even now, there is still the worship of false gods and the use of religious practices.

One false religious practice prevalent today is **Yoga**. In order to understand the evil and dangers of the practice of Yoga, it is crucial to understand some of its history.

Actually Yoga is a prayer method of meditation from Hinduism or Brahminism. It is interesting to note that Buddhism, which also uses a method of meditation, also comes from Brahminism.²⁶

The *Catholic Encyclopedia* explains how Brahminism is also called *Vedism* and dates back to 1500-400 B.C. The Vedas (*veda* means wisdom) are four primitive books: the Riga-Veda, the Sama-Veda, the Yajur-Veda, and the Atharva-Veda. These books contain ancient hymns to many false gods, ritualistic prayers, exorcisms, and magical incantations largely inherited from primitive Aryan days.²⁷

Next the Encyclopedia tells of the Brahmanas (dating back to 1000-600 B.C.) which are a series of explanations of the contents of the Vedas. These Brahmanas were composed for

²⁶ This information is taken from the *Catholic Encyclopedia*, 1913 edition under *Brahminism*. Also, the article about *Buddhism* in Vol. III explains how Buddha (the historical details of his life are sketchy) did not like the idea of meditating to become one with a universal spirit and thus lose one's individual soul and have no identity anymore. Consequently, he made up a state of soul called Nirvana. He taught that one, by getting rid of all desire, all ill-will, and delusion, could obtain an eternal rest, which he called Nirvana. The encyclopedia explained that it is not clear whether Nirvana meant annihilation or not, as the historical records are unclear on this point. It should be noted that Buddhism is a demonic mockery of Catholic monastic life.

²⁷ *Ibid.*

the priests, the Brahmins. In addition, there were the Upanishads, a group of treatises, (dating back to 800-400 B.C.) which gave the pantheistic speculations on the nature of deity and the end of man. Lastly, there were books called Sutras, to accompany the Vedas, to explain the proper observance of the rites and customs. These works and two epics (the “Ramayana”, written in 400-300 B.C. and “Mahabharata”, written about 500-400 B.C.), make up the most important Brahmin literature.

In the early period of Veda, the religion was based on many deities great and small which were the personified forces of nature. The priests were called Brahmins. There were not temples at this time and the heads of the households would perform their oblations at their homes. The priests would assist in the more complex offerings.²⁸ These circumstances remind one of the Mosaic Law, and knowing that this religion is a false one, it is easy to see how the devil inspired this cheap mimicry of the Old Testament true religion.

Among the other pagan practices, the Hindus worshipped their dead relatives with the thinking that even though the relatives were in heaven, their happiness was determined by the devotion of those left behind. In addition to this, they worshipped nature. For example, the cow was revered, as well as trees and serpents.²⁹

In general, Brahminism was constantly evolving which is another key sign that it is a religion inspired by the devil. In the period in which the Sutras and Upanishads were formed, a two-fold change came about. The *Catholic Encyclopedia* states,

On its practical side there was an exuberant growth of religious rites and of social restrictions and duties, while on the theoretical side Vedic belief in the efficacy of personal deities was subordinated to a pantheistic scheme of salvation. Thus the earlier religion developed on the one hand into popular, exoteric Brahminism, and on the other hand into priestly, esoteric Brahminism. The former is reflected in the Brahmanas and Sutras; the latter in the Upanishads.³⁰

The Brahmins imposed a strict code for the people to follow, with many rites for purifying, with complicated liturgies and practices for both the priest and the laity. Some of these were clearly diabolical, for example, smearing themselves with cow-dung, and strange things like the sipping of water and the suppressing of breaths.

The priests were very exacting and taught that punishments would be severe if the people didn't do the most rigorous penances. The priests taught a doctrine of *karma* (action) which was connected with the idea of rebirth (reincarnation). The lasting bliss of

²⁸ The *Catholic Encyclopedia* article about Brahminism, 1913 edition, vol. II.

²⁹ *Ibid.*

³⁰ *Ibid.*

heaven was held out to the just; the wicked were punished with different fates. There might be long periods in hell or there might be a more or less extensive series of rebirths in the forms of plants, animals, and men. A man may have to pass by slow transition through the rest of the ascending scale till his rebirth as a man of honorable estate was attained.³¹

This doctrine of rebirth gave rise to absurdities like, for instance, not being allowed to kill insects. Water had to be strained so that minute life wouldn't be destroyed. Carpentry, basket-making, and leather-working could not be done because it would mean killing of a plant or animal. Ironically, on the other hand, they had strict rules for being respectful to parents and superiors, being honest, being chaste (even though allowing polygamy), being temperate, and giving alms. They had a system of castes— warriors, priests, farmers, and servants. Only the two upper castes (classes) were allowed to learn from the 'sacred' Vedas books.

The priests, the Brahmins, when their sons were grown up, abandoned their homes and spent the rest of their lives in retirement apart from the villages. These were like begging monks and ate only the simplest of foods. They subjected themselves to extraordinary fasts and mortifications.³² They were known as *Sannyasis* or *Yogis* and their penitential life was not to make up for past sins, but as a means of acquiring abundant religious merits and superhuman powers.

Coupled with these mortifications, was the practice of *Yoga*. The *Catholic Encyclopedia* describes this practice as follows:

They would sit motionless with legs crossed and, fixing their gaze intently on an object before them, would concentrate their thought on some abstract subject till they lapsed into a trance. In this state they fancied they were united with the deity, and the fruit of these contemplations was the pantheistic view of religion which found expression in the Upanishads, and left a permanent impress on the Brahmin mind.³³

Since there was a popular trend among the people to monotheism in their Vedic hymns, the Brahmins decided to make another adaptation to the religion. The Brahmins invented Prajapati (later they changed his name to Brahmā), who was supposed to be a personal god who was the lord of creatures, omnipotent, supreme, and masculine. He was considered to be the creator of all things. For this reason the other gods of their pantheon were worshipped as manifestations of Brahmā. Because their religion held that it was impossible to create something out of nothing, all things visible and invisible were

³¹ *Ibid.*

³² This is an interesting way for the devil to mock Catholic mendicant monks.

³³ *Ibid.*

considered as emanations from Brahmā. They also believed that every form of conscious individuality, whether human or divine, implies a union of spirit and matter. Yet the Brahmins who studied the Upanishads, taught that the ultimate source of all things was not the personal deity, Brahmā, but was the formless, impersonal, characterless, unconscious, great, all-pervading spirit known as Brahmā. Thus, they believed that the heavens, and the earth, men and gods, even the personal deity Brahmā, were destined in time to lose their individuality and be absorbed into the great all-pervading spirit. The conclusion of this thinking is that the manifold external world had no real existence and that only Brahmā existed.³⁴

This impersonal pantheism of the Brahmin ascetics led to a new conception of the end of man and of the way of salvation. The old way they had taught was to escape rebirths and to store up merits of good deeds so that they could earn an eternal bliss of which they could really be conscious. But now, they taught that the only way to escape from constant 'rebirths' was through the saving recognition of one's identity with Brahmā. As soon as one could say with conviction, "I am Brahmā," then the bonds that tied him to the illusion of personal immortality, and consequently to rebirth, were broken. The *Catholic Encyclopedia* phrases it as follows:

Thus, cultivating, by a mortified life, freedom from all desires, man spent his years in peaceful contemplation till death put an end to the seeming duality and he was absorbed in Brahmā like a raindrop in the ocean.

The encyclopedia explains (in 1913) that this is still the teaching of the Brahmins up until the then present day.

However, human nature being what it is, it is understandable that the impersonal Brahmā was not a favorite with the majority of the people in India. This was the case not only because the impersonal Brahmā was incapable of hearing the prayers of the people, but because the people did not like the fact that their final end was one of losing any conscious existence. The Brahmins still were concerned chiefly with meditating on their identity with Brahmā, and practicing mortification to secure their freedom from all desires. Yet, the common people were looking for a way to secure for themselves eternal conscious bliss. The result was the popular development of special cults to two of the old gods; each was now raised to the position of supreme deity, and credited with the power to secure a lasting life of happiness in heaven.

These two cults seem to have arisen in the fifth or fourth century B.C., and these cults were rival cults. One cult was of the ancient storm-god, Rudra, who was destructive in tempest and lightning, and renewing life in the showers of rain. This god, better known

³⁴ This section is a summary of the longer explanation given in the article on *Brahminism* in Vol. II. Note: The letters ā and ā are bolded to make the only difference in the names noticeable.

under the name of Śiva, meaning ‘the blessed’, is popular because he was associated as the destroyer, the reproducer, and was the archetype of the lonely ascetic.

The other cult was of the god Vishnu, who was originally one of the forms of the sun-god. He was seen as a mild, beneficent deity whose genial rays brought gladness and growth to living creatures.

Then the pantheism in the mind of a Hindu saw all things as emanations of the supreme deity Śiva or Vishnu. Each cult worshipped one of these two and each of these gods was thought to have a special heaven, where his devotees would find after death an unending life of conscious happiness.³⁵

Because the Brahmins saw that these two cults were becoming more and more popular and that their teachings about Brahmā were falling out of favor with the people, they once again saw that it was expedient to invent some concept to help the people keep an allegiance to Brahmā. They now taught that the supreme god Brahmā was associated with Vishnu **and** Śiva as a triad of equal and more or less interchangeable deities. Brahmā held the office of creator, or rather evolver. Vishnu was the preserver, and Śiva was the dissolver. This so-called trinity was called Trimurti (meaning tri-form).

More astonishing still was that the common people created the belief that Śiva had two sons, named Ganesa (who was the lord of troops and of mischievous imps) and Scanda (the god of battle).

In addition to this, the common people took two of the legendary heroes of the remote past, Rama and Krishna, and raised them to the rank of gods. The people started to refer to them as incarnations of Vishnu. Each incarnation was regarded as a sort of savior. In fact, these two incarnate saviors became so popular that the people lost sight of Vishnu. We Catholics can see a plain parallel to the concept of Our Lord being Our Savior and it doesn't surprise us that the devil would mock Christ in this false religion. The Vishnaites became divided into two rival schisms — those who worshipped Rama, the Ramaites, and those who worshipped Krishna, the Krishnaites. There were two epic stories written about each of them. The one about Krishna was written in the seventh century A.D. It is not surprising that the epic about Krishna has many similarities with the life of Christ, which certainly shows that they copied parts of the life of Our Lord.

The *Catholic Encyclopedia* explains how the successive wave of foreign conquerors of India caused a steady weakening of the Brahmin influence. As a consequence of these foreigners in India, the population became more heterogeneous. Both Śivaism and

³⁵ Summarized from the *Catholic Encyclopedia's* article on *Brahminism*. It is interesting to note that because God wrote into the heart of man a natural tendency to believe the reality that God gives eternal rewards/punishments based on man's actions in his life, even these pagans with the false religion of Hinduism felt the need to have this truth be a public teaching in their religion.

Vishnuism departed more and more from traditional Brahminism. Each cult had a decided dissenting attitude toward the older religion and toward each other. This change brought about the people accepting immoral rites and base superstitions. Although asceticism was pushed to a fanatical extreme, the religion's false version of charity was used as an excuse for gross impurity.³⁶

The caste-distinctions were now broken down and the people asserted that men and women were equal, at least in public worship. The Brahmin rites were replaced, for the most part, with ones peculiar to the cults of Śiva and Vishnu and the two 'incarnations' of Vishnu. These rites were held to be all-sufficient for salvation. Hence, temples, idols, and impure symbols of these gods arose up everywhere. Each rival cult held their cult to be supreme and tried to get others to submit to their cult while at the same time holding the other's cult in contempt.

The *Catholic Encyclopedia* further explains these sectarian degradations were caused by the latest innovation of worshipping the female side of these deities. The people insisted in having each of their gods have a wife.

Today the two main cults still exist, but have split into many schismatic divisions that are tolerant of each other. Both lay an emphasis on frequently reciting the names of their gods. Each person wears a string of beads around his neck to help him recite the names often. (This is the devil's insult of the rosary.) Each person, when young, is initiated into one of these cults and given a 'sacred' motto called a *mantra*. The daily recital of the mantra was required to serve as a profession of faith. Another customary practice was to brand the body of the worshipper with the symbols of the sect.

One final point of importance regarding the particulars of this false religion is how the odd practices of this religion are a further proof of the devil's influence to mock truth and to degrade man into **not** using reason. This is, namely, the ridiculousness of their highest form of worship. For the Śivaite, this rite would involve the Śivaite carrying a white pebble shaped into an impure symbol and he would mutter his mantra while sprinkling it with water and then applying cooling bilva leaves to it.

The Vishnuite rite was less degrading but more childish. This involved worshipping a statue of Vishnu, Rama, or Krishna. The image is awakened daily, undressed, bathed, decked with rich robes, decorated with jewelry and a crown, fed with choice foods, honored with flowers, lights, and incense, and then entertained with vocal and instrumental music and dancing girls.

But why study the particulars of Hinduism? Precisely to see how perverse and ridiculous this religion is, that is, how the devil inspires this sort of thing. Furthermore, to be able to understand why the traditional Church's condemnation of their false meditation (Yoga) should be remembered in our times of Apostasy when so many ignorant or naïve people

³⁶ Summary of information in the 1913 *Catholic Encyclopedia* article on *Brahminism*.

get involved with Yoga. But before addressing the modern trend to practice Yoga, let us first look at two associated errors.

The Church condemns Quietism and Theosophy.

There are two errors which are connected with Brahminism and have been condemned by the Church, namely *quietism* and *theosophy*.

According to the *Catholic Encyclopedia* *quietism* is

The doctrine which declares that man's highest perfection consists in a sort of psychical self-annihilation and a consequent absorption of the soul into the Divine Essence even during the present life.³⁷

Quietism is not the same thing as (and should not be confused with) the *prayer of quietude* or *the prayer of quiet*. The *Catholic Encyclopedia* makes the following distinction about "quietude":

In the state of "quietude" the mind is wholly inactive; it no longer thinks or wills on its own account, but remains passive while God acts within it. *Quietism* is thus generally speaking a sort of false or exaggerated mysticism, which under the guise of the loftiest spirituality contains erroneous notions when, if consistently followed, would prove fatal to morality.³⁸

Whereas *the prayer of quiet* is considered in Catholic mystical theology as one of the degrees of contemplation, *quietism* is not Catholic at all and is condemned as heretical. In fact, in its essential features, Quietism is a characteristic of the religions of India — Brahminism and its derivative, Buddhism. Brahminism aims at a sort of self-annihilation, and Buddhism aims at attaining a state of indifference in which the soul enjoys an imperturbable tranquility. Other forms of quietism sprang up in history, e.g., in Spain a man named Michael de Molinos developed a strict quietism. (He was condemned by Pope Innocent XI in 1687.)³⁹

Man naturally desires to be united to God and to see the Beatific Vision. God made us with this desire. However, the heresy of quietism involves this union as a sort of forcing

³⁷ See the *Catholic Encyclopedia 1913 edition* article about *Quietism* in Vol. XII.

³⁸ *Ibid.*

³⁹ *Ibid.*

ourselves on God⁴⁰ and is a denial that God chooses His Elect. As St. Thomas Aquinas teaches, first God chooses a soul, then He loves that soul, and then He makes that soul worthy of His Love. Yet, the different forms of quietism perverted this order in some way, *e.g.*, either by man somehow becoming absorbed in an impersonal “God”, or that man had as his supreme aim in life on earth, the contemplation of some kind of vague uncreated “light” whereby he was intimately united with “God”. The means for attaining to such contemplation was prayer, complete repose of body and will, and a process of auto-suggestion.⁴¹

The Church condemned the errors that man in the present life can attain such a degree of perfection as to become utterly impeccable; that the “perfect” have not need to fast or pray, but can freely grant the body whatsoever it craves; that they are not subject to any human authority or bound by the precepts of the Church. In other words, that a man can become so perfect in this life that he no longer has a need of external worship, of sacraments, or of prayer; they owe no obedience to any law, since their will is identical with God’s will; and they may indulge their carnal desires to any extent without staining the soul.⁴²

The various forms of *quietism* insist that passivity, more or less, is the essential condition of perfection; and all of them have been condemned by the Church. This also refutes the Protestant thinking of salvation by faith alone. We know, as St. James tells us in his epistle, “Faith without works is dead.” We also know, as St. Paul teaches us, “to work out our salvation in fear and trembling.” Therefore, we must be active in the work of our salvation and not have the attitude that no cooperation is expected from us.

Whereas, the error of *quietism* had to do with becoming one with God⁴³, not really out of love for God and with a true amendment of life. An additional error of *Theosophy* shows confusion about what man can know about God and the manner in which he learns more about God.

The *Catholic Encyclopedia* clarifies this by the following:

Theosophy, knowledge of things Divine, is a term used in general to designate the knowledge of God supposed to be obtained by the direct intuition of the Divine essence. In method it differs from theology, which is the knowledge of God

⁴⁰ It must also be noted at this point that the Hindu concept of God is not anything like the Catholic concept.

⁴¹ This information is a summary of the *Catholic Encyclopedia* 1913 edition, Vol. XII, the article on *Quietism*.

⁴² *Ibid.* This way of thinking was condemned by the Council of Vienne in 1311-12.

⁴³ It must be noted here too that their concept of God is not the same as the Catholic concept.

obtained by revelation, and from philosophy, which is the knowledge of Divine things acquired by human reasoning.

It is often incorrectly confounded with mysticism, for the latter is properly the thirst for the Divine, the aspiration for the invisible, and hence a natural manifestation of the religious sentiment.

By intuition or illumination, the initiated Theosophists are considered to be in harmony with the central principle of the universe. This knowledge of the secret forces of nature, of the true relation between the world and man, frees them from the ordinary limitations of human life, and gives them a peculiar power over the hidden forces of the macrocosm.⁴⁴

There is a direct connection of this error with Hinduism of India as the birthplace of all theosophic speculation. As covered above, the Hindu religion tries to get the soul to a state where it reunites with a universal soul. Even though the Hindus teach reincarnation or rebirths, the end result is the final absorption into the universal spirit, thus the individual soul will not exist anymore.

The *Catholic Encyclopedia* explains this idea in a few more details about Yoga as follows:

Yoga, *i.e.*, “one who fits himself, or exercises”, refers to exercises practiced to free the soul from the body, which to it is like a string to a bird. Some of these exercises were: to rid one’s self of moral faults; to sit in certain painful postures, check the breath, and reduce thought to minimum by staring at the tip of the nose; to place the soul in a particular part of the body; to starve and learn to subsist on air, or even without it; to concentrate thought by meditation, *i.e.* to think about nothing, *Thyana*, the highest state of which is the cataleptic⁴⁵ trance *samadyi*, in which the mind is suppressed but the soul is in full activity. In this state the person is *mahatma*, *i.e.*, masterful and can enjoy a temporary release from the body which it leaves to go roaming about, performing wonderful feats on material nature and controlling other less powerful souls. This latter was the secret of the Yoga’s real power and was supposed to be done by a transfer of soul. When the soul re-enters the body, the Yoga wakes and is like other people. By repeated exercises the soul can become so strong that it secures perpetual release from the body, thus, according to the older Yoga teaching, it flies to heaven where it enjoys great happiness, riding in a celestial car attended by lovely women and music; but with the latter Yogas, on breaking all bodily bonds it formed immediate absorption into the Supreme Soul.

⁴⁴ Taken from the *Catholic Encyclopedia* 1913 edition, Vol. XIV; the article on *Theosophy*.

⁴⁵ [cataleptic = a condition of peculiar muscular rigidity in which the body and limbs keep any position in which they are placed.]

Thus, it is very clear to see just how diabolical this practice is. One can easily see how the devil could take possession of the soul practicing such dangerous meditation.

The *Catholic Encyclopedia* explains that ***theosophic*** teaching was also associated with the Neo-Platonists. In addition to this, it was associated with the Gnostic systems and that the Jewish Kabbala had a theosophy mixture of magic and occultism. This occurred especially during the Renaissance.

In 1875, Madame Blavatsky started the foundation of the Theosophical Society in New York City. In 1895 her frauds were exposed by St. John's College, in Cambridge. Despite this, the false teachings of Theosophy continued and were propagated by Blavatsky's disciples.

The *Catholic Encyclopedia* explains and warns that Theosophy is not only a false religion, but also a philosophy of life. Its basic teaching is the universal brotherhood of humanity. Hence, it preaches toleration to all persons and to all varieties of belief. They believe that the universal brotherhood rests on the "solidarity" of all living, of all that is, in the one life and one consciousness. For them all forces are external and there is no supernatural, except the superhuman and supersensuous, *i.e.*, powers greater than those normally exercised by man, which, however, can be developed. Because for them solidarity means the common life pervading all things and they use this as a basis for morality, hence a wrong done to one is done to all.⁴⁶

We should shun Yoga, Quietism & Theosophy.

In our times it is easy to see the dangers of these false beliefs. Yoga is pushed as simply an innocuous method to relieve stress or as a relaxation technique. Unfortunately, even the Conciliar Church promotes it and so-called Catholic hospitals often offer Yoga classes. All you need to know about the goals (and who controls) the anti-Catholic Conciliar Church is found in the fact that the Conciliar Church promotes Yoga.

Yet, one can see by the descriptions given above, that emptying oneself and letting down the guard over his mind is like giving Satan an invitation to enter. Really, just knowing that this kind of meditation was condemned by the Church and that it is not Catholic, should be enough for sincere Catholics to avoid Yoga and shun it. Likewise, one should warn his friends and associates about the moral dangers of practicing Yoga.

We saw above how Hinduism is the parent of quietism and that quietism has the same basic beliefs as modern day Hinduism, namely, reincarnation, trying to gain spiritual powers to control things outside oneself, and the non-immortality of the soul by the soul being absorbed into some great spirit. Also, one can see the influence of theosophy in our

⁴⁶ Summarized based on the *Catholic Encyclopedia* 1913 edition article on *Theosophy* in vol. XIV.

modern politics, media, and academia. With the great push for a one-world Marxist government, the worship of ecology, and the ‘political correctness’ of not condemning blatant immorality, is like the ‘solidarity’ the theosophists revere. Plainly we can see that the dark forces of the demons are striving more than ever to influence humans away from trying to save their souls. Let us be informed Catholics so we can recognize the perils around us and take appropriate action to avoid the dangers of false religions and warn our families, friends, and acquaintances about Yoga and these other evil practices.



***Catholic Candle* note:** The article below refers to Rome’s betrayal of the Catholic Faith. However, a reader would be mistaken if he assumed that Pope Francis’ betrayal 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).

We recommend a small book explaining the errors of sedevacantism. It is available:

- Here, for free: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html> or
- Here, at cost (\$4): https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6/ref=sr_1_1

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 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.⁴⁷

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

⁴⁷ 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*.

principle here: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-7>



A Lost N-SSPX Society

A “lost” Society of St. Pius X sought anti-Catholic conciliar church acceptance from Rome after Archbishop Lefebvre died. The N-SSPX Ship of State lost its compass and rudder on the storm-tossed religious sea of Vatican II.

There are those who say that Archbishop Lefebvre wanted to reunite with Rome, but the **critical difference is that he was adamant that that could not happen unless and until *Rome converted back to the Catholic Faith***. This was 1988 and he had just survived the trap of the conciliar church proposing to recognize him and the Society, with impossible conditions, and from then on, he refused to even discuss making a practical deal with Rome until Rome converted.

I believe that Rome has lost the Faith (as Our Lady of La Salette predicted it would) and is the seat of the anti-Catholic conciliar church of VC II. If you think about it, you have to wonder why the Society would want to negotiate and seek acceptance from the conciliar church in Rome. Rome, in pursuit of religious liberty, makes little pretext any more of believing that there is only one true Church, founded by Christ, and is the only possible path to salvation.

It becomes clearer if you keep in mind that there exist:

1. The true Catholic Church; and
2. A false, revolutionary conciliar church from Vatican II which is Catholic in name only and headquartered in Rome.

This Conciliar church is not merely a *liberal way of thinking*. It is a human organization (which deceptively uses the name “Catholic”) and has its own:

- false doctrines (e.g., the teachings of VC II, accepting the COVID vaccine);
- false and sacrilegious worship (e.g., Novus Ordo mass);
- places for sacrileges (*viz.*, the conciliar churches stolen from the Catholic Church);
- false priesthood (new concept of priesthood; doubtfully valid ordinations);

- false laws (*e.g.*, the new 1983 Code of Canon Law);
- false catechisms (*e.g.*, the new conciliar *Catechism of the Catholic Church*);
- false bibles (*e.g.*, replacing the Douay Rheims Bible);
- new, politically-correct “Decalogue” (*i.e.*, new humanist 10 Commandments issued by Pope John Paul II);
- new, politically-correct “Beatitudes” (issued by Pope Francis);
- new Mysteries of the Rosary (the so-called “Luminous Mysteries”);
- new (supposed) “saints” and new canonization process (*e.g.*, so-called “St. John Paul II”);
- new (supposed) “miracles” and “apparitions”; and
- new (supposed) “sacraments” with conciliar names and formulae: for Catholics, it’s Confession; for conciliarists, it’s “Reconciliation”, and on Occasion it’s “Group Reconciliation”.

The above are merely some of the changes that the Society and its followers will have to overlook and be willing to accept for canonical recognition from Rome. I expect that the N-SSPX will never have an additional bishop unless Rome approves.

Now, as these above changes clearly indicate, this conciliar church is a different (and false) religion. It uses the power structures of the Catholic Church for its own ends, punishing (including excommunicating) those who resist it.

But if followers of the Society were expecting the N-SSPX to make a powerful, public stand against Rome’s latest heresies (*e.g.*, accepting the COVID vaccines, approval of the unnatural life style, religious liberty, celebrating Luther, *etc.*), then they usually wait in vain. If they had hoped for a strong defense against heresy from the N-SSPX, they get a mere mention of it instead. It’s well understood that when those in a position of authority (like the N-SSPX) fail to call a “spade” (heresy) a “spade” (heresy), the silence indicates acceptance. Or, when derogatory statements about the Faith go unchallenged, it reveals a lack of zeal for the Faith.

This is just one of the Society’s problems: I believe they have lost their zeal for the Faith. The leadership of the N-SSPX no longer has the burning desire to fight *daily* against the anti-Catholic conciliar church, as Archbishop Lefebvre did.

Unfortunately, loss of zeal leads gradually to loss of faith. This is very similar to what happened in the 1960s, after Vatican II, when the crisis of faith came from the top down (the pope), and was bewilderingly accepted by the clergy and the people in the pews. The

return to the holy Catholic Faith seems likely to be from the bottom up, for Rome and (if the N-SSPX ever returns) for the N-SSPX too.

So, what is in store for the followers of the N-SSPX on their slippery slope of compromise? They want to believe the Society knows best, and will go along to get along. However, *The Imitation of Christ* states that: “We frequently judge that things are as we wish them to be, for through personal feeling, true perspective is easily lost.”⁴⁸ In other words, just because they would *like* to believe that today’s N-SSPX is the same Society as it was under Archbishop Lefebvre, that doesn’t make it so.

Belonging to the Society today is the easiest path for followers, when most of the people they know join them on the slippery slope, and it “proves” to them that they are correct in their position. And if there are only a very few who hold a contrary view and are willing to stand up and fight for Christ the King and against liberalism, then “those people” must be kooks and radicals.

Most members of the N-SSPX don’t want to work hard to understand or study the Faith, no matter how little energy and time it takes. Plus, they think they are too busy, and that God will understand. Wrong! God expects Catholics to earn Heaven and keep the Faith.

So, what does the future look like, being that Rome has not converted? This means real trouble for uncompromising traditional Catholics. But keep in mind that they are not alone, for Christ is surely with them, with extra graces and love.

We must pray hard, continue to sacrifice, and be on guard for-N-SSPX and conciliar traps, like accepting a hybrid Mass, being married or confessed in the Society (with its indulgences for the two Sacraments).

Let us trust in God, with strong hearts! Faithful and informed Catholics are sure to succeed. They have Christ with them.

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⁴⁸ *The Imitation of Christ*, Book I, ch.14.