

Catholic Candle

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Words to Live by – from Catholic Tradition

Reminder during this month of the Holy Rosary

I know no surer way of discovering whether a person belongs to God than by finding out if he loves the Hail Mary and the Rosary. ... When the Hail Mary is well said, that is, with attention, devotion and humility, it is, according to the saints, the enemy of Satan, putting him to flight; it is the hammer that crushes him, a source of holiness for souls, a joy to the angels and a sweet melody for the devout. It is the Canticle of the New Testament, a delight for Mary and glory for the most Blessed Trinity.

The Hail Mary is dew falling from heaven to make the soul fruitful. It is a pure kiss of love we give to Mary. It is a crimson rose, a precious pearl that we offer to her. It is a cup of ambrosia, a divine nectar that we offer her.

Quoted from St. Louis de Montfort, *True Devotion to Mary*, ¶¶ 251 & 253.



The Devil + V.C. II = the Conciliar Church With a Billion Confused Catholics

If you read the *Catholic Candle* every month, this indicates that you are among the relatively few who are trying to be faithful and informed Catholics after the Second Vatican Council. Ever since the devil was cast into hell, his goal has been to oppose God and God's Plan. When Christ founded His Church, the devil planned to develop a counter-church in opposition to the True Church founded by Christ as the only means of salvation.

The devil has had some success in the past. One success is Lutheranism. The number of Lutherans in the world is about 80 million, a membership which far exceeds that of any other Protestant denomination.

The devil also succeeded with all of the other Protestant groups, which together claim approximately 800 million so-called-“christians” (including the Lutherans), who were led by scores of heretical leaders promoting their own novel ideas.

After the above successful attempts at leading men astray, the devil concluded that he must corrupt Rome from the top down, and be sure to keep the name Catholic for his new church if there was to be a chance for real success.

So, the devil set out many years ago to thoroughly corrupt Rome, with the help of a group of like-minded followers, the Masons. By 1960, he decided he had infiltrated Rome to such an extent that he could call and control a Vatican Council and launch his anti-Catholic conciliar church.

Well, by the end of the 1960s, after VC II, he had his counter-church, with all the changes (some of which are listed below) that he needed, plus keeping the Catholic name to seduce 1.3 billion Catholics into accepting his Conciliar church and into rejecting Christ's Own church.

This Conciliar church deceptively uses the name "Catholic" and has its own:

- false doctrines (*e.g.*, the teachings of VC II)';
- false and sacrilegious worship (*e.g.*, Novus Ordo mass);
- places for sacrileges (*viz.*, the Conciliar churches stolen from the Catholic Church);
- false priesthood (with its new concept of priesthood; doubtfully valid ordinations, *etc.*);
- false laws (*e.g.*, within the 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 10 Commandments");
- new, politically-correct "beatitudes";
- new Mysteries of the Rosary (the so-called "luminous mysteries");

- new (supposed) “saints” and new canonization process (e.g., so-called “Saint” John Paul II), the first pope whom the conciliar church (supposedly) “canonized” but certainly not the last;
- new (supposed) “sacraments” with conciliar names and formulae: for Catholics, it’s Confession; for the conciliarists, it’s “Reconciliation”, and on occasion it’s “group Reconciliation”; and
- new (supposed) “miracles” and “apparitions”.

It’s hard to completely comprehend the extent of the devil’s success. Think about it. Over a billion confused Catholics worldwide who reject dogmas infallibly taught by the one true Church of Christ and who accept the corrupt conciliar church which is headquartered in Rome. And yet, the N-SSPX wants acceptance and recognition from this church.

Yes, roughly 99% of those who profess to be Catholic belong to the Conciliar church, which gives no grace, thus making it seemingly impossible for them to reverse course and to begin to profess all of the traditions of the true, uncompromising Catholic Church. The enormity of the devil’s success is hard to believe, but it is true. Also true, is that when people lose their Faith, they usually don’t even realize it.

Besides the interior loss of Faith and grace, when Catholics and Catholic institutions accepted the Conciliar Church, this caused the evils listed below, which occurred between 1965 to 2016:

1. 50% decrease in the number of those who are supposedly “priests” (their ordinations, though, are doubtful), compared to the number of valid priests at the end of Vatican II;
2. 50% decrease in the number of those “ordained” to the priesthood (these ordinations, though, are doubtful), compared to the number of valid ordinations at the end of Vatican II;
3. 74% decrease in the number of religious sisters;
4. 66% decrease in the number of religious brothers; and
5. 600% increase in the number of parishes without a resident priest pastor.¹

Well, let’s talk about life as Catholics striving always to be faithful to the traditions of the Catholic Church. We are fighting from the catacombs against the Conciliar church. We

¹ Taken from *Frequently Requested Church Statistics*, published by the *Center for Applied Research in the Apostolate*, Oct. 5, 2018.

have a fight on our hands, but we are not alone because God is with us, supplying extra grace to strengthen us when needed. Plus, we have the consoling knowledge that the gates of hell shall not prevail against His Church.

In the decades since Vatican II, very many souls have been lost. However, the pope and the bishops of the world will consecrate Russia to Mary's Immaculate Heart, and then the true Catholic Church show Her great glory.



✠ Mary's School of Sanctity ✠

Lesson #3 – What is Contemplation and How Does it Compare with Meditation?

In our last lesson we learned what meditation is and the importance of setting aside some time every day to meditate. In this class we will see the difference between meditation and contemplation and look briefly on why we should beg God to grant us the gift of contemplation because we cannot do this contemplation by ourselves.

In **meditation** we are doing the considering, with God's help of course, because without God we can do nothing. The considerations inspire acts of the will or affections, in which we say something to God.

In **contemplation** our prayer is more God's work, and He is directing the soul and thereby drawing the soul closer to Him by degrees. We do not and cannot give ourselves this state of soul.

We can beg for the gift of contemplation. St. Theresa of Avila mentions in her Autobiography that we should ask for this blessing.

What Mystical Contemplation is not: Contrasting it with Ignatian Contemplation

In the *Spiritual Exercises* of St. Ignatius of Loyola, which we will be discussing in the upcoming months in *Mary's School of Sanctity*, St. Ignatius divides the exercises he gives into two types. He calls the first type meditation and the second contemplation. However, he does not mean mystical contemplation here, because contemplation, in the mystical sense, is something that God brings a soul to, and **not** something that we simply turn on and off. In other words, we can enter into the mental prayer of meditation because we are doing the considering and applying what we consider in order to make

acts of our will, namely, pray. Whereas, in mystical contemplation, God does the action and the soul is passive because God is drawing the soul up to Him. When St. Ignatius speaks of contemplation, he is directing the person making the Spiritual Exercises [whom St. Ignatius calls *the exercitant*] to meditate on the life of Our Lord and in these meditations the exercitant is going to consider one mystery of Our Lord's life, for example, the Annunciation [or Incarnation].

St. Ignatius has the exercitant take this one mystery and makes a picture in his imagination. Then, in the scene just made, he will consider the event by pondering what he sees in his scene and what he hears going on in the event. Then he considers what lessons the Holy Ghost wants to show him or maybe he will consider what virtues are being practiced in the event being pondered. Then the exercitant proceeds through the time set for this type of meditation, making acts of will like he did with the regular meditation, ending his prayer session with some prayers of thanksgiving.

Mystical contemplation, however, is solely God's work where God directs the soul. This is a passive prayer. The mystical doctor St. John of the Cross discusses the stages that the soul goes through as God directs her (*viz.*, the soul) to this higher state of prayer. It is by slow degrees that the power to meditate disappears and a simple affectionate look, (without any scaffolding of considerations or too complicated details) becomes the only prayer possible. When the soul reaches this higher stage of the spiritual life, where God has drawn her, then she finds she can no longer meditate. During the prayer of contemplation, the intellect becomes more and more powerless and the will suffers a sort of purification because the will has the desire to love God more and more and wants to tell Him of its love.²

St. Theresa of Avila explains she suffered for many years because she found that she could no longer meditate. In her book *The Relations*, she says:

The method of prayer I observe at present is this: when I am in prayer, it is very rarely that I can use the understanding because the soul becomes at once recollected, remains in repose, or falls into a trance, so that I cannot in any way have the use of the faculties and the senses, – so much so, that the hearing alone is left; but then it does not help me to understand anything.³

St. John of the Cross further explains:

In the third place, the most certain sign of this state is, when the soul delights to be alone, waiting lovingly on God, in interior peace, quiet, and repose, without any

² Summary of the explanation given in *the Ways of Mental Prayer, Tan Books and Publishers, Inc. Rockford, Illinois, 1982; third part on Mystical Prayer, chapter 3.*

³ St. Theresa of Avila, *The Relations*, ch. 1, line 1.

particular considerations; without acts and efforts of the intellect, memory, and will, at least in a discursive way, that is without passing by consideration from one subject to another.⁴

St. John of the Cross further explains that after a period of time, the will is fixed on God and a persistent need of a more intimate union with God takes hold of the soul. There is a longing, like home-sickness, that transforms the soul and the soul finds that it cannot do without God, and would like to be inflamed with divine love – *i.e.*, to possess God because merely to love Him no longer satisfies her, she aspires to union with Him.

St. John of the Cross teaches that there are moments of quiet union, and once the soul has experienced these, then she wants to return to these moments again and again. God works with the soul, thus purifying her and is drawing her to closer and closer union with Him, and ultimately, to a mystical marriage. He explains how our souls are all called to be the brides of Christ in this mystical marriage.⁵ Unfortunately, however, we put obstacles in the way.

It is clear to see how the gift of mystical contemplation is something for which we should beg God. Contemplation is the life of heaven begun here on earth, and we should desire to have this life. Let us thank Mary for this invaluable lesson on exactly what contemplation is, and beg Our Queen, Our Mother, and Our heavenly Teacher to intercede for us and obtain for us this stupendous gift for our poor unworthy souls. In this way we can be intimately united with her Divine Son.

We now bring Our Mistress our lowly apple of a poem to show our gratitude for being in her classroom.

Mary, Queen of Contemplation

O Mary to us please relate,
What it means to contemplate,
Thou to whom God this gift did give,
In the first moment thou didst live.

⁴ St. John of the Cross, *Ascent to Mount Carmel*, bk. 2; chapter 13.

⁵ Concerning this mystical marriage between Christ and the soul, read these articles:

❖ <https://catholiccandle.org/2021/07/09/spiritual-nuptials/>

❖ <https://catholiccandle.org/2019/06/20/our-souls-should-be-docile-brides-of-christ/>

Teach us Mother oh most fair,
To want this precious gift most rare,
That we not throw within our way,
An obstacle to cause delay,

And interferes with God's desire,
To enkindle us with His Fire,
That leads us to be, His dear bride,
And keep us ever at His side.

Thou understand the lofty heights,
That the Lord giveth with His lights,
Which only when we contemplate,
Our poor human minds satiate.

So thank you tender Mother true,
For letting us be taught by you,
You are the best teacher by far,
Be thou ever our guiding star!



***Catholic Candle* note:** The article below follows up our previous article showing how closely the ideas and actions of the group, *Black Lives Matter*, follow the ideas and actions of Satan and Karl Marx. <https://catholiccandle.org/2021/03/03/black-lives-matters-program-is-the-same-as-that-of-satan-and-marx/>

The Marxist Group, *Black Lives Matter*, is Showing its “True Colors” – and They are Red

Following up our prior article, we return briefly to the topic of the Marxist group, *Black Lives Matter* (“BLM”). Last summer, BLM revealed more about itself, when it posted on the social media site, Instagram, concerning the anti-communist protest in Cuba. BLM’s Instagram post showed that it considers promotion of Marxism to be more important than its supposed advocacy for black people.

Last summer, the people of Cuba protested more boldly and in larger numbers than at any time in the last 25 years.⁶ Along with the people’s many chants of “liberty”, there

⁶ See., e.g., <https://theworldnews.net/ca-news/what-you-need-to-know-about-the-protests-in-cuba>

were also chants such as “down with the dictatorship”, “we want freedom”, and “we are no longer afraid”.⁷

The Cuban communist government appeared somewhat unprepared for this major protest but, before long, they arrested and beat many people and dispersed the rest of them.⁸

This large protest by the people of Cuba appears to have been an outlet for their great suffering over decades. Here are the conditions which the Cuban people have suffered over the decades:

Since the [Cuban communist] revolution [in 1959], most businesses are owned and run by the government and the workers are employees of the government. For the most part, the government prohibited people from owning or operating a business. Government ownership is inefficient and causes the economy to perform poorly. The average *monthly* wage (in July 2013) was about \$19. The government rations food in Cuba and there have been many serious food shortages and even starvation. Until the government’s recent loosening (somewhat) of its attempts to control all aspects of its people’s lives, it was illegal to have a vegetable garden or raise food in any way. In Cuba, it is still illegal for a private person to own land, and he cannot build a family home without governmental permission. If the government gives this permission, it is still illegal to sell this home or own it. The government has promised since 2009 to end these restrictions, but it has not yet happened.

Since Cuba’s revolution, much of the population has wanted to leave the country but is prevented from doing so by the government. More than one million people have risked their lives to (successfully) escape Cuba, and tens of thousands have died attempting to escape. Most of these people have made the trip north to Florida in homemade boats and rafts, through shark-infested waters.

Cuba’s economy was a failure under communism, but the people managed to survive because the island received much material aid from the Soviet Union (another godless, communist country).

This aid ceased in the early 1990s and Cuba suffered a severe economic depression, from which it has not entirely recovered. For this reason, forced by severe economic

⁷ https://www.theepochtimes.com/mkt_morningbrief/cuban-immigrant-criticizes-blm-for-solidarity-with-cuban-regime-they-think-they-are-going-to-be-spared_3909957.html
& <https://www.nytimes.com/2021/07/28/world/americas/cuba-protests-crackdown-arrests.html>

⁸ See, e.g., <https://havanatimes.org/opinion/they-beat-me-for-filming-the-protests-in-cuba/>

problems, the government of Cuba began to relax some of its iron grip on the nation's businesses. It began to seek foreign tourism as a means of getting money with which it could buy foreign food.⁹

It is pitiable how these poor Cuban people suffer as slaves under their unjust, oppressive, and godless government. Regrettably, that is what happens in all communist countries, not only in Cuba, but also in communist China and the rest. (To take another example, in Hong Kong, the Chinese Communist Party has been ruthlessly cracking down on the people and has jailed and beaten nearly all of the leaders of the resistance, including non-communist members of Hong Kong's parliament.)¹⁰

So far, the above-mentioned events are merely the typical scenario of brutal communist repression and they are almost not even “news”, just like it is not news that rats eat garbage in the alleys of big cities. The interesting thing about these particular current events in Cuba was the reaction of *Black Lives Matter*.¹¹

After the people's large protest in Cuba and then the Cuban communist government's repressive crackdown, *Black Lives Matter* took to Instagram to praise Cuba's communist leaders (who are not themselves black), saying that:

Cuba has historically demonstrated solidarity with oppressed peoples of African descent, from protecting Black revolutionaries like Assata Shakur through granting her asylum, to supporting Black liberation struggles in Angola, Mozambique, Guinea Bissau and South Africa.¹²

⁹ Quoted from: *Latin America: A Sketch of its Glorious Catholic Roots and a Snapshot of its Present*, by the Editors of *Quanta Cura Press*, p.11, © 2016 (bracketed words added to show context; bold emphasis added).

¹⁰ See, e.g., <https://www.bbc.com/news/world-asia-china-55555299> ; <https://edition.cnn.com/2021/01/05/asia/hong-kong-national-security-law-intl-hnk/index.html> ; <https://www.hongkongwatch.org/all-posts/2020/4/23/over-30-meps-express-concern-over-the-arrest-of-hong-kongs-pro-democracy-politicians-and-advocates>

¹¹ Incidentally, Patrisse Cullors, one of the BLM founders, recently announced that she is “stepping away” from BLM for now, in order to write a book. She stated that this move was long planned. But she announced this move shortly after she and BLM recently received unexpected angry reactions to reports on conservative media that she quietly bought four mansions during the last few years, in different cities, costing a total of \$3.2M. <https://nypost.com/2021/04/10/inside-blm-co-founder-patrisse-khan-cullors-real-estate-buying-binge/amp/>

¹² Quoted from BLM's Instagram account found here: <https://www.instagram.com/p/CRU5kYYp-UU/>

Those so-called “Black liberation struggles” to which BLM refers, in Angola, Mozambique, Guinea Bissau and South Africa, are all communist revolutions in those countries.¹³

Assata Shakur, whom BLM refers to as a Black revolutionary, is an American *Black Liberation Army* member and *Black Panther Party* member, who was involved in a number of bank robberies and shootouts with police, in her quest to “raise money” (*i.e.*, steal money) for the *Black Liberation Army*. She admitted that she committed those robberies and she was in U.S. prison, convicted of murder, when she escaped and was granted asylum in communist Cuba.¹⁴

Black Lives Matter’s pro-Cuba Instagram post also attacked the U.S. in these words:

Black Lives Matter condemns the U.S. federal government’s inhumane treatment of Cubans¹⁵

BLM’s praise of the ruthless Cuban communist leaders¹⁶ is ironic and would seem ridiculous when one considers that BLM is praising non-black leaders who are oppressing the Cuban people, about one third of whom are black or part-black.¹⁷

¹³ Read these articles here:

- ❖ About the Angola Marxist revolution: <https://www.britannica.com/topic/Popular-Movement-for-the-Liberation-of-Angola>
- ❖ About the Mozambique Marxist revolution: <https://www.britannica.com/place/Mozambique>
- ❖ About the Guinea Bissau Marxist revolution: <https://www.britannica.com/place/Guinea-Bissau/History>
- ❖ About the South African Marxist revolution: <https://www.britannica.com/place/Southern-Africa/Independence-and-decolonization-in-Southern-Africa#ref798204>

¹⁴ See., e.g., <https://www.foxnews.com/us/assata-shakur-cuba-black-lives-matter> ; *James, Matthew Thomas; James, Joy James, eds. (2005). The New Abolitionists: (Neo)slave Narratives And Contemporary Prison Writings. SUNY Press. p. 77; Howell, Ron (Oct. 11, 1987) "'On the Run With Assata Shakur' - Newsday.*

¹⁵ Reach the entire BLM Instagram post here: <https://www.instagram.com/p/CRU5kYYp-UU/>

¹⁶ *Black Lives Matter* paid tribute to Fidel Castro, the communist Cuban revolutionary and leader, when he died in 2016, saying “Rest in Power”. <https://twitter.com/Blklivesmatter/status/802568605212647425?s=20>

¹⁷ According the most recent demographic statistics we have, from 2002, 10% of Cubans are black and one quarter are part-black. <https://cubanaturetravel.com/demographics>

However, when we look at the big picture, BLM is really focused on promoting communist causes. Its support of black people is simply a convenient façade. BLM's loyalty is to Marxism, not to the black people as such. This is like BLM's unflagging support for murdering innocent babies in abortion, although more black babies are murdered in this way than babies of any other race.¹⁸

From the above, we can see that *Black Lives Matter* is a tool of the communists (and of the devil).¹⁹ This helps us to better see the purpose of the Marxist riots, protests, and pressure which BLM has been applying to the U.S. and throughout the Western World, especially beginning in 2020.

We must pray and fight this godless movement!²⁰ We are Soldiers of Christ in the Church Militant. The first duty of a Soldier of Christ is to deny the enemy access into our own homes, by excluding the mainstream media's lies and the world's evil entertainments.

Next, we must daily fight in the battle against God's enemies, in the four-fold way He has given us to fight. Here are four things all of us can do:

- Sanctify ourselves;
- Pray hard for sinners and pray for the Triumph of the Immaculate Heart of Mary through the consecration of Russia to Her Immaculate Heart by the pope and bishops of the world;
- Be a good example to others by our own conduct; and
- Spread and speak the truth in your "little corner of the world".

We briefly discuss each of these points here: <https://catholiccandle.org/2021/05/03/the-current-leftists-follow-the-usual-tyrants-playbook/>

We must never stop fighting and must never make a (dishonorable) peace with the world. We should accept no final result but complete victory for Christ the King!

¹⁸ https://www.johnstonsarchive.net/policy/abortion/usa_abortion_by_race.html

¹⁹ <https://catholiccandle.org/2021/03/03/black-lives-matters-program-is-the-same-as-that-of-satan-and-marx/>

²⁰ Read this call to action here: <https://catholiccandle.org/2020/01/01/we-are-soldiers-of-christ-in-the-church-militant/>

Let us go forth to battle!



***Catholic Candle* note:** Occasionally, we analyze the liberal statements of Bishop Richard N. Williamson. Yet, someone could wonder:

Why mention Bishop Williamson any longer, since he is unimportant as merely one of very many compromising bishops and priests?

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

However, we sometimes mention Bishop Williamson in particular for at least these five reasons, motivated by charity:

1. New *Catholic Candle* readers might not be sufficiently informed of Bishop Williamson's liberalism in order to avoid him. Out of charity for them we occasionally provide these warnings to help those new readers appreciate the danger of the errors he spreads.
2. Some long-time *Catholic Candle* readers might forget Bishop Williamson's poison or vacillate in their resolution to stay away from him, if they never received a reminder warning about the danger inherent in his teachings. 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 these readers we occasionally provide these reminders lest readers "forget" to continue to avoid Bishop Williamson and his group.
3. Bishop Williamson 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 that Bishop Williamson is taking.
4. Over time, Bishop Williamson has provided us with a large catalogue of liberal errors. Studying his compromises and errors along with the contrasting Traditional Catholic truth is a helpful means of studying our Faith and guarding ourselves against 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 Bishop Williamson's liberalism to study our Traditional Catholic Faith better, in contrast to Bishop Williamson's corresponding liberalism.

5. Most so-called "bishops", whether liberal/conciliar or sedevacantist, have doubtful consecrations and must be treated as invalid.²¹ By contrast, Bishop Williamson's consecration is not doubtful. Thus, if he ever were to return from his heresies, he could once again do important work for the Catholic Church, as he did years ago.

Finally, for those readers who are already resolute in their determination to completely avoid Bishop Williamson and his compromise group, they can receive just as much of the substance of this *Catholic Candle* article, if they substitute the phrase "a liberal could say" anytime they read "that Bishop Williamson teaches".

Sanctifying Grace – the Perfection of our Free Will and the Principle of Merit

*Defending the Catholic Faith and Our Lady's Perfection
Against Bishop Williamson's Confusion and Heresies*²²

In a recent letter to his followers, Bishop Richard Williamson showed his confusion about

²¹ For further information about the doubtfulness of the conciliar "consecration" rite, read this analysis: <https://drive.google.com/file/d/0B49oPuI54eEGZVF5cmFvMGdZM0U/view?resourcekey=0-d98Ksw0xkbtafE2fYSTq8A>

²² Heresy is an error about the Catholic Faith. Here is how St. Thomas Aquinas explains this truth:

We are speaking of heresy now as denoting a corruption of the Christian Faith. Now it does not imply a corruption of the Christian faith, if a man has a false opinion in matters that are not of faith, for instance, in questions of geometry and so forth, which cannot belong to the faith by any means; but only when a person has a false opinion about things belonging to the faith.

Now a thing may be of the faith in two ways, as stated above, in one way, directly and principally, *e.g.*, the articles of faith; in another way, indirectly and secondarily, *e.g.*, those matters, the denial of which leads to the corruption of some article of faith; and there may be heresy in either way, even as there can be faith.

Summa, IIa IIae, Q.11, a.2, *respondeo*.

the spiritual life when he taught that if God were to bestow grace in great enough abundance, it would:

1. Take away a person's free will; and
2. Destroy the merit of prayers, virtuous acts, and good works.

These two conclusions are heresies. But this confused bishop also adds a third error:

3. Because God wanted His elect to be able to merit, He could not avoid the world being a place where most people go to hell.

Below, we will examine each of these three errors.

1. Bishop Williamson falsely claims that grace can take away a person's free will.

Bishop Williamson (falsely) teaches that God would take away a person's free will by giving that person grace in sufficiently great abundance. Bishop Williamson says that, if God gave grace in such abundance, then "He [*viz.*, God] would in effect be stopping human beings from exercising their free-will".²³

In other words, Bishop Williamson is falsely asserting that if grace is abundant enough, it takes away free will. That is false and is heresy!

The truth is that grace always makes our will freer and less under the dominion of the wounds of original sin. Man is not free to choose his goal (*i.e.*, his end). It is fixed by the nature God gave to him. Man always seeks happiness as his end. Man's will is only free

²³ Here is the longer quote:

God is absolute Goodness because He is absolute Being, only a lack of being can be evil. It is absolutely impossible for God to cause directly moral evil. What He can do is cause it indirectly by not giving the grace or graces which would have prevented that moral evil from happening. In that case He is not acting positively, He is refraining from acting, or acting negatively, to allow the evil to happen. Those **graces** that would have prevented the evil, He is entirely free to give or not give, and ***if He always gave them, He would in effect be stopping human beings from exercising their free-will*** and from meriting for Heaven. But an unmerited Heaven could not have the quality of a merited Heaven, which is why we live in this "vale of tears" – God created us only for the best, even if it necessitated the "collateral damage" of a "vale of tears" in which a majority of all souls created would choose Hell (Mt. VII, 13–14).

Eleison Comments by Mgr. Williamson – Issue DCCXXXII (732) (underline emphasis in original; bold and italic emphasis added).

to choose the *means* to this end. All of this is explained beautifully in Pope Leo XIII's encyclical *Libertas*.

God can save the most hardened sinner by enlightening his mind and strengthening his will, so that the man sees more plainly the true *means* to obtain his happiness. When God gives this extra light and strength, any man *freely* chooses these *means* which God clearly shows him, and thus he attains happiness (especially heaven), which is the end which God fixed for him to seek.

Thus, the souls of the saints are most-free, because they follow God and reason in all of the various aspects of their lives. They are freest from the slavery to vices, such as pride and gluttony.²⁴

The consequences of Bishop Williamson's error are especially striking because of how his error insults the Blessed Virgin Mary. If he were correct, then Mary would be the least free of all humans, since she has the greatest grace of any human person, as shown below.²⁵

Mary has the greatest grace of any human person.

Mary is full of grace, as the Archangel Gabriel proclaimed: "Hail, full of grace, the Lord is with thee: blessed art thou among women." *St. Luke*, 1:28.

St. Thomas Aquinas, greatest Doctor of the Church, teaches the same truth:

²⁴ For a further study of this truth, read this article: <https://catholiccandle.net/cities.org/priests/williamson-bishop-williamson-teaches-the-heresy-that-even-god-is-powerless-to-save-some-men.html>

²⁵ We must defend Our Lady against such insults to her prerogatives. As St. Louis de Montfort teaches in his book, *True Devotion to Mary*, ¶265:

Finally, we must do everything for Mary. Since we have given ourselves completely to her service, it is only right that we should do everything for her as if we were her personal servant and slave. This does not mean that we take her for the ultimate end of our service, for Jesus alone is our ultimate end. But we take Mary for our proximate end, our mysterious intermediary and the easiest way of reaching Him.

Like every good servant and slave, we must not remain idle, but, relying on her protection, we should undertake and carry out great things for our noble Queen. ***We must defend her privileges when they are questioned and uphold her good name when it is under attack.***

So full of grace was the Blessed Virgin, that it overflows onto all mankind. It is, indeed, a great thing that any one saint has so much grace that it is conducive to the salvation of many; but it is most wondrous to have ***so much grace as to suffice for the salvation of all mankind. Thus, it is in Christ and in the Blessed Virgin.***²⁶

Indeed, St. Alphonsus de Liguori, Doctor of the Church, teaches that Mary has more grace than all of the other saints together. Here are his words:

Let us conclude that our heavenly child [Mary], because she was appointed mediatrix of the world, as also because she was destined to be the Mother of the Redeemer, received, at the very beginning of her existence, ***grace exceeding in greatness that of all the saints together.***²⁷

So, we see that Our Lady has the greatest grace of any human person – *i.e.*, more than any person except Our Lord Jesus Christ.

Does this grace impede the Blessed Virgin Mary from exercising her free-will, as Bishop Williamson teaches? Absolutely not!

Anyone who receives grace becomes freer because of the grace. With the greatest abundance of grace, Our Lady is the freest of all. This truth is the opposite of Bishop Williamson's distortion of the spiritual life and his erroneous and confused teaching about grace and free will.

2. Bishop Williamson falsely claims that abundant grace can take away a person's opportunity to merit.

Bishop Williamson (falsely) teaches that a person's ability to merit would be taken away if God gave him grace in sufficiently great abundance. Bishop Williamson says that, if God gave very abundant grace, then "He [*viz.*, God] would in effect be stopping human beings ... from meriting for Heaven".²⁸

²⁶ St. Thomas Aquinas, *Commentary on the Angelic Salutation*.

²⁷ St. Alphonsus de Liguori, *The Glories of Mary* — discourse #2 the birth of Mary (emphasis added).

²⁸ Here is the longer quote:

God is absolute Goodness because He is absolute Being, only a lack of being can be evil. It is absolutely impossible for God to cause directly moral evil. What He can do is cause it indirectly by not giving the grace or graces which would have prevented that moral evil from happening. In that case He is not acting positively, He is refraining from acting, or acting

In other words, Bishop Williamson is falsely asserting that if grace is abundant enough, then a person cannot merit. That is false and is heresy! If he were correct, then Mary would be most greatly prevented from meriting since she has the greatest grace of any human person. However, she has the greatest merit, as shown below.

Our Lady's merit is greatest among all of the saints

The Blessed Virgin Mary is not only full of grace but this is the reason for the great merit she earned by every thought, word and deed.

St. Alphonsus beautifully explains this truth in these words:

If Mary, as the already destined Mother of our common Redeemer, received from the very beginning the office of mediatrix of all men, and consequently even of the saints, it was also requisite from the very beginning [that] she should have a grace exceeding that of all the saints for whom she was to intercede. I will explain myself more clearly. If, by the means of Mary, all men were to render themselves dear to God, necessarily Mary was more holy and dearer to Him than all men together. Otherwise, how could she have interceded for all others? That an intercessor may obtain the favor of a prince for all his vassals, it is absolutely necessary that he should be dearer to his prince than all the other vassals. And therefore St. Anselm concludes that Mary deserved to be made the worthy repairer of the lost world, because she was the purest of all creatures. *'The pure sanctity of her heart, surpassing the purity and sanctity of all other creatures, merited for her that she should be made the repairer of the lost world.'*²⁹

St. Alphonsus further teaches:

Let us conclude that our heavenly child [Mary], because she was appointed mediatrix of the world, as also because she was destined to be the Mother of the Re-

negatively, to allow the evil to happen. Those *graces* that would have prevented the evil, He is entirely free to give or not give, and *if He always gave them, He would in effect be stopping human beings* from exercising their free-will and *from meriting for Heaven*. But an unmerited Heaven could not have the quality of a merited Heaven, which is why we live in this “vale of tears” – God created us only for the best, even if it necessitated the “collateral damage” of a “vale of tears” in which a majority of all souls created would choose Hell (Mt. VII, 13–14).

Eleison Comments by Mgr. Williamson – Issue DCCXXXII (732) (underline emphasis in original; bold and italic emphasis added).

²⁹ St. Alphonsus de Liguori, *The Glories of Mary* – discourse #2 the birth of Mary

deemer, received, at the very beginning of her existence, grace exceeding in greatness that of all the saints together. Hence, how delightful a sight must the beautiful soul of this happy child have been to heaven and earth, although still enclosed in her mother's womb! She was the most amiable creature in the eyes of God, because *she was already loaded with grace and merit*. ... And she was at the same time the creature above all others that had ever appeared in the world up to that moment, who loved God the most; so much so, that had Mary been born immediately after her most pure conception, she would have come into the world *richer in merits, and more holy, than all the saints united*.³⁰

With the most abundant grace, Our Lady also had the most abundant merits. Contrary to Bishop Williamson's heresy, a greater abundance of grace does not impede merit, but rather causes it.

3. Bishop Williamson falsely claims the world is not the most perfect world but is the best world God was able to create and still have heaven be a great place.

Bishop Williamson not only shows his confusion about grace, free will, and merit (as shown above), but also, he asserts that God did not make earth a better place than He did, because that would have made heaven a worse place. Bishop Williamson (falsely) teaches that if God had not made a world where most people go to hell, then heaven would be worse. This is false and is heresy. Here are Bishop Williamson's words:

[A]n unmerited Heaven could not have the quality of a merited Heaven, which is why we live in this "vale of tears" – God created us only for the best, even if it necessitated the "collateral damage" of a "vale of tears" in which a majority of all souls created would choose Hell.³¹

³⁰ St. Alphonsus de Liguori, *The Glories of Mary* — discourse #2 the birth of Mary (emphasis added).

³¹ Here is the longer quote:

God is absolute Goodness because He is absolute Being, only a lack of being can be evil. It is absolutely impossible for God to cause directly moral evil. What He can do is cause it indirectly by not giving the grace or graces which would have prevented that moral evil from happening. In that case He is not acting positively, He is refraining from acting, or acting negatively, to allow the evil to happen. Those graces that would have prevented the evil, He is entirely free to give or not give, and if He always gave them, He would in effect be stopping human beings from exercising their free-will and from meriting for Heaven. But an unmerited Heaven could not have the quality of a merited Heaven, which is why we

In other words, Bishop Williamson falsely asserts God made a world where most men go to hell because otherwise, He could not have made heaven as great.

The truth is that the world that God made is the best of all possible worlds.³² God allows evil for His greater glory and in order to bring about greater good.³³ God *allows* some people to (voluntarily) sin and to damn *themselves* because their damnation manifests God's Justice more clearly than if damnation had been something which never occurred but which we understood only as something that could have – but didn't – ever happen.

Similarly, God's Mercy and Goodness in saving the elect is more manifest in contrast to the actual damnation of other souls, since the damned very evidently manifest what *could have happened* to the elect, had God not chosen to save them because of His Mercy and Goodness.

Although sin itself is evil, this world which God made, in which He allows sin and damnation, is better as a whole because it manifests God's Mercy, Goodness, and Justice better than if there had been no sin. By better manifesting God's perfections, the

live in this “vale of tears” – God created us only for the best, even if it necessitated the “collateral damage” of a “vale of tears” in which a majority of all souls created would choose Hell (Mt. VII, 13–14).

Eleison Comments by Mgr. Williamson – Issue DCCXXXII (732) (underline emphasis in original; bold and italic emphasis added).

³² For a fuller explanation of this truth, read this article: <https://catholiccandle.neocities.org/faith/god-allows-some-people-to-damn-themselves-to-better-manifest-his-perfection.html>

³³ Here is how St. Thomas Aquinas (the Greatest Doctor of the Catholic Church) explains this truth, quoting St. Augustine, Doctor of the Church:

As Augustine says (*Enchiridion* xi): “Since God is the highest good, He would not allow any evil to exist in His works, unless His omnipotence and goodness were such as to bring good even out of evil.” **This is part of the infinite goodness of God, that He should allow evil to exist, and out of it produce good.**

Summa, Ia, Q.2 a.3, ad 1 (emphasis added).

universe gives greater Glory to God.³⁴ For God's only end is His Own Glory, that is, Himself. Any other end (less than God) is unworthy of God.³⁵

Thus, we see that, for His own Glory and to manifest His perfections, God saves some persons and gives them happiness. Likewise, for His own Glory and to manifest His perfections, God *allows* some persons to damn *themselves* and be unhappy.³⁶

³⁴ Here is St. Thomas' fuller explanation of this truth:

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

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

³⁵ Here is how St. Thomas explains this truth:

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

Summa, Ia, Q.65., a2, respondeo (emphasis added).

God loves mankind and the rest of creation because they are His work and He gave them whatever goodness they have. But they are *finite* goods which God loves *finitely* as part of His infinite love for Himself. For a fuller explanation of this truth, read this article: <https://catholiccandle.net/ocities.org/faith/god-does-not-infinitely-love-any-creature.html>

³⁶ Here is how St. Thomas Aquinas (quoting St. Paul) explains this Truth of the Catholic Faith:

Let us then consider the whole of the human race, as we consider the whole universe. God Wills to manifest His goodness in men; in respect to those whom He predestines, by means of His mercy, as sparing them; and in respect of others, whom he reprobates, by means of His justice, in punishing them.

This is the reason why God elects some and rejects others. To this, the Apostle refers, saying (Romans 9:22-23):

Thus, Bishop Williamson errs that God made the earth imperfect because, if He had made the earth better, it would have made heaven worse. The truth is that God could have made a world where everyone received superabundant grace and where everyone went to the perfect heaven which He made. But this would have been a less-perfect world.

Similarly, God could have made a world where everyone received superabundant grace and there were no tears and no suffering, and everyone loved Him greatly. However, such a world would have been less perfect because it would have failed to manifest His Honor and Glory as perfectly as the world He actually made.

Conclusion

We must be vigilant to guard against Bishop Williamson's fundamental errors concerning the spiritual life. In contrast to his errors, the truth is that:

- ❖ Grace always makes a man's will freer.
- ❖ Grace always increases the merits of his actions.
- ❖ The heaven and earth that God made are the most perfect ones possible, although most men choose sin and choose to damn themselves.



What if God, willing to show His wrath [that is, the vengeance of His justice], and to make His power known, endured [that is, permitted] with much patience vessels of wrath, fitted for destruction; that He might show the riches of His glory on the vessels of mercy, which He hath prepared unto glory;

and (2 Timothy 2:20):

But in a great house there are not only vessels of gold and silver; but also, of wood and of earth; and some, indeed, unto honor, but some unto dishonor.

Summa, Ia Q. 23 a.5, ad 3 (emphasis added). The bracketed words (in the quotes from St. Paul) are contained in the *Summa*.

Liberal Bishop Williamson says Conciliar So-Called “Bishop” Viganò is Uncompromising

One indication of a person’s own liberalism is that he whole-heartedly endorses others who are liberal. Bishop Richard Williamson recently said, of a conciliar supposed “bishop” (Carlo Maria Viganò), that God made him a “beacon of light” who tells “the fullness of God’s Truth”.³⁷

Viganò is a supposed “bishop” whose so-called “consecration” was in the conciliar rite.³⁸

What sort of man is Viganò? He certainly seems conservative when he is compared with the most radical modernists. Perhaps he is more conservative than Bishop Williamson.

³⁷ Here is the longer quote:

For the Philosophy Festival held in Venice two months ago, Archbishop **Vigano** wrote another of his splendid overviews on modern events, presenting a truly Catholic point of view such as all churchmen should be presenting, but which by the Conciliar madness the large number of them are still preventing. To the Church in its unprecedented distress approaching the end of the world (cf. Mt, XXIV), **God has assuredly set aside this Archbishop as a beacon of light, to go on telling the fullness of God’s Truth** which the rest of his colleagues have been more or less smothering ever since the close of the wretched Second Vatican Council over half a century ago. Here follows a summary of the Archbishop’s letter on “The Great Reset: the Latest Greatest Lie.”

Eleison Comments DCCXXXIII #733, July 31, 2021 (emphasis added).

³⁸ According to Wikipedia, Viganò was ordained a few months before the new ordination rite was promulgated. That would make him a priest without a doubtful ordination. https://en.wikipedia.org/wiki/Carlo_Maria_Vigan%C3%B2

We know, however, that his so-called “consecration” used the conciliar rite.

<https://www.ncronline.org/news/accountability/who-archbishop-carlo-maria-vigano> For an explanation of why the conciliar rites of ordination and consecration are doubtful, read these analyses:

- ❖ <https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>
- ❖ <https://drive.google.com/file/d/0B49oPuI54eEGd2RRcTFSY29EYzg/view>
- ❖ <https://drive.google.com/file/d/0B49oPuI54eEGZVF5cmFvMGdZM0U/view?resourcekey=0-d98Ksw0xkbtafE2fYSTq8A>

Because those conciliar rites are doubtfully valid, they should be *treated* as invalid. <https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>

However, Viganò certainly is part-liberal. And a person who is “part-liberal” is a liberal. Viganò was a speaker at an ecumenical “prayer meeting” called the *Jericho March*. Here is how the religiously-indifferent organizers of this prayer meeting explain their events:

What is Jericho March?

Jericho March™ is comprised of Judeo-Christians collectively praying to God to intercede, expose a particular darkness, and bring about justice. As a community of believers, we take our petitions to heaven, and we know that our mighty and powerful God answers and can move mountains.³⁹

Here is Viganò’s December 12, 2020 speech at Jericho March:

<https://www.lifesitenews.com/opinion/abp-vigano-speech-to-jericho-march>

Here is the speech of the rabbi who spoke after Viganò on the same stage of the same Jericho March: <https://app.videosquirrel.app/watch/1784>

Viganò is **not** a “beacon of light” who tells “the fullness of God’s Truth”! Viganò is merely a member of the conservative wing of the modernist revolution against the Catholic Church.

Although the liberals count Viganò as an “arch conservative”, he is not. This is like some confused or uninformed “traditional” Catholics counting Bishop Williamson as Traditional Catholic, which he is not.⁴⁰

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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³⁹ Quoted from <https://jerichomarch.org/about/>

⁴⁰ For further analysis of some of Bishop Williamson’s many liberal teachings, see:

❖ <https://catholiccandle.org/2020/01/04/the-evil-of-comfortably-tolerating-heresy/> &

❖ <https://catholiccandle.neocities.org/#gsc.tab=0> click on the Bishop Williamson tab.

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