

Catholic Candle

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Words to Live by – from Catholic Tradition

Words of St. John of the Cross, the Church's Mystical Doctor, on the supreme role of Charity in the spiritual life:

I have said that God is pleased with nothing but love; but before I explain this, it will be as well to set forth the grounds on which the assertion rests. All our works, and all our labors, how grand soever they may be, are nothing in the sight of God, for we can give Him nothing, neither can we by them fulfil His desire, which is the growth of our soul.

As to Himself He desires nothing of this, for He has need of nothing, and so, if He is pleased with anything it is with the growth of the soul; and as there is no way in which the soul can grow but in becoming, in a manner, equal to Him, for this reason only is He pleased with our love. ***It is the property of love to make him who loves equal with the object of his love. Hence the soul, because of its perfect love, is called the bride of the Son of God, which signifies equality with Him.*** In this equality and friendship all things are common, as the Bridegroom Himself said to His disciples: "I have called you friends, because all things, whatsoever I have heard of my Father, I have made known to you."

Spiritual Canticle, by St. John of the Cross, Second Commentary on this canticle, quoted from his introduction to Stanza XXVIII (emphasis added).



Does the End Ever Justify the Means?

We live in a time of great pressure and growing distress. Here are two examples:

1. People are pressured to accept the COVID “vaccine”¹ in order to keep their jobs (or to avoid fines, or be able to obtain food, *etc.*) because of “vaccine” mandates imposed by the government or by their employers.²
2. People are pressured to attend the Masses³ of (or go to Confession to)⁴ a compromise group or priest in order to get the sacraments or to avoid being without a parish to which to belong.

¹ The Covid “vaccine” is not really a vaccine. It is gene therapy. It is ***called*** a vaccine in order to deceive people into accepting it. Here is how the U.S. Food and Drug Administration defined “gene therapy” in 2018:

Human gene therapy seeks to modify or manipulate the expression of a gene or to alter the biological properties of living cells for therapeutic use.

Gene therapy is a technique that modifies a person’s genes to treat or cure disease. Gene therapies can work by several mechanisms:

- Replacing a disease-causing gene with a healthy copy of the gene
- Inactivating a disease-causing gene that is not functioning properly
- Introducing a new or modified gene into the body to help treat a disease.

Quoted from: <https://www.fda.gov/vaccines-blood-biologics/cellular-gene-therapy-products/what-gene-therapy>

This 2018 FDA definition fits the COVID Pfizer and Moderna “vaccines” perfectly.

However, that was before the leftists needed mRNA treatments to qualify as “vaccines”. Now the leftist “fact checkers” solemnly tell you that COVID mRNA treatments are not gene therapy. *See*, *e.g.*, <https://news.yahoo.com/fact-check-covid-19-vaccines-140024936.html>

² For an explanation of why the COVID “vaccines” (from Pfizer, Moderna, Astra Zeneca and Johnson & Johnson) are always mortally sinful to receive, read this article: <https://catholiccandle.org/2021/01/01/reject-the-covid-vaccines/>

³ To read about the importance of completely avoiding all compromise groups and priests, read this article: <https://catholiccandle.neocities.org/faith/why-do-traditional-catholics-stay-in-a-compromise-group.html>

⁴ To read about the importance of never going to confession to a compromise group or priest, read this article: <https://catholiccandle.org/2020/09/01/excuses-for-compromise-confessions/>

When people yield to pressures such as these, they say they were “forced” to receive the COVID “vaccine”, or they say they “had no choice” except to attend the Masses of a compromise group or priest.

But did they *really* have no choice? Of course, they had a choice! They merely did not *like* the alternative. They could refuse the COVID “vaccine” even if they were fired from their jobs (or even if they had no way to obtain food, or whatever). Or (in the other example), those people could sanctify the Sundays at home, rather than support a compromise group and receive its sacraments.

When these people say they were “forced” to commit the sin, they *really* mean that they *chose* to do the evil deed rather than to accept the crosses and sufferings sent to them by God.

The Church’s martyrs often were given a way to avoid being killed. For example, many Roman martyrs were told they could avoid being killed if they simply burned a tiny amount of incense to a false god. Instead of their glorious martyrdoms and eternal salvation, those people could have excused themselves by saying they were “forced” to burn incense to the false gods. Plainly such an excuse would have been sinful. Their duty was to avoid such sin even though their steadfastness in the Faith would result in their martyrdom.

But suppose the sin which is “forced” upon the person is “only” a small sin and the results from committing the sin are very great goods? This outlook (*viz.*, that a sin is “only” a venial sin), is a temptation from the devil! It is *always wrong* to commit even the “smallest” sin in order that good can come from it.

All sins are infinite offenses against God in three ways (and mortal sins are infinite offenses against God in a fourth way too).⁵ We should never “slap God in the Face” in order that good might come from it. In other words: *the end does not justify the means*.

St. Paul shows this truth when he writes that some enemies of Christ spread the lie that Catholics hold that *the end justifies the means*. Here are his words:

We are slandered, and as some affirm that we say: let us do evil, that there may come good.⁶

⁵ For an explanation of these truths, read this article: <https://catholiccandle.neocities.org/faith/the-infinite-evil-of-sin.html>

⁶ Here is the longer quote:

For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner? And not rather (as *we are slandered, and as some affirm that*

What does the word “justify” mean?

- to provide or be a good reason for (something): to prove or show (something) to be just, right, or reasonable;
- to provide a good reason for the actions of (someone).⁷

Under these broad definitions, it would seem that the end can be thought to justify the means in some circumstances. For example: an employee is late for work and he justifies his delay, *i.e.*, provides a good reason, when he explains that a car accident shut down the road on which he was traveling to work.

However, this is not what it means for the “end to justify the means”. When it is claimed that ***the end justifies the means***, this means that an outcome is so desirable that even sinful conduct is acceptable to achieve it.⁸

In this sense, the end ***never*** justifies the means. In other words, we cannot truly justify committing a sin. As St. Paul teaches this truth, we cannot “do evil that there may come good”.

Conclusion

We are soldiers of Christ! We must be friends of God! Let us never commit a sin (such as to receive the COVID vaccine or attend a compromise Mass) in order that good can come of it! Properly understood, ***the end never justifies the means***.

we say) let us do evil, that there may come good? whose damnation is just. What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin.

Romans, 3:7-9 (emphasis added).

⁷ <https://www.merriam-webster.com/dictionary/justify>

⁸ Webster’s definition of *the end justifying the means*:

used to say that a desired result is so good or important that any method, even a morally bad one, may be used to achieve it.

[Example of using the phrase in a sentence:] They believe that the end justifies the means and will do anything to get their candidate elected.

<https://www.merriam-webster.com/dictionary/the%20end%20justifies%20the%20means>



Mary's School of Sanctity

Lesson #6 – Explanation of the First Week Rules for the Discernment of Spirits

In our last lesson in Mary's School, we discussed the *Spiritual Exercises* in general and began to explain the purpose of the *Rules for the Discernment of Spirits*.

In this lesson we will begin our examination of the *Rules for the Discernment of Spirits* that pertain especially more to the first week of the *Exercises*, although these *Rules* apply to the spiritual life in general. These *Rules* are invaluable for everyone engaged in the test of this life and fighting in the Church Militant. Saints and spiritual writers highly recommend that we Catholics become familiar with these *Rules* as much as possible and review them often. By doing so we can see the tactics of the evil one and cooperate with the helps God gives us through His Holy Angels.

St. Ignatius's Rule #1. In the persons who go from mortal sin to mortal sin, the enemy is commonly used to propose to them apparent pleasures, making them imagine sensual delights and pleasures in order to hold them more and make them grow in their vices and sins. In these persons, the good spirit uses the opposite method, pricking them and biting their consciences through the process of reason.

St. Ignatius's Rule #2. In the persons who are going on intensely cleansing themselves from their sins and rising from good to better in the service of God our Lord, each spirit uses a method contrary to the one he used in the first Rule, for then it is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons, that one may not go on; and it is proper to the good [spirit] to give courage and strength, consolations, tears, inspirations and quiet, easing, and putting away all obstacles, that one may go on in well doing.

These first two *Rules* are very crucial in seeing the general ways in which the good spirits act and the way the evil spirits act. One basic fact to remember is that the good spirit always acts in an opposite way than the evil one. Of course, the devil hates God and is always opposed to God's Will and will always try to undo God's Plan.

Another basic difference between the good spirit and the evil spirit is the fact that the good spirit always fosters sound reasoning and the evil spirit tries to drag the soul away from sound reasoning. St. Thomas explains in the *Summa* that in order for man to have

moral behavior, that is, moral actions, man must act according to reason.⁹ Therefore, it makes perfect sense that the devil's main tactic is to get men to not use their reason properly.

So, in the first *Rule*, the devil wants the mortal sinner to become complacent in his sin, and therefore, the devil will endeavor to keep the sinner in sin. Whereas the good spirit will try to wake up the sinner to the gravity of his situation in order to draw him to conversion.

In the second *Rule*, the devil will try to get the person, who is striving to serve God, to fall into discouragement and to not use his reason. The devil will basically try to get the faithful soul to the point of despair. On the other hand, the good spirit will encourage the faithful soul to persevere.

St. Ignatius's Rule # 3. Of Spiritual Consolation. I call it consolation when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord; and when it can in consequence love no created thing on the face of the earth in itself, but in the Creator of them all. Likewise, I call it consolation when the soul sheds tears that move it to love of its Lord, whether out of sorrow for one's sins, or for the Passion of Christ our Lord, or because of other things directly connected with His service and praise. Finally, I call consolation every increase of hope, faith and charity, and all interior joy which calls and attracts to heavenly things and to the salvation of one's soul, quieting it and giving it peace in its Creator and Lord.

In the third *Rule*, St. Ignatius explains what he means by consolation. He wants the soul to understand what consolation is so the soul better understands when consolation is happening and know how to recognize consolation as compared to desolation. Because one must act well, whether in consolation or desolation, he must see the difference between these two movements in order to determine how to act. Later, St. Ignatius will discuss how to act when one is in consolation.

St. Ignatius's Rule # 4. Of Spiritual Desolation. I call desolation everything contrary to the consolation explained in the third rule, such as darkness of soul, disturbance in it, movement to things low and earthly, the unquiet of different agitations and temptations, moving to lack of confidence, without hope, without love, when one finds oneself all lazy, tepid, sad, and as if separated from his Creator and Lord. Because, as consolation is contrary to desolation, in the same way the thoughts which come from consolation are contrary to the thoughts which come from desolation.

⁹ *Summa*, Ia IIae, Q.75, a.2.

In the fourth *Rule*, St. Ignatius explains what he means by desolation. Again, St. Ignatius wants the reader to have a clear distinction between the two movements of the soul so one can more easily act appropriately in these two circumstances.

In the fifth and sixth *Rules*, St. Ignatius explains how to act during desolation.

St. Ignatius's Rule # 5. In time of desolation never make a change; but be firm and constant in the resolutions and determination that you had on the day preceding such desolation, or in the determination which you had in the preceding consolation. Because, as in consolation it is rather the good spirit who guides and counsels us, so in desolation it is the bad [spirit], who tries to trick us into making a bad decision.¹⁰

In the fifth Rule, St. Ignatius clearly is giving a very strict warning to **make no change when one is in desolation**. He means that one should continue carrying out the resolutions that one had made when he was in consolation. As we have explained above, because the devil tries to drive man off the course of sound reasoning, the devil will especially pull on the soul when one is in desolation. The devil will try to get the poor desolate soul to make a bad choice.

The devil knows when a soul is in desolation – the devil's tactic goes something like this: he plays with the soul and tires it out. The devil wants the soul to feel so overwhelmed that the person feels desperate. When a person feels desperate enough, he will often end up doing something without thinking of the long-term consequences. Thus, it is very likely that the desolate soul will make a bad choice. Then, of course, the devil will tempt the soul to think that since the decision has already been made, it is too late to change the decision or "fix" the mistake. The devil preys on fallen human nature and the fact that we humans have a difficult time admitting that we were wrong.

In short, St. Ignatius is telling us that being in desolation is very dangerous for the soul because the soul is especially vulnerable – precisely because the devil will lure the soul into some form of pride. Of course, the remedy that St. Ignatius gives to counteract the pride is to foster humility with additional prayer, penance, and examinations of conscience. See below:

St. Ignatius's Rule # 6. Although in desolation we ought not to change our first resolutions, it is very helpful to intensify our good efforts against the temptations that come during desolation, by insisting more on prayer, meditation, on much examination, and more penance.

¹⁰ Bracketed words added for clarity.

Thus, knowing that the time of desolation is especially dangerous for souls, St. Ignatius tells us to intensify our strictness against fallen human nature in order to bolster the strength to overcome the evil one's temptations.

In *Rules* seven and eight, St. Ignatius gives further considerations which show God's Mercy and that it is God's Will that the soul recognizes its weakness. Not only does one need to see his weakness but also the soul needs to see clearly that one must depend on God.

St. Ignatius's Rule # 7. One who is in desolation should consider that our Lord, in order to try him, has left him to his own natural powers to resist the different agitation and temptations of the enemy. He can resist with Divine help, which is always available to him even though he may not clearly perceive it. Although the Lord has withdrawn from him His great fervor, ardent love, and intense grace, He has nevertheless left him sufficient grace for eternal salvation.

St. Ignatius's Rule # 8. One who is in desolation must strive to persevere in patience, which is contrary to the vexations that have come upon him. He should consider, also, that consolation will soon return, and strive diligently against the desolation in the manner explained in the sixth rule.

So, in *Rule* eight in particular, one must practice trust in God and remind himself that God will not abandon him. Therefore, St. Ignatius shows the necessity of a person humbling himself in order to persevere in times of desolation.

In our next lesson, we will discuss St. Ignatius' explanation of why God allows us to be in desolation. In addition to this, we will look into St. Ignatius's clear instructions of how to conduct oneself in consolations as well as his three other powerful *Rules* which help us to know the tactics of the evil one so we can combat him forcefully and conquer.

In conclusion, we must remember that God wants us to defeat our foes and persevere. How loving and tender God is to give us the means to cooperate with Him in our salvation!



For Success in Prayer, Confidence and Faith are a Must

Few understand or realize God's loving-kindness toward mankind and how He wants to help. He wills that we ask with faith and with confidence and He will hear our prayers and will answer them.

Let's determine what Our Lord, the Doctors of the Church, and the Saints teach about how to pray with success.

The Lord Himself has taught: "All things whatsoever you shall ask in prayer, believing, you shall receive."¹¹

St. Augustine, speaking of this faith, thus comments on the Lord's words: "Without faith, prayer is useless."¹²

This is the meaning of the exhortation of St. Ignatius to those who would approach God in prayer:

Be not of doubtful mind in prayer; blessed is he who hath not doubted. Wherefore, to obtain from God what we ask, faith and an assured confidence, are of first importance, according to the admonition of St. James: "Let him ask in faith, nothing wavering."¹³

The *Council of Trent Catechism* assures us:

Unworthy, then, as we are, of obtaining our requests, yet considering and resting our claims upon the dignity of our great Mediator and Intercessor, Jesus Christ, we should hope and trust most confidently, that, through His merits, God will grant us all that we ask in the proper way.¹⁴

But what most ensures the accomplishment of our desires is the union of faith and hope with that conformity of all our thoughts, actions, and prayers to God's law

¹¹ *St. Matthew's Gospel*, 21:22.

¹² Quoted in the *Catechism of the Council of Trent*, Part IV, *Prayer in General*.

¹³ *Id.*

¹⁴ *Id.*

and pleasure. “If”, He says, “you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you.”¹⁵

We must not imitate the example of those who become tired of praying, if, after having prayed once or twice, they succeed not in obtaining the object of their prayers. We should never be weary of the duty of prayer, as we are taught by the authority of Christ the Lord and of the Apostle. And should the will at any time fail us, we should beg of God by prayer the strength to persevere.¹⁶

The Son of God would also have us present our prayers to the Father in His name; for, by His merits and the influence of His mediation, our prayers acquire such weight that they are heard by our heavenly Father. For He Himself says in St. John: “Amen, Amen, I say unto you, if you ask the Father anything in my name, He will give it to you. Hitherto you have not asked anything in My name: ask and you shall receive, that your joy may be full”; and again, “Whatsoever you shall ask the Father in My name, that will I do.”¹⁷

Prayer is loving conversation with God. The mere thought of God is not prayer: devils think of God, but they do not pray. In prayer we concentrate all the powers of our souls and elevate them to God. Is it not an honor to be allowed to talk to the President of our country? But at any moment we can talk to God Almighty in prayer; He has no hours of appointment; He has no secretaries to forbid our entrance into His presence.¹⁸

“And He also told them a parable – that they must always pray and not lose heart” (Luke 18:1). God wants us to talk to Him at any hour of the day and night, and even of the most trifling things. The oftener we speak to Him, the better is He pleased. “Pray without ceasing.” (1 Thess. 5:17)¹⁹

Even the prayer of sinners is profitable, especially when they are sorry for their sins; but the purer our heart is, the better is God disposed to hear our petitions.²⁰

¹⁵ *Id.*

¹⁶ *Id.*

¹⁷ *Id.*

¹⁸ *My Catholic Faith*, Bishop Morrow, Part Three, Lesson 180, page 372 ©1949,

¹⁹ *Id.*

²⁰ *Id.*

Who would have the temerity to enter a king's presence clad in filthy and torn garments? Yet in praying with an impure heart a man would be doing much worse – coming into the presence of God with a stained soul.²¹

With loving trust in His goodness, we should have confidence, filled with a firm belief that God will grant our prayer if it is for our good.²²

God knows best what is for our good, so if we do not receive what we pray for with faith and confidence, understand that a good and loving God will deny our request out of love for us. He wants only what is good for us and for our salvation.

Let's consider the importance of having confidence in prayer and in Christ. St. Peter found out what happens when doubt takes over; he began to sink into the Sea of Galilee when he lost confidence in Christ, Who was standing on the water near Peter's boat.

The prayers said by uncompromising traditional Catholics in the catacombs, with faith and confidence, will be answered. Christ knows what we need in order to stand up and fight for Him and His Kingship. We must especially fight the conciliar counter-church's war against Catholic tradition.



***Catholic Candle* note:** We should study the Catholic Faith our whole life. Part of this duty is to understand more fully the truths of the Faith we already learned as children. Thus, for example, concerning the question “Who is God?”, we know from our *First Communion Catechism* that “God is the Supreme Being Who made all things.” During our life, we should learn more about God, as best we can, little-by-little, using the opportunities we have.

The very short article below is an aid to help us to “peer a little more deeply” into the answer to the catechism question “Where is God?”

CC in brief

Q: What do we mean when we say that God is everywhere?

²¹ *Id.*

²² *Id.*

A. St. Thomas Aquinas, greatest Doctor of the Catholic Church, gives this simple, clear, and profound answer, explaining how God is everywhere, in three ways:

It is customary to say that God is in all things by His essence, presence, and power. To understand what this means, we should know that someone is said to be by his power in all the things that are subject to his power; as a king is said to be in the entire kingdom subject to him, by his power. He is not there [*i.e.*, in his entire kingdom], however, by presence or essence.

Someone is said to be by presence in all the things that are within his range of vision; as a king is said to be in his house by presence.

And someone is said to be by essence in those things in which his substance is; as a king is in one determinate place [*e.g.*, on his throne].

Now we say that God is everywhere by His power, since all things are subject to His power: “If I ascend into heaven, you are there If I take my wings early in the morning, and dwell in the furthest part of the sea, even there your hand will lead me, and your right hand will hold me” (Ps 138:8).

He is also everywhere by His presence, because “all things are bare and open to His eyes,” as is said in Hebrews (4:13).

He is present everywhere by His essence, because His essence is innermost in all things. For every agent, as acting, has to be immediately joined to its effect, because mover and moved must be together. Now God is the maker and preserver of all things with respect to the *esse* [*i.e.*, the being] of each. Hence, since the *esse* [*i.e.*, the being] of a thing is innermost in that thing, it is plain that God, by His essence, through which He creates all things, is in all things. [In other words, God creates all things by His Own essence and so God’s essence must be together with all creatures and so is everywhere.]

Lectures on St. John’s Gospel, St. Thomas Aquinas, ch.1, #134.

Conclusion. God is in all things in these three ways, by His essence, His presence, and His power.



Catholic Candle note concerning the article below: We see many examples in current society of deemphasizing merit, accomplishment, and virtue, and focusing instead on a person's status. For example, in many places in the Western Hemisphere, the traditional holiday dedicated to the great man, Christopher Columbus²³ (October 12th, Columbus Day) was changed to "Indigenous People's Day".²⁴ This new holiday "honors" native Americans – not for history-changing accomplishments of daring and success, but for happening to live and breathe in the Western Hemisphere.

One of the ways that the Marxists are weakening society is through pushing "diversity and inclusion". That is, instead of individual merit being the criteria for selecting personnel (e.g., in a hiring decision), the decision is made based on how "different" someone is. This is irrational! This false principle of "diversity and inclusion" serves two Marxist goals:

1. to cause disharmony and discontent between groups in society²⁵; and
2. to weaken society's institutions by causing the hiring and promotion of less-qualified persons because they belong to a favored group.

Below, we examine this evil practice.

However, please note the scope of the article below: it addresses the irrational idea that it is better for an organization to hire people because they are **different**, e.g., because of their differences in race, their "lifestyles" of unnatural impurity, their delusions that they are "non-binary" (belong to neither gender) or some other difference.

The article below does not address certain other, related issues, such as so-called "affirmative action", viz., the irrational and unjust practice of showing undeserved favoritism to one member of a group (e.g., a racial group) based on real (or supposed) past mistreatment of an **unrelated** member of that same group. A further evil consequence of

²³ For a sketch of the greatness of Christopher Columbus, read *Latin America: A Sketch of its Glorious Catholic Roots and a Snapshot of its Present*, by the Editors of *Quanta Cura Press*, pp.4-6, © 2016.

²⁴ See, e.g., <https://www.wvu.edu/indigenous-peoples-day>

²⁵ Pope Pius XI warned that:

[The] preachers of Communism are proficient in exploiting racial antagonisms, political divisions, and oppositions.

Quoted from: *Divini Redemptoris – On Atheistic Communism*, by Pope Pius XI, 1937, paragraph 15. Note, as quoted here, we remove the word "also" before the word "proficient", because the other exploitations to which the pope refers are not part of the quote we give here.

“affirmative action” is that giving one person undeserved favoritism requires that another person is undeservedly disfavored.

Another related topic not covered in the article below, is how making personnel selection decisions based on “diversity and inclusion” (or “affirmative action”) harms the characters of the persons receiving the advantages.

The False Principle of “Diversity and Inclusion” – A Favorite Tool of the Marxists

Modern liberal society preaches tolerance, liberty, diversity, and inclusion. But no one is more intolerant than a liberal who is in control, *e.g.*:

- In the name of tolerance, liberals are intolerant of those who are anti-liberal.
- In the name of liberty, liberals are intolerant of those who want to exercise their own liberty to live according to the Traditional Moral Law and who adhere to (and promote) an anti-liberal philosophy.
- In the name of diversity, liberals demand uniformity in accepting immoral “life-styles”.
- In the name of inclusion, liberals oppress and exclude those who don’t accept per-
versities against nature and other liberal “dogmas”.

In summary, liberals demand intolerance toward (and exclusion of) those who adhere to the Natural Law and the Traditional Catholic Faith and Morality which built Christendom and Western Civilization.

The preachers of “diversity and inclusion” use deceptive “studies” to promote their false “gospel”. For example, they (deceptively) purport to correlate a society’s economic resilience with whether that society is “inclusive” of persons living “lifestyles” of unnatural vice.²⁶ But their “studies” carefully use *selection bias*. That is, the “studies”

²⁶ See, as examples:

- ❖ A “study” by the leftist *Open For Business* consortium found here: <https://open-for-business.org/open-for-business-city-ratings>
- ❖ <https://drive.google.com/file/d/1g7A11vaxXCZDL27M6TL03Q6L1iW1A0ii/view>

use cities which are “inclusive” of persons who demand public acceptance of their gross unnatural vice, and compare those cities to other cities such as in Iran, Morocco, Qatar, Indonesia, and Belarus where the government attempts to suppress such wicked conduct. The result-oriented conclusion asserted by the authors of such “studies” is that cities which are “inclusive” are more economically resilient.

But such “studies” are deceptive and are designed to fool the intellectually lazy and the gullible. Those studies largely contrast cities which are located within the economies of the fully-developed Western World where there is a consistent history of peace and the rule of law, with cities located in economically less-developed non-Western countries in unstable parts of the world.

Such “studies” promote gross immorality and serve to (more-fully) fulfill Communist Goals #25 & #-26 (of 45 total goals) as read into the U.S. Congressional Record in 1963:

25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.

26. Present homosexuality, degeneracy and promiscuity as normal, natural, and healthy.²⁷

***Diversity and Inclusion* as Broader Tools of the Marxists’ War on Western Civilization**

The Marxists make broader use of their evil *diversity and inclusion* “gospel” beyond their attempt to ruin society by promoting unnatural impurity.

Again, as Pope Pius XI warned, the “preachers of Communism are proficient in exploiting racial antagonisms, political divisions, and oppositions.”²⁸

❖ <https://www.weforum.org/agenda/2020/06/lgbt-inclusion-cities-post-covid-reset-recovery/>

❖ <https://static1.squarespace.com/static/5bba53a8ab1a62771504d1dd/t/61a5355c8494ce51e212482f/1638217054065/The+Economic+Case+For+LGBT%2B+Inclusion+in+Uzbeki-stan+November+2021+report.pdf>

²⁷ Quoted from the Congressional Record – Appendix, pp. A34-A35, Current Communist Goals, Extension of Remarks of Hon. A. S. Herlong, Jr. of Florida in the House of Representatives, Thursday, January 10, 1963.

²⁸ *Divini Redemptoris – On Atheistic Communism*, by Pope Pius XI, 1937, paragraph 15. Note, as quoted here, we remove the word “also” before the word “proficient”, because the other exploitations to which the pope refers are not part of the quote we give here.

The Marxists seek to create mutual antagonism between different groups and to deemphasize truth and the common good.²⁹ Marxists use *diversity and inclusion* to promote “identity politics”, *i.e.*, the group to which you belong determines the outcome you receive, rather than your personal merits and ability or your virtuous character. Under a regime of *diversity and inclusion*, what matters most is that you belong to a favored group. So, for example, a person is hired or is promoted to a business, academic, or political position because he (she) is of a “diverse” race or gender.

Of course, this emphasis on “diversity” always seems to go only in one direction: away from white men. An organization is never attacked or criticized for having such a large number of blacks or women so that “diversity” would involve making extra efforts to hire white men.

Through *diversity and inclusion* initiatives, Marxists promote self-interest, social disunity, and the disintegration of society. Such Communist initiatives and goals are exactly the opposite of what good men would do. As Pope Pius XI teaches, good men should strive to abolish class conflict and produce harmony and cooperation between men – a goal directly opposed to communism’s goal.³⁰

Pope Pius XI adds (in another place) that not only do Communists seek to increase hostility between the groups of society, but they attack and seek to annihilate anyone who seeks harmony between those groups.³¹

²⁹ Here is one way Marx explained his teaching:

“There are, besides, eternal truths, such as Freedom, Justice, etc., that are common to all states of society. But **Communism abolishes** eternal truths, it abolishes all religion, and **all morality**, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience.”

Communist Manifesto, Chapter II (emphasis added).

³⁰ Here is the pope’s longer teaching:

First and foremost, the State and every good citizen ought to look to and strive toward this end: that the conflict between the hostile classes be abolished and harmonious cooperation of the Industries and Professions be encouraged and promoted.

Quadragesimo Anno, by Pope Pius XI, 1931, paragraph 81.

³¹ Here is the pope’s longer teaching:

Marxists have succeeded in obtaining the Western World's acceptance of their *diversity and inclusion* rules. Western society has largely accepted the *credo* that a person being part of a favored group is what is necessary to qualify that person for a job, academic opening, or political appointment.

The truth is that qualification for such jobs, openings, or appointments should be based on the individual's intellect, talent, and experience. Qualification for such employment should **not** be based on *diversity and inclusion* – that is, based on a person being unlike others who have successfully held that particular job or position in the past.

Instead, a person's qualifications should be based on being **similar to** those who previously exhibited the qualities which have brought success in the position. Thus, in today's irrational society, a person is recommended for a job because of being a "diverse individual". The recommendation should really go to a person **not** because of being diverse but rather for having abilities and qualifications similar to prior successful holders of the job or office.

The strength of a family, of a business, or of a nation is in its unity of culture and morals, and in its like-mindedness.

A Family's Strength.

A family is strong to the extent that its culture, *e.g.*, its music and literature, is the same. It must have the same language for ready communication with each other. The family must have the same moral principles and hold in common the same ideas of truth and virtue, in order that their goals are the same, as well as their means of achieving these goals.

A family is strong when it has bonds of friendship and love between its members. As the proverb states: "charity begins at home".

A family is strong when its members have a spirit of sacrifice for one another and are willing to place the interests of the whole group and other members of the group above their own interests.

Insisting on the dialectical aspect of their materialism, the Communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence, they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus, the class struggle with its consequent violent hate and destruction takes on the aspects of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

Divini Redemptoris – On Atheistic Communism, by Pope Pius XI, 1937, paragraph 9.

A family needs a strong, self-sacrificing head, clearly and prudently exercising authority. He must direct his family for the glory of God and the good of the whole family, rather than for his own benefit.

The Strength of a Business (or other Organization).

Like a family, a business is stronger and more unified to the extent that its workers have the same (correct) moral principles and hold in common the same (correct) ideas of truth and virtue, so that their goals are the same as well as their means of achieving these goals.

In our pagan society, it is often stated that a business's primary goal is to increase the value of the business for the shareholders. That is false. Everything we do must first of all serve God.

The business leader's most important goal should not be to make money, just as the family leader's most important goal should not be to increase the financial assets of the family.

In other words, the members of a business, like the members of a family, should realize that a business is not merely an economic relationship but is a human association with other men also created by God, for His glory and for mutual assistance.

Thus, the primary goal of a business (just like every part of our life) is to serve God. In the case of a business, the goal is to serve God through the business.

A business's strength is like a family's strength. Like a family, the workers in the business should have in common the bonds of culture, *e.g.*, music, literature, *etc.* Thus, if a group of white men are in business together and they hire a black man, it should not be because they "need" a black man to signal their "diversity and inclusion", but rather because they think he is likeminded and shares their culture and virtue. In other words, they should hire him because he is the same, not because he is different. His skin color – which is irrelevant – simply happens to be black.

The members of the business should have the same language to enable them to readily communicate with each other. Such communication is essential for a bond of friendship and charity between them.

A business is strong when its workers have a spirit of sacrifice for one another and are willing to place the interests of the whole group and other members of the group above their own interests.

A business needs a strong, self-sacrificing head, clearly and prudently exercising authority. He must direct the business for the glory of God and the good of the whole enterprise.

A business leader should be a father to his workers and should have care for their well-being. He should not put them in moral danger because of their responsibilities at work or because of the atmosphere of the workplace. He has a duty to do what he can to influence his workers for their eternal good.

Just as the head of the business should be a father to his workers, a business should not necessarily cast-off workers simply because they lose the ability to contribute to the organization's economic success. The business and its leader should act patiently and forbearingly with the problems and difficulties of their workers, like a father with his son.

Correspondingly, like the members of a family, workers at a business should respond patiently and forbearingly with the hardships experienced by the business. Just as a family member should not "bail out of" (*i.e.*, leave) the family as soon as he finds a "better deal" than what he receives in his family, likewise, a worker should not readily switch jobs simply because he found a "better deal".

A business is stronger and more unified when it has bonds between its workers of friendship and mutual charity. As with a family, "charity begins at home". That is, workers should especially practice fraternal charity toward one another.

In the above analysis of how a business (or other organization) should be operated, a person might suppose that it is an impossible fantasy, just as one might suppose that such a family is likewise impossible to achieve. However, the goals outlined above are the goals that a family and business must have, according to nature, reason, and basic morality. Further, a business can more readily achieve these goals if it is small, with carefully chosen members/workers.

A Nation's Strength.

Like a family or a business, a nation is stronger and more unified³² to the extent that its citizens have the same (correct) moral principles and hold in common the same (correct) ideas of truth and virtue, so that their goals are the same as well as their means of

³² Here is how St. Thomas Aquinas, greatest Doctor of the Church, teaches this truth:

The welfare and safety of a multitude formed into a society lies in the preservation of its unity, which is called peace.

On Kingship, Bk. 1, c. 3.

achieving these goals.³³ In other words, a nation's "pluralism" and "diversity" are not goals but rather are handicaps and problems.

In our pagan society, it is often stated that the government's primary goal should be to promote economic prosperity. That is false. Everything a government (and its citizens) does should first of all serve God.

The most important goal of a nation's leader should not be to promote economic prosperity, any more than the family leader's most important goal should be increasing the financial assets of the family.

In other words, the citizens and leaders of a nation, like the members of a family, should realize that a nation is not merely an economic relationship but is a human association with other men also created by God, for His glory and for mutual assistance.

Thus, the primary goal of a nation (just like every part of our life) is to serve God. In the case of a nation, the goal is to serve God collectively, as citizens and leaders of a nation.

A nation's strength is like a family's strength. Like a family, the nation's citizens should share the bonds of culture, *e.g.*, music, literature, *etc.* The nation's citizens should have the same language to enable them to readily communicate with each other. Such communication is essential for a bond of friendship and charity between citizens.

A nation is strong when its citizens have a spirit of sacrifice for one another and are willing to place the interests of the nation and the other citizens above their own interests.

A nation needs a strong, self-sacrificing head, clearly and prudently exercising authority. He must lead the nation for the glory of God and the good of the whole nation.

A nation's leader should be a father to his people and should have care for their well-being. He should not put them in moral danger because of their life in society. In fact,

³³ Here is how the great medieval Bible commentator, Fr. Cornelius a Lapide, explained the importance of a nation's unity:

For unity imparts holiness to the mind, health to the body, peace and concord to countries and households, in short, all the virtue and strength of a nation arises out of its oneness with itself. But division is the cause of discord, schism, war, and countless ills.

Fr. Cornelius a Lapide, *Great Commentary on St. Luke*, chapter 10, verse 42.

just as is true of the father of a family, a nation's leader must give highest priority to the spiritual good of his people.³⁴

Just as the nation's leader should be a father to his people, a nation should not necessarily cast-off citizens simply because they no-longer contribute to the nation's economic success. We should remember that a nation's most important goals are spiritual. The nation and its leader should act patiently and forbearingly with the problems and difficulties of their citizens.

Correspondingly, like the members of a family, citizens should respond patiently and forbearingly with the hardships experienced by the nation. Just as a member of a family should not "bail out of" (*i.e.*, leave) a family as soon as he finds a "better deal" than he receives in his family, likewise, a citizen should not readily expatriate simply because he found a "better deal".

A nation is stronger and more unified when it has bonds between its citizens of friendship and mutual charity. As with a family, "charity begins at home". That is, citizens should especially practice fraternal charity toward one another.

In the above analysis of how a nation should be operated, a person might suppose that it is an impossible fantasy, just as one might suppose that such a family is likewise impossible to achieve. However, the goals outlined above are the goals that a family and a nation must have, according to nature, reason, and basic morality. Further, a nation can more readily achieve these goals if it is small, with a carefully chosen, united citizenry.

Conclusion

The promotion of "diversity and inclusion" is irrational and is a Marxist tool which seeks to weaken the Western World and promote strife between groups. Instead of "diversity and inclusion", all good men should promote assimilation and unity in the Truth and in the Good.



³⁴ Here is how St. Thomas teaches this truth:

It belongs to ... the function of the ruler to provide the good life for the many, in terms of what will obtain for them the beatitude of heaven".

On Kingship, Bk. 1, c. 15.

Catholic Candle's 2022 Catholic calendar

The *Catholic Candle's* 2022 Traditional Catholic calendar is available here. It is free to download and freely distributable. https://catholiccandle.org/wp-content/uploads/2021/12/calendar_2022.pdf

To make this calendar into a hanging calendar, follow these instructions and use the picture at this link: <https://catholiccandle.neocities.org/#gsc.tab=0>

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