

Catholic Candle

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Words to Live by – from Catholic Tradition

There are no better means of distinguishing the chaff from the wheat in the Church of God than the suffering of contradictions, trials, and contempt. He who stands firm through these is the grain. He who recoils from them is the chaff. The further he recoils, that is, the more upset and arrogant he becomes, the more worthless he is.

Words of St. Augustine taken from the *Spiritual Diary*, Daughters of St. Paul Press, Boston, © 1962, page 86.



Living with a “Delicate” Conscience is Necessary for a Happy Particular Judgment

Your conscience is a most generous gift from God. Without it, salvation is impossible (for those capable of committing sin). The conscience is sometimes called the “Voice of God.” Our conscience approves the right and condemns the wrong. We should strive for a “delicate” or tender conscience. That is one which impels us to avoid anything that is evil to the slightest degree.¹

A tender conscience is the conscience of the Saints, and you must be a Saint in order to get to heaven.

Thus, within ourselves there is a recognition of a Supreme Lawgiver to Whom we are responsible,² Who will reward the good we do and punish the evil, at our Particular Judgment. As soon as each soul leaves the body at death, it undergoes the Particular

¹ *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1949, p. 171.

² *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1949, p.13.

Judgment, at which its eternal destiny is decided. Every one of us will render an account of ourselves to God.³ Jesus Christ is the judge of every thought, word, act, and omission during our life. Our whole life will be spread before us like a great picture. The rewards or punishment after the Particular Judgment are Heaven, Purgatory, or Hell.⁴

We should prepare for the Particular Judgment by informing and fostering a delicate conscience and living by it. To inform your conscience, you must study the traditional Catholic Faith and lives of the Saints, and implement in your life what you have learned.

Next, you must keep your conscience “tender” and avoid the slightest degree of evil. Keeping a tender conscience is the biggest problem for most people.

Be vigilant to keep your conscience tender and do not allow it to gradually develop into a “hardened” conscience, that is, one willing to overlook small evils and, over time, accept increasingly greater evils. A hardened conscience must be avoided if you seek to be rewarded at your Particular Judgment.

You should never go to sleep without being prepared for your Particular Judgment. And how do you do that in the Catacombs? Examine your conscience every night; make an Act of Contrition and a Spiritual Communion, both as perfectly as possible.

Continue to study the traditional Catholic Faith to keep your conscience informed, which is most necessary to help you stand up for Christ the King and fight against the evils of the conciliar church.



Mary’s School of Sanctity

Lesson #8 Explanation of the Second Week Rules for the Discernment of Spirits

In our last lesson in Mary’s School, we finished discussing the *Rules for the Discernment of the Spirits* for the first week of the *Spiritual Exercises*. Now we turn our attention to the Rules for the second week of the *Spiritual Exercises*. These Rules help with a greater discernment of the spirits. The more one advances in the spiritual life and the more effort one is making to work out his salvation in fear and trembling, the more complex are the

³ *Romans*, 14:12.

⁴ *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1949, p.155.

subtle attacks of our common enemy, the devil. Therefore, St. Ignatius explains how to be on extra high alert for the sneaky tactics that the devil uses. He says that these Rules are more applicable to the Second Week because the *Spiritual Exercises* for this week are designed to help a person to dig harder and deeper to get to know himself even better. Thus, the soul can get to recognize the movements of the spirits in greater detail.

Yet, as we have been repeating as we go along, these Rules are applicable to our daily lives. Therefore, it is a good idea to become more and more familiar with them so that when we need to recall them to discern a situation, they are readily available to us.

St. Ignatius's Rule #1. It belongs to God and his angels to bring true happiness and spiritual joy to the soul and to free it from the sadness and disturbance which the enemy causes. It is the nature of the enemy to fight against such joy and spiritual consolation by proposing [seemingly] serious reasons, subtleties, and continual deceptions.

This is a general rule for us Catholics to keep in mind. One basic fact we must remember is that the enemy always acts opposite to the good angel.

Because the enemy is seeking whom he can devour and he is out to destroy us, he does not want us to have spiritual joys. This Rule reminds us somewhat of the second Rule for the First Week. In that Rule #2 we saw that when the soul is making spiritual progress, the devil tries to disrupt the progress by throwing wrenches in, as it were. He presents false reasoning. For example, he may tempt a soul with scruples so one constantly thinks that he is doing something sinful when the truth is quite the contrary.

Thus, St. Ignatius is warning us that it is important that we be alert to the devil's subtle deceptions. We must keep in mind that one powerful tactic against the devil is simply to use our reason and, with God's help, the devil will not be able to fool us. Furthermore, remaining objective and *matter of fact* in our thinking will help us foster humility which always keeps the devil at bay. The following Rules get into deeper details of the wiles of the devil.

St. Ignatius's Rule #2. It belongs to God alone to give consolation to the soul without previous cause, for it belongs to the Creator to enter into the soul, to leave it, and to act upon it, drawing it wholly to the love of His Divine Majesty. I say without previous cause, that is, without any previous perception or knowledge of any object from which such consolation might come to the soul through its own acts of intellect and will.

One possible previous cause of consolation could be reading an inspiring spiritual book. So, for example, one could have just read about King St. Ferdinand III of Spain spending the night in prayer and going out to conquer the Moors the next day and about the fact that he was never wounded in any battle. This would make one glad to be a Catholic and be very edified by such a holy king. Reading such things could naturally fill one with

spiritual joy and an increased love of God. One could easily see himself praying and thanking God for electing such a wonderful saint. But St. Ignatius is speaking here of a consolation that God sends to us without anything we did in particular that could have been the cause of a consolation. In other words, we sense the consolation and we can think of nothing that we thought, did, or said that might have brought on a consolation.

St. Ignatius's Rule #3. When a cause has preceded, both the good angel and the evil one may console the soul but for different purposes. The good angel works for the advancement of the soul, that it may grow and rise to what is more perfect, the evil one consoles for the opposite purpose, that he may draw the soul on to his own evil designs and wickedness.

St. Ignatius warns us to be careful when we have consolations because we can be drawn by the evil one into sin. Especially when there has been a previous cause for our consolation, for example, having just got done reading a very beautiful inspirational spiritual book, we still do not know for certain if the consolation we are experiencing has not been inspired by the evil spirit. We must be on our guard. The good angel is going to always lead us to holiness, yet we know that the evil spirit wants the opposite **and** he **can** lure us away so easily. The next three Rules explain the tactics of the evil one in more detail.

St. Ignatius's Rule #4. It is characteristic of the evil one to transform himself into an angel of light, to work with the soul in the beginning, but in the end to work for himself. At first, he will suggest good and holy thoughts that are in conformity with the disposition of a just soul; then, little by little he strives to gain his own ends by drawing the soul into his hidden deceits and perverse designs.

Rule #4 concerns ***temptation under the appearance of good***. Such temptations are a very common trick of the devil because with them, he succeeds so often. Some examples of this are the following:

- The priests and laity going along with the *Novus Ordo Missae*. People went along with the “changes” because they were told it was obedient to do so. Thus, under the “appearance of good,” people accepted a sacrilegious mass.
- Women in the work force during World War II because the U.S. said it needed their help to keep up with the manufacturing needed for the war effort. The women were told to wear pants for “safety” sake. Safety is a good thing, so the pushing of pants for women was accepted. Yet, unfortunately, this fashion was pushed more and more even after the War so that it came to be viewed as the “norm.” Consequently, what Our Lady of Fatima predicted came true, namely, that fashions would come that would displease her Son very much. A further harm

is the destruction of the nature of women by such abominable attire. [As Deuteronomy and St. Paul call it.]

Another example of this tactic of the devil is found in the marriage of Louis and Zélie Martin, the parents of St. Thérèse of Lisieux. The Martins wanted to live a celibate marriage. They had both thought they had a religious vocation before they married. Zélie had been turned away by the Visitation nuns telling her that she didn't have a vocation to the religious life. Louis Martin had tried to learn Latin because he wanted to be a priest and finally after spending lots of time and money, he finally gave up the idea. When Louis and Zélie married, they decided to live as brother and sister. After nine months of marriage their confessor told them that this was not God's will and that God wanted them to have children. They ended up having nine children: three of which died in infancy, one died at the age of five, and five daughters who became nuns. Thus, under the "appearance of good" this couple, at first, was not doing what God wanted for them.

St. Ignatius's Rule #5. We must pay close attention to the course of our thoughts, and if the beginning, middle, and end are all good and directed to what is entirely right, it is a sign that they are inspired by the good angel. If the course of the thoughts suggested to us ends in something evil, or distracting, or less good than the soul had previously proposed to do; or if these thoughts weaken, disquiet, or disturb the soul by destroying the peace, tranquility, and quiet which it had before, this is a clear sign that they proceed from the evil spirit, the enemy of our progress, and eternal salvation.

St. Ignatius's warning from Rule #4 continues in Rule #5. Not only must we be on our guard during consolations with a previous cause, but we must think carefully about any inspirations or resolutions which come to us during this time. We must ponder where our thoughts are heading. If we make resolutions or plans during a consolation, we must think through our thoughts carefully in order to discover if they are leading to something good and positive for our salvation. As St. Ignatius explains, if the thoughts end up being something evil, then of course we would **not** want to follow those inspirations knowing that they come from the evil one. Getting advice about any resolutions inspired during consolations of this nature would also be a good idea as a means to prevent doing anything imprudent.

This fits well with our example of the Martins given above. If the Martins had thought about the fact that they could show God their love by raising up saints for His greater honor and glory, then surely they would have wanted to live a regular Catholic marriage. The devil wanted to frustrate God's plan for this holy couple so he most likely hatched this apparently "good" plan for their marriage. Their confessor saw through this deceit and told the Martins to have children to please God.

During consolations of this type, we must watch our thoughts and the movements of our souls because it is so easy to be drawn off course. The devil will tempt us to do things which

would puff us up and lead to other forms of pride. He can use one's virtues to deceive the soul. He can drive the soul to want to climb too high and too fast in order to set the soul up for a fall so one will get discouraged if spiritual progress does not happen as fast as the person expects.

Also, the devil can use the consolations to foster pride by letting us think we are so wonderful because we have these spiritual consolations. Thus, as we have mentioned already, we must take every opportunity to humble ourselves when we have consolations and desolations.

St. Ignatius's Rule #6. When the enemy of our human nature has been detected and recognized by his deceptions and by the bad end to which he leads, it is well for the person who has been tempted to examine afterward the course of the good thoughts that were suggested to him. Let him consider their beginning and how the enemy contrived little by little to make him fall from the state of sweetness and spiritual delight that he was enjoying, until the devil finally brought him to the devil's perverse designs. With the experience and knowledge thus acquired and noted, one may better guard himself in the future against the customary deceits of the enemy.

This Rule discusses a great strategy for the spiritual life. When we sense that we have been fooled by the tricks of the evil one, we must retrace our steps, as it were, and find out how the devil fooled us. On a natural level, we do not want to be deceived by others. How much more should we want to avoid being trapped by the devil, who is the father of lies! If we examine the situation and circumstances of our going off course, then we can know ourselves better and know our weakness, which is itself humbling. Then we can be better prepared in order to avoid getting fooled the next time.

In our next lesson, we will examine the last two Rules for the Second Week of the *Spiritual Exercises*. These last two Rules consider the strategies with which the devil attacks souls based on their dispositions, and give further explanations about desolation and consolation. Yet, even with the Rules we have considered so far, we can see plainly that with these heavenly aids Our Good Lord trains us to be His soldiers. Because we battle, as St. Paul says, "with the principalities and powers of darkness," we need clear and concrete rules to avoid being fooled by the evil one. Let us thank God abundantly for these powerful aids to our eternal salvation!



Catholic Candle note:

Last Month, *Catholic Candle* began a multi-part examination of how the feminists follow the same program as Satan and Marx. This article is entitled ***The Feminist Program***

is the same as that of Satan and Marx and can be found here:
<https://catholiccandle.org/2022/02/24/the-feminist-program-is-the-same-as-that-of-satan-and-marx/>.

As shown in part one of this article, Satan's program:

1. Is anti-God (and anti-worship of God);
2. Promotes disobedience and opposition to the authority ordained by God;
3. Seeks to divide people;
4. Promotes discontent, envy, and discord;
5. Promotes hatred;
6. Is result-oriented and self-interested; Satan neither acts according to immutable principles nor encourages his followers to do so;
7. Is full of lies; and
8. Is against Nature and is anti-Natural Law.

In part one of this article (published last month), we examined Satan's promotion of his eight-point program. Then we began to examine Marx's program and saw it was the same as Satan's program in the first two elements (*viz.*, Satan's program is anti-God and promotes disobedience). That is where last month's article ended.

Below, in part two, we continue examining the rest of Marx's program to see how, in points 3-8, it is the same program as Satan's program. Below, we begin where we left off in part one of this series, with Marx's application of point three of Satan's eight-point program. After finishing all eight points of Marx's adoption of Satan's program, we will finish (in the final several installments of this article) by examining how the modern feminist movement follows the same eight-point program promoted by Satan and Marx.

Part 2:

The Feminist Program is the same as that of Satan and Marx

(Continuing where we left off last month)

3. Like Satan, Marx fundamentally sought to divide people and set one group in opposition to another.

Because Marx was fundamentally revolutionary, he sought to divide nations, peoples, groups, and classes because he knew – as Satan also knows – that “if a kingdom be divided against itself, that kingdom cannot stand.” *St. Mark’s Gospel*, 3:24. Thus, Marx, like Satan, sought division in order to weaken, destroy, and foment rebellion.

Here is one way Marx explained his seeking to set the worker class against the owner class:

The immediate aim of the Communists is the same as that of all other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.⁵

Seeing Satan’s and Marx’s strategy of dividing people into opposing groups, we would expect that Satan and Marx would use this same strategy to divide women from men. As we shall see, this is exactly what Satan and Marx do, using the feminist movement.

Pope Pius XI warned that the “preachers of Communism are proficient in exploiting racial antagonisms, political divisions, and oppositions.”⁶ In a different place, Pope Pius XI warns that “Communism teaches and seeks ... unrelenting class warfare”.⁷

Similarly, the communists are *proficient in exploiting any antagonisms between the sexes*.

This Marxist teaching (and their goal of dividing people) are exactly the opposite of what good men would do. Pope Pius XI teaches the truth that all good men know, *viz.*, that we should strive to *lessen* all conflict between the races, classes and sexes. We should

⁵ *Communist Manifesto*, Chapter II.

⁶ *Divini Redemptoris – On Atheistic Communism*, by Pope Pius XI, 1937, paragraph 15. Note, in the quote given 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.

⁷ Here is the longer quote from the pope:
One section of Socialism has undergone almost the same change that the capitalistic economic system, as We have explained above, has undergone. It has sunk into Communism. Communism teaches and seeks two objectives: unrelenting class warfare and absolute extermination of private ownership.

Quadragesimo Anno, by Pope Pius XI, 1931, paragraph 112.

produce harmony and cooperation between all people. This goal is directly opposed to the communist goal.⁸

Pope Pius XI adds in another place, that not only do communists seek to increase hostility between the classes of society, but they attack and seek to annihilate anyone who seeks harmony between classes.⁹

4. Like Satan, Marx promoted discontent, envy, and discord.

Marx sought to stir up dissatisfaction with everything, by promoting (as he put it) a “ruthless criticism of all that exists”.¹⁰ His aim was criticism and discontent. Marx did **not** seek the truth.

⁸ Here is one way that Pope Pius XI teaches this truth:
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.

Obviously, what Pope Pius XI teaches about other classes in society applies to the two sexes.

⁹ Here is the pope’s longer teaching:
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 (emphasis added).

¹⁰ Here is the longer quote from Marx:

Now philosophy has become mundane, and the most striking proof of this is that philosophical consciousness itself has been drawn into the torment of the struggle, not only externally but also internally. But, if constructing the future and settling everything for all times are not our affair, it is all the more clear what we have to accomplish at present: I am referring to **ruthless criticism of all that exists**, ruthless both in the sense of not being afraid of the results it arrives at and in the sense of being just as little afraid of conflict with the powers that be.

As Marx sought to mobilize workers to battle against the rich, he declared: “Workers of the world unite; you have nothing to lose but your chains.”¹¹ Marx told the workers that they are mistreated and enslaved. He told them that they must fight and rebel.

Among the other groups into which Marxists sow discontent, are women. The Marxists continually tell women they are mistreated and that the solution is so-called “women’s liberation”. In other words, Marxists strive to enlist women into their revolution.

Marx told workers that they are enslaved and he told women that, too. Here is one way that the Marxists phrase their message to women:

Additional forms of oppression women experience are attacks on their reproductive rights and domestic and sexual harassment and violence. These forms of oppression are valid reasons for immigrant women to request amnesty. The extreme right has launched an ideological attack on women’s roles in society and the family. The extreme right is trying to force women to carry unwanted pregnancies to term and to revert back to a submissive role.¹²

In the Marxist call to discontent, Fredrick Engels (Marx’s close associate) called the “rise” of the nuclear family (*i.e.*, father, mother and children) “the world historic defeat of the female sex.”¹³

In this way, we see that the Marxists seek to make women discontented. Engels and other Marxists tell women that they have been defeated by the existence of the family. We will see more examples of this sowing of discontent during our subsequent treatment of modern feminist leaders.

Letter of Marx to Arnold Ruge, Kreuznach, September 1843, found here: https://www.marxists.org/archive/marx/works/1843/letters/43_09.htm

¹¹ Quote from Karl Marx which is found here: https://www.azquotes.com/author/9564-Karl_Marx?p=2 The end of the *Communist Manifesto* contains these words: “Working Men of All Countries, Unite!” In an editor’s footnote, the web site, Marxist.org, explains that the more popularized version of the motto is the longer one quoted in the body of this article.

¹² Quoted from *Program of the Communist Party USA*, under the heading: *Problems of Inequality, Exploitation, and Oppression*, found here: https://www.cpusa.org/party_info/party-program/

¹³ <https://socialistworker.org/2013/01/31/marxism-feminism-and-womens-liberation>

5. Like Satan, Marx promoted hatred.

Marx wanted to be well-known for something and, since (as he explained) he could not be the Creator, he chose to be a destroyer and to “destroy worlds”.¹⁴

Love is contrary to hatred. A person seeks union with what he loves and he seeks separation from, or destruction of, what he hates.¹⁵ Marx was full of hate and sought to “destroy worlds”.

Further, Marx hated the rich and sought to overthrow them.¹⁶ Marx despised various ethnic groups.¹⁷

¹⁴ Here is a poem written by Marx, in which he expresses this desire and his rage:

I am caught in endless strife,
Endless ferment, endless dream;
I cannot conform to life,
Will not travel with the stream.

Heaven I would comprehend,
I would draw the world to me;
Loving, hating, **I intend**
That my star shine brilliantly. [...]

Worlds I would destroy forever,
Since I can create no world,
Since my call they notice never,
Coursing dumb in magic whirl. [...]

So the spirits go their way
Till they are consumed outright,
Till their lords and masters they
Totally annihilate.

Poem by Marx, from pp. 525–26 of Volume one of Marx’s collected works, as quoted here:
<https://www.lifesitenews.com/blogs/a-little-known-side-of-karl-marx-his-poetry-and-his-diabolism>

¹⁵ *Summa*, Ia IIae, Q.29, a.2, ad 2.

¹⁶ *Communist Manifesto*, Chapter II.

¹⁷ https://www.theepochtimes.com/are-todays-leftists-truly-marxists_3457687.html

Marx not only hated and sought the destruction of those groups he opposed, but he also urged others to hate and destroy those groups, too.¹⁸ Like Satan's program, Marx's teaching and methods were built on hatred.¹⁹

Pope Pius XI warned that Marxism fundamentally involves "violent hate and destruction".²⁰

Thus, because feminism is (in a way), founded by Satan and is inextricably tied to Marxism, we would expect that Satan and Marx would indelibly imprint their character on the feminist movement and that we would see feminism destroy love and harmony in the home and in society. We would expect that feminism would foster hatred, disunity, and disharmony. As we will see, that is exactly what feminism does.

Of course, this does not mean that every feminist hates her husband (if she is even married, which is increasingly less likely, thanks in large part to feminism). Humans are inconsistent and take incoherent positions which contradict other principles they also hold. In this way, many women (and men) adopt evil principles to a "moderate" extent, because of pressure, emotion, the desire to be "socially acceptable", or due to their failure to think clearly and to examine the principles on which a particular position is based.

In our modern society, there are motivations to adopt feminism, as well as to adopt a "moderate" version of many other errors. For example, many Catholics support the principle of religious liberty for some false religions but not for others, e.g., for the public religious display of a "respectable" group like the Lutherans or even the Mormons, but

¹⁸ *Communist Manifesto*, Chapter II.

¹⁹ Karl Marx called himself "the **greatest hater** of the so-called positive." <https://historynewsnetwork.org/article/56204> (emphasis added).

Lenin, who was a disciple of Marx, declared: "**We must teach our children to hate. Hatred is the basis of Communism.**". Lenin admitted that hatred was "the basis of every socialist and Communist movement." Quoted from Lenin's speech to the Soviet Commissars of Education and his tract, *Left-Wing Communism*, as quoted here: <https://historynewsnetwork.org/article/56204>

²⁰ Here is the pope's longer teaching:

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.

not a disfavored group such as the Satanists. (However, with the continued deterioration of our society, even the Satanists are becoming more “respectable” or mainstream.)²¹ This human tendency to compromise with error – to “go along to get along” – is common but is evil, unreasonable, and incoherent.

6. Like Satan, Marx was result-oriented and unprincipled because Marx neither acted according to immutable principles nor encouraged his followers to do so.

Marx declared that he was not bound by objective, eternal morality. Marx did not simply claim to establish new principles of morality but declared that he abolished all morality. 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,²² 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.”²³

Instead of moral principles, Marx taught that *anything that advanced the class struggle was good and anything that impeded the class struggle was bad.*²⁴

²¹ For example, here is a news report about the Satanists’ display in the Illinois State Capitol: <https://nypost.com/2021/12/19/satanic-temples-holiday-display-coming-back-to-illinois-capitol-rotunda/>

²² Of course, on one level, Marx is contradicting himself because he is setting down the “eternal truth” that he is abolishing all eternal truths.

Likewise, it is inconsistent for him to abolish “all morality” (as he says he does) yet he sets down the principle that anything is good (*i.e.*, moral) which advances the revolution and anything is bad (*i.e.*, immoral) which impedes the revolution.

²³ *Communist Manifesto*, Chapter II (emphasis added).

²⁴ Vladimir Lenin, one of the best know students of Marxist thought, explained this moral expediency this way, in a speech he gave to the Young Communist League:

But is there such a thing as Communist ethics? Is there such a thing as Communist morality? Of course, there is. It is often suggested that we have no ethics of our own; very often the bourgeoisie accuse us Communists of rejecting all morality. This is a method of confusing the issue, of throwing dust in the eyes of the workers and peasants.

In what sense do we reject ethics, reject morality?

Recognizing that Satan and Marx act in an unprincipled manner and encourage others to do so likewise, we would expect that the feminist leaders would act and teach this way, too, since they are disciples of Satan and Marx. As we will see, this *is* what they do and teach.

7. Like Satan, Marx used lies and promoted lies and deception.

Just as Satan is the *Father of Lies* and he lies whenever expedient, Marx also rejected the moral principle that lying is wrong and he lied to achieve his goals. Marx declared that “**Communism abolishes eternal truths**”.²⁵

Marx not only approved of lying to achieve his political goals, but he also lied in his family life. For example, Marx had a deceitful affair with the family’s housekeeper and lied about it.²⁶ To cover up his infidelity, Marx persuaded Engels (co-author of the *Communist Manifesto*) and others to lie and to help him cover up the affair. *Id.*

With Marx (and Satan) lying and teaching that lies are acceptable, since there are (supposedly) no eternal truths, we would expect that their disciples, the feminist leaders, would also be liars. As we will see, feminist leaders do teach and act this way.

In the sense given to it by the bourgeoisie, who based ethics on God's commandments. On this point we, of course, say that we do not believe in God, and that we know perfectly well that the clergy, the landowners and the bourgeoisie invoked the name of God so as to further their own interests as exploiters. Or, instead of basing ethics on the commandments of morality, on the commandments of God, they based it on idealist or semi-idealist phrases, which always amounted to something very similar to God's commandments.

We reject any morality based on extra-human and extra-class concepts. We say that this is deception, dupery, stultification of the workers and peasants in the interests of the landowners and capitalists.

We say that our morality is entirely subordinated to the interests of the proletariat's class struggle. Our morality stems from the interests of the class struggle of the proletariat.

Vladimir Lenin’s Speech Delivered October 2, 1920, at the Third All-Russia Congress of The *Russian Young Communist League*, available at this link:

<https://www.marxists.org/archive/lenin/works/1920/oct/02.htm>

²⁵ *Communist Manifesto*, Chapter II (emphasis added).

²⁶ <https://www.nytimes.com/1983/03/14/opinion/what-marx-hid.html>

8. Like Satan, Marx was anti-Natural Law.

With Marx in league with Satan and seeking to “destroy worlds” and to defy God (see the earlier quotes), Marx also sought to destroy the Natural Law,²⁷ which is a key aspect of God’s creation. For example:

- ❖ Following Satan, Marx sought to abolish marriage²⁸ and the family²⁹ even though those institutions are necessary for the human race and are part of the Natural

²⁷ The Natural Law is what we know we must do by the light of the natural reason God gave us. One example of the Natural Law is that we must never tell a lie. We naturally know this because we know that the purpose of speech is to convey the truth and so we naturally know that telling a lie is abusing the purpose of speech.

Here is how St. Thomas explains what the Natural Law is:

[L]aw, being a rule and measure, can be in a person in two ways: in one way, as in him that rules and measures; in another way, as in that which is ruled and measured, since a thing is ruled and measured, in so far as it partakes of the rule or measure. Wherefore, since all things subject to Divine providence are ruled and measured by the eternal law, as was stated above [in *Summa*, Ia IIae, Q.91, a.1]; it is evident that all things partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends. Now among all others, the rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and this participation of the eternal law in the rational creature is called the natural law. Hence the Psalmist after saying (Psalm 4:6): "Offer up the sacrifice of justice," as though someone asked what the works of justice are, adds: "Many say, Who showeth us good things?" in answer to which question he says: "The light of Thy countenance, O Lord, is signed upon us": thus implying that the light of natural reason, whereby we discern what is good and what is evil, which is the function of the natural law, is nothing else than an imprint on us of the Divine light. It is therefore evident that the natural law is nothing else than the rational creature's participation of the eternal law.

Summa, Ia IIae, Q.91, a.2, *respondeo*.

²⁸ Marx’s closest collaborator, Fredrick Engels, wrote that “the first condition for the **liberation of the wife is to bring the whole female sex back into public industry**, and ... this in turn demands the **abolition of the monogamous family** as the economic unity of society.” Quoted from Fredrick Engels, *The Origin of Family Private Property and the State*, Ch. 2, section 4, available at Marxist.org/marx/works/1884/origin-family/ch02d.htm (emphasis added).

²⁹ *Communist Manifesto*, Chapter II.

Law³⁰. Thus, it is no surprise that Satan and Marx trivialize the crucial role of women – as being the necessary heart of the home and the center of raising young children to be saints and good citizens. Nor is it a surprise that Satan and Marx promote taking women out of their loving role in the home (and with their children) and “outsourcing” this work to strangers as a mere job, *e.g.*, at a day care center.³¹

- ❖ Marx spread the lie of an unnatural equality between men and women.³² This evil (supposed) equality destroys women’s own unique and essential role, thereby destroying the family. For when women are simply “men” with the same role, *state*

³⁰ *Summa Supp.*, Q.41, a.1.

³¹ Luring mothers to leave their homes and children to join the workforce of businesses is one of the chief tools of Communism and is one of the main ways Russia has spread its errors. Here is how Pope Pius XI explained this truth:

Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity.

Divini Redemptoris - On Atheistic Communism, Pope Pius XI, §11.

³² Here is one way in which the Marxists phrase their claim of an equality – which is unnatural – between the sexes:

Working-class men must realize that childcare, domestic work, and equal wages are not just women’s issues; they are issues that affect everyone. They have an important role to play in leading other men to combat gender discrimination and inequality. They should speak out when they see gender discrimination and advocate in a way that wins other men to the *fight for gender equality*. They **should take an initiating role in combating all instances of sexism and male supremacy in the labor and people’s movements as well as in the family**. Women need and deserve an equal place as elected officials, and in the ranks and in the leadership of the labor movement, the people’s mass democratic movements, and in the Communist Party.

Quoted from *Program of the Communist Party USA*, subsection: *Problems of Inequality, Exploitation, and Oppression*, found here: https://www.cpusa.org/party_info/party-program/

Pius XI condemns married women working outside the home, in the following words:

Neither this emancipation of the woman is real, nor is it the reasonable and worthy liberty convenient to the Christian and noble mission of the woman and wife. It is the corruption of the feminine nature and maternal dignity, as well as the perversion of all the family,

in life, and careers as men, then they have no separate, complementary³³ role. (Equal things are not complementary, since “complementary” roles involve diverse subjects in which they are precisely *not* equal, but where one makes up for the deficiency of the other.)

Because Satan and Marx are key sources of feminism, we would expect that modern feminist leaders would promote the idea that women have no role of their own and that their place is to compete with men and as much as possible act like a man and live a man’s life. For example, the Marxists urge women to “fight for equality on the job”.³⁴ As we will see, that is exactly what the modern feminist leaders teach.

since the husband lacks his wife, the children their mother, and the entire family her vigilant guard.

On the contrary, this false liberty and *unnatural equality with man* is harmful for the woman herself, because at the moment that she steps down from the royal domestic throne to which she was raised by the Gospel, quickly she will fall into the ancient slavery of Paganism, becoming a mere instrument of man.

Pope Pius XI, *Casti connubii*, #75 (emphasis added).

³³ It is plain that God made the both sexes necessary and complementary but for different work, unlike the lies promoted by Satan, Marx, and the feminists that the sexes are equal and have, basically, the same work and role.

Here is how Pope Pius XI presented this important Catholic teaching that the sexes are different and complementary:

[T]he two [sexes are] quite different in organism, in temperament, [and] in abilities These [*viz.*, men and women], in keeping with the wonderful designs of the Creator, are destined to **complement each other** in the family and in society, precisely because of their differences

Divini Illius Magistri, (On Christian Education), Pope Pius XI, §68 (emphasis added; bracketed words added for clarity).

³⁴ Here is the larger quote from the Marxists:

Every movement for change and progress challenges the power of the corporations. Workers confront corporate power daily in their workplace and in every contract negotiation. African Americans, Mexican Americans and other Latinos/Latinas, Native Americans, Asian Americans, the LGBTQ community, and *women all confront corporate power when they fight for equality on the job and in their communities*. Youth confront corporate power when they fight for free quality education and relief from the student debt crisis. Environmental organizations confront corporate power when they

- ❖ Following Satan, Marx sought to abolish virtue and morality³⁵, even though they are part of the Natural Law. Because modern feminist leaders are disciples of Satan and Marx, we would expect these leaders to also promote vice and immorality. As we shall see, that is exactly how these feminist leaders act.
- ❖ Marx sought to abolish countries, patriotism, and love of one's own country even though patriotism is a virtue and is part of the Natural Law.³⁶ Marx declared that "The working men have no country."³⁷

Abolishing patriotism fits with being anti-family, since a properly constituted country has hierarchy, authority, mutual care, and bonds of citizens, with the leaders being like the fathers of their countries. Because modern feminist leaders are disciples of Marx, we would expect that they would follow Marx in being anti-patriotic. As we will see, this is how they are.

try to stop global warming, pollution, the dumping of industrial waste, or the ravaging of the remaining wilderness areas for profit.

Quoted from the *Program of the Communist Party USA*, subsection entitled: *Problems of Inequality, Exploitation, and Oppression*, found at this link:
https://www.cpusa.org/party_info/party-program/

³⁵ Marx's collaborator, Friedrich Engels, stated that he ultimately hoped for widespread unconstrained impurity with the aim of dissolving traditional marriage and ultimately eliminating the family institution. Friedrich Engels, *Origins of the Family, Private Property, and the State*, trans. Alick West, (1884), chap. 2, part 4, accessed via Marxists Internet Archive on April 17, 2020, <https://www.marxists.org/archive/marx/works/1884/origin-family/ch02d.htm>.

In seeking to destroy countries, Vladimir Lenin knew the importance of destroying the family. He declared: "Destroy the family, you destroy the country." Quoted here: quotes.liberty-tree.ca/quotes_by/Vladimir+Ilyich+lenin

³⁶ *Summa*, IIa IIae, Q.101, a.1.

³⁷ Here is one way Marx declared his position:

The Communists are further reproached with desiring to abolish countries and nationality. The working men have no country.

Communist Manifesto, Chapter II.

Before examining the teachings of modern feminist leaders, let us recall the predictions of Our Lady of Fatima regarding Marxist Russia spreading her errors.

Up to this point, we have seen that Marx has the same program as Satan and they both push feminism. We will next examine modern feminism, which is a tool of Satan and Marx. However, before we begin this examination, let us recall what we know of the message of Our Lady of Fatima.

We know that Marxist Russia is currently spreading its errors, since Russia has not been consecrated to Our Lady's Immaculate Heart, as God commanded. In 1917, Our Lady of Fatima warned that, when she came in the future (*viz.*, in 1929) to ask for this consecration, if the pope delayed the consecration, his delay would cause ***great harm throughout the world***. Here are Our Lady's words:

I shall come [*viz.*, in 1929] to ask for the consecration of Russia to my Immaculate Heart, by the Holy Father and all the bishops of the world. If my request is heeded, Russia will be converted and there will be peace. **If not, she will spread her errors throughout the world, provoking wars and persecution against the Church.**³⁸

We know that, since Our Lady's request, no pope has consecrated Russia to the Immaculate Heart. Thus, before even looking at our present situation, we would know that Russia *is* indeed spreading its errors.

When we look around us, we see powerful proof that Russia is spreading its Marxist errors everywhere. At present, we are focusing on the Marxists' promoting one of those main errors: feminism.

Below, we will briefly examine well-known modern feminists who also were affiliated with Marxism or the Communist Party.

Modern feminist leaders with Marxist connections

There is an extremely close connection between Marxism and feminism. Here, for example, is one way that one of the communist leaders expressed that connection; Inessa Armand, the first leader of the Women's Department of the 1917 Russian Revolution, made the following observation:

³⁸ This is a portion of Our Lady's message during the Third Apparition of Fatima, July 13, 1917 (emphasis added; bracketed words added to clarify the timeline), quoted from *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, pp.281-282.

If women's liberation is unthinkable without communism, then communism is unthinkable without women's liberation.³⁹

Inessa Armand's remark agrees with the Catholic Church's consistent teaching about the close connection between Marxism/Communism and feminism. Here is one way Pope Pius XI warned about the Communists promotion of feminism:

Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity.

Divini Redemptoris - On Atheistic Communism, Pope Pius XI, §11.

Betty Friedan

Betty Friedan, (maiden name, Betty Goldstein), was a Stalinist Marxist, often described as "America's premier feminist".⁴⁰ She wrote a very influential book called *The Feminist Mystique*, which launched the modern women's movement.⁴¹ She was one of the national leaders of the feminist movement and one of the founding members of the feminist organization called the *National Women's Political Caucus*.⁴² She was a political activist and professional propagandist for the Communists for a quarter of a century before the publication of her book.⁴³

Bella Abzug

Bella Abzug was a member of the U.S. House of Representatives from New York City from 1970 to 1976. She had a long history of pro-communist activities.⁴⁴ Even in college

³⁹ <https://socialistworker.org/2013/01/31/marxism-feminism-and-womens-liberation>

⁴⁰ *Betty Friedan's secret Communist past*, by David Horowitz, *Salon Magazine*, January 18, 1999, found here: <https://www.writing.upenn.edu/~afilreis/50s/friedan-per-horowitz.html>

⁴¹ *Betty Friedan's secret Communist past*, by David Horowitz, *Salon Magazine*, January 18, 1999, found here: <https://www.writing.upenn.edu/~afilreis/50s/friedan-per-horowitz.html>

⁴² https://www.keywiki.org/Shirley_Chisholm

⁴³ *Betty Friedan's secret Communist past*, by David Horowitz, *Salon Magazine*, January 18, 1999, found here: <https://www.writing.upenn.edu/~afilreis/50s/friedan-per-horowitz.html>

⁴⁴ https://www.keywiki.org/Bella_Abzug

she was notable for opposing America's entry into World War II during the Hitler-Stalin pact, when Communists in the U.S. were denouncing the war against Hitler. As soon as Hitler invaded the Soviet Union and the *Communist Party USA* made an abrupt shift in policy to support the war, Bella Abzug, also flip-flopped to support it.⁴⁵

She was one of the national leaders of the feminist movement and one of the founding members of the feminist organization called the *National Women's Political Caucus*.⁴⁶

Jane Fonda

She is a self-described feminist and "women's rights activist".⁴⁷ During the Vietnam War, she traveled to Hanoi and made radio broadcasts on behalf of the communists, inciting American troops to defect from the U.S. military.⁴⁸ She was photographed sitting on a North Vietnamese anti-aircraft gun on a 1972 visit to Hanoi, during which she gained the nickname "Hanoi Jane".⁴⁹

Shirley Chisholm

Shirley Chisholm was the first black woman to enter Congress. She had a long history of *Communist Party USA* front affiliation.⁵⁰ She was one of the national leaders of the feminist movement and one of the founding members of the feminist organization called the *National Women's Political Caucus*.⁵¹

There are so many other prominent feminist leaders who support Communist and Marxist causes. But these suffice for now to get a glimpse into the Marxist-feminist connection. In the next part of this article, we will examine how modern feminist leaders support the same Eight-point program as Satan and Marx.

⁴⁵ https://www.keywiki.org/Bella_Abzug

⁴⁶ https://www.keywiki.org/Shirley_Chisholm

⁴⁷ https://en.wikipedia.org/wiki/Jane_Fonda

⁴⁸ *Betty Friedan's secret Communist past*, by David Horowitz, *Salon Magazine*, January 18, 1999, found here: <https://www.writing.upenn.edu/~afilreis/50s/friedan-per-horowitz.html>

⁴⁹ https://en.wikipedia.org/wiki/Jane_Fonda

⁵⁰ https://www.keywiki.org/Shirley_Chisholm

⁵¹ https://www.keywiki.org/Shirley_Chisholm

To be continued next month



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