

# Catholic Candle

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## Did the Pope's Consecration Fulfill Heaven's Command? No!

As our readers know, Pope Francis<sup>1</sup> consecrated Russia to the Immaculate Heart of Mary on March 25, 2022. Does this consecration fulfill Heaven's request? No!

We know that Our Lady of Fatima came to Sister Lucy in Tuy, in 1929, and told her:

The moment has come when God asks the Holy Father to make, in union with all the bishops of the world, the consecration of Russia to my Immaculate Heart, promising to save it by this means.

So numerous are the souls which the justice of God condemns for sins committed against me, that I come to ask for reparation. Sacrifice yourself for this intention and pray.<sup>2</sup>

We are more familiar with the first paragraph of this quote, but Sr. Lucy assures us that Our Lady told her both paragraphs.

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<sup>1</sup> Sedevacantism is a grave error. Catholic Candle is not sedevacantist. For an explanation of why sedevacantism is an error and why Francis is our pope (as bad as he is), read the small book, *Sedevacantism, Material or Formal Schism*, by Quanta Cura Press: which is available here:

➤ Here, for free: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html>

or

➤ Here, at cost (\$4): [https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6/ref=sr\\_1\\_1](https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6/ref=sr_1_1)

<sup>2</sup> *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Col-lorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, p.464 (emphasis added).

## A similar, alternate, phrasing of Our Lord's request for consecration

In 1930, Sr. Lucy repeated Heaven's request in different words. She wrote that:

The good Lord promises to end the persecution in Russia, if the Holy Father will himself make a solemn act of reparation and consecration of Russia to the Sacred Hearts of Jesus and Mary, as well as ordering all the bishops of the Catholic world to do the same. The Holy Father must then promise that upon the ending of this persecution he will approve and recommend the practice of the reparatory devotion already described [*viz.*, of the five First Saturdays].<sup>3</sup>

In this 1930 phrasing of what is necessary for this consecration, Sr. Lucy mentions two additional conditions which Heaven revealed to her, which are not mentioned in the 1929 quote. The consecration must be to both the Sacred Heart of Jesus as well as the Immaculate Heart of Mary and also the pope must promise to approve and promote the reparatory devotion of the Five First Saturdays.

Thus, based on Our Lady's words in 1929 and 1930, we know that the consecration has seven conditions. It must be performed:

1. by the pope;
2. together with all of the bishops;
3. consecrating Russia specifically;
4. to Our Lord's Sacred Heart specifically and
5. to Our Lady's Immaculate Heart specifically;
6. to make reparation for sins against Our Lady; and
7. must be accompanied by the pope's promise to approve and promote the reparatory devotion of the *Five First Saturdays*.

Below we examine each of these seven conditions to determine whether it was fulfilled in Pope Francis' March 25 consecration.

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<sup>3</sup> *The Whole Truth about Fatima: The Secret and the Church*, Volume II, by Br. Michel de la Sainte Trinité, Immaculate Heart Pub., 1989, Chapters 6, p. 465, quoting a letter received by Father Gonçalves on May 29, 1930 (Doc., p. 405). The letter of next June 12, addressed to the same person, literally employs the same formula (Doc., p. 411). Bracketed words added to show context.

## 1. Condition one was fulfilled by the pope performing the consecration.

Pope Francis actually recited the consecration prayer, fulfilling the condition that he must do it.

## 2. Condition two was not fulfilled, since the consecration was not performed in union with all of the world's bishops.

The consecration appears to *plainly* have *not* been performed as Our Lady (and Her Son) commanded because Condition 2 was not fulfilled, *viz.*, it was not performed jointly with all of the bishops<sup>4</sup> of the world.

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<sup>4</sup> It might occur to the reader here that the new conciliar rite of consecration of a bishop is inherently doubtful. For an explanation of why this is true, read this analysis: <https://drive.google.com/file/d/0B49oPuI54eEGZVF5cmFvMGdZM0U/view?resourcekey=0-d98Ksw0xkbtafE2fYSTq8A>

Because this conciliar rite is doubtfully valid, it should be *treated* as invalid (as far as having the effect of the sacrament). Read this explanation here of why a doubtful sacrament should be treated as invalid: <https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>

However, the Catholic Church continues to have a full hierarchy (a pope and the local ordinaries governing the dioceses of the world). The Church leaders' jurisdictional power (authority to govern) remains intact (including the pope's) even though their Episcopal consecrations are doubtful (including the pope's) and should be treated as invalid. For a full explanation of this fact, read the article at this link: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-10>

These local ordinaries of the world's dioceses can be called "bishops" even if they lack Episcopal sacramental powers because they are bishops in their authority and office governing the Church. Look how the Catholic Encyclopedia uses that term to refer to a man who has Episcopal governing authority but not Episcopal sacramental power:

Internal jurisdiction is that which is exercised in the tribunal of penance. It differs from the external jurisdiction of which we have been speaking, in that its object is the welfare of the individual penitent, while the object of external jurisdiction is the welfare of the Church as a corporate body. ...

[F]or the exercise of external jurisdiction the power of orders is not necessary. A *bishop*, duly appointed to a see [*i.e.*, a diocese], but *not yet consecrated*, is invested with external jurisdiction over his diocese ...

The 1913 Catholic Encyclopedia, vol. 3, article: Church, §VIII (2), p.755 (emphasis added; bracketed words added).

Although we do not know the exact number of Catholic bishops in the world, it seems certain there are thousands of them (including all those with doubtful consecrations but with true jurisdictional authority). The leftist source, *Wikipedia*, says that in 2020, there were about 5,600 bishops in the world.<sup>5</sup>

A relatively small number of local ordinaries announced they would join the pope in the consecration. Whatever the number was of these “bishops” who joined in the pope’s consecration, we know of no reason to think it was even a quarter of the total number in the world. In fact, the video of Pope Francis reciting the consecration show cardinals and “bishops” attending but not participating.

We note that the 1930s statement of Heaven’s request says that the pope must *order* the world’s bishops to participate. Presumably this is necessary because otherwise many (most) of them would not do so. However, we note that a question would arise under the strange (hypothetical) circumstance where the pope failed to *order* the world’s bishops to perform the consecration but they all joined in voluntarily. Perhaps the consecration would suffice to fulfill Heaven’s command, although the pope did not fulfill Heaven’s command that he *order* the “bishops” to join him, under obedience.

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Liturgical Historian, Fr. Adrian Fortescue, used the term “bishop” to describe those possessing the power to rule a diocese but who were not yet consecrated a bishop. Here are his words:

The **bishop** must be canonically appointed and confirmed, otherwise he is not mentioned [in the Canon of the Mass]. But he **need not yet be consecrated**.

The 1913 Catholic Encyclopedia, article *Canon of the Mass*, author: Fr. Adrian Fortescue, vol. 3, article *Canon of the Mass*, p.262 (emphasis added; bracketed words added).

Of course, we should avoid confusing such bishops (who govern the world’s dioceses), with those bishops who *without any doubt* possess Episcopal sacramental powers. For this reason, we suggest that, presently, it is better not to refer to the local ordinaries as bishops simply (*i.e.*, without qualification) wherever there might be confusion, because their conciliar episcopal “consecrations” make it doubtful that they possess a bishop’s sacramental power. *Catholic Candle* makes this distinction clear by referring to the local ordinaries as “bishops” (in quotes).

The consecration of Russia apparently does not require Episcopal sacramental powers. This consecration must be performed by the Catholic Church’s rulers, who govern the Church. Thus, it seems, this consecration invokes the bishops’ governing (jurisdictional) authority under, and in union with, the pope.

<sup>5</sup> [https://en.wikipedia.org/wiki/Bishops\\_in\\_the\\_Catholic\\_Church](https://en.wikipedia.org/wiki/Bishops_in_the_Catholic_Church)

### 3. Condition three was probably fulfilled, relating to the consecration of Russia in particular.

Condition 3 required Russia specifically, to be consecrated. This condition was not fulfilled in the plainest and most straightforward way.

The text of Pope Francis' consecration states:

Mother of God and our Mother, *to your Immaculate Heart we* solemnly entrust and *consecrate* ourselves, the Church and all humanity, especially *Russia* and Ukraine. ... To you we consecrate the future of the whole human family, the needs and expectations of every people, the anxieties and hopes of the world.<sup>6</sup>

It is true that Russia was mentioned specifically. However, there were other subjects of the consecration including “all humanity”. Although Heaven required Russia to be consecrated by name, Our Lady did not say that the consecration must be of “only Russia with absolutely nothing else”.

On the other hand, Heaven simply and straightforwardly commanded the consecration of Russia in particular. This aspect was at least not fulfilled in the simplest, most straightforward way possible.

Although Russia *is* specifically named, nonetheless, when other subjects are added to the consecration of Russia, it detracts from the focus on consecrating Russia. If we were to take this point “to the extreme”, in the case of the pope mentioning hundreds of other subjects in the consecration, this would seem to entirely nullify the mention of Russia. For example, suppose the pope had individually mentioned each and every one of the countries in the world. That is, Russia is just one of 195 countries consecrated by name. Would that fulfill Heaven's command to consecrate Russia? It would seem not. That consecration would seem not to differ from consecrating “the world” to the Immaculate Heart – and that (previous) consecration was insufficient.

Although Pope Francis did not mention every country, yet the principle stands: *viz.*, at least “in the extreme” a consecration would be insufficient even when Russia is named in particular – *viz.*, if the mention of Russia were diluted by too many other subjects of consecration.

*Catholic Candle* tends to think that Pope Francis' consecration was not so extremely diluted so as to fail to fulfill Condition #3 (see above) that Russia in particular be

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<sup>6</sup> This is the official text published by the Vatican's website and found here: <https://www.vatican.va/content/francesco/en/letters/2022/documents/20220321-lettera-consacrazione-cuoredimaria.html> (emphasis added).

consecrated. But the consecration did fail to pertain simply to Russia, and it failed to fulfill this aspect of Heaven's simple, straightforward command in the simplest, most straightforward way.

**4. Condition four was not fulfilled, because there was no consecration to the Sacred Heart of Jesus.**

There was no consecration to the Sacred Heart of Jesus, as Sr. Lucy affirms to be necessary, in her 1930 letter on this subject. The Sacred Heart of Jesus was not even mentioned in Pope Francis' consecration.

**5. Condition five was fulfilled, because the consecration was specifically made to the Immaculate Heart of Mary.**

As quoted above, the text of Pope Francis' consecration states:

Mother of God and our Mother, *to your Immaculate Heart we* solemnly entrust and *consecrate* ourselves, the Church and all humanity, especially Russia and Ukraine.<sup>7</sup>

**6. Condition six was not fulfilled, because the consecration was not made in reparation for sins against Our Lady.**

To make reparation is to amend or repair a wrong done. Here is how one dictionary defined "reparation":

1. The act or process of making amends for a wrong.
2. Something done or money paid to make amends or compensate for a wrong.
3. reparations, compensation or remuneration, as for damage or economic loss, required from a nation defeated in war.
4. The act or process of repairing or the condition of being repaired.<sup>8</sup>

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<sup>7</sup> This is the official text published by the Vatican's website and found here: <https://www.vatican.va/content/francesco/en/letters/2022/documents/20220321-lettera-consacrazione-cuoredimaria.html> (emphasis added).

<sup>8</sup> <https://www.thefreedictionary.com/reparation>

In Pope Francis' consecration, there is no mention of reparation for sins against Our Lady in particular, as she requested. In fact, there is no mention of reparation at all.

Pope Francis' consecration asks for forgiveness. The prayer states: "with shame we cry out: Forgive us, Lord!"<sup>9</sup> However, there is nothing promised or done in reparation. Although contrition is an essential element of forgiveness, asking for forgiveness is not amending the wrong. For example, if one man damaged another man's car, apologizing is appropriate but that apology does not repair the wrong (the damage). An example of reparation which Pope Francis could have made – but didn't – would be approving and promoting the *Five First Saturdays* of reparatory Holy Communion, as Our Lady requested.

Likewise, Pope Francis' consecration prayer asks for other things that are not reparation. He asks Our Lady to:

- "help us and grant us your comfort";
- "grant that war may end and peace spread throughout the world"; and.
- "help us to foster the growth of communion".<sup>10</sup>

But none of these requests are reparation, *i.e.*, amending past wrongs (sins). Again, there is no reparation made or promised in these requests for help.

## **7. Condition seven is not fulfilled (so far) by Pope Francis promising to approve and promote the reparatory devotion of the *Five First Saturdays*.**

The consecration which Heaven requests includes the requirement that the pope must "then" make a promise. We do not know if this must be part of the consecration prayer itself. Here is how Sr. Lucy phrased Our Lady's request for this:

The Holy Father must then promise that upon the ending of this persecution he will approve and recommend the practice of the reparatory devotion already described [*viz.*, of the five First Saturdays].<sup>11</sup>

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<sup>9</sup> This is the official text published by the Vatican's website and found here: <https://www.vatican.va/content/francesco/en/letters/2022/documents/20220321-lettera-consacrazione-cuoredimaria.html> (emphasis added).

<sup>10</sup> <https://www.vatican.va/content/francesco/en/prayers/documents/20220325-atto-consacrazione-cuoredimaria.html>

<sup>11</sup> *The Whole Truth about Fatima: The Secret and the Church*, Volume II, by Br. Michel de la Sainte Trinité, Immaculate Heart Pub., 1989, Chapters 6, p. 465, quoting a letter received by Father Gonçalves on May 29, 1930 (Doc., p. 405). The letter of next June 12, addressed to the same

If this promise must be made at the time of the consecration, then it plainly was not done and cannot be done now. During the consecration, the pope did not mention or promise to approve and recommend this devotion. Thus, this condition was not fulfilled – as least so far. Perhaps this promise could yet be made.

## Summary and assessment

For the above reasons, it seems clear that Heaven's command has **not** been fulfilled and the consecration has **not** occurred as Heaven ordered.

Conditions 1 and 5 were fulfilled. Conditions 2, 4, and 6 were not fulfilled. Condition 7 was not fulfilled, at least so far. And condition 3 was probably fulfilled.

## A few additional observations

In the cover letter addressed to the world's bishops, the pope does not request them to recite the consecration with him, much less does it command them to do so (as Our Lady directed). The pope says that the way they can join him is by inviting their subordinates to recite this consecration. Here are his words:

I<sup>12</sup> **ask you to join** in this Act **by inviting** the priests, religious and faithful to assemble in their churches and places of prayer on 25 March, so that God's Holy People may raise a heartfelt and choral plea to Mary our Mother.<sup>13</sup>

Maybe one could suppose that the pope implied that he wanted the world's "bishops" to join in the consecration also. Perhaps this is true. Nonetheless, **the pope does not specifically ask them to consecrate Russia in union with him, much less does he command them to do so.**

Also, the pope does not ask that anyone recite this consecration at the same time he does. He says people can recite it "throughout the day". Here are his words:

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person, literally employs the same formula (Doc., p. 411), which inseparably unites the Holy Hearts of Jesus and Mary. (Emphasis added.)

<sup>12</sup> The pope uses the singular pronoun "I" to refer to himself, not the plural pronoun "we", continuing this practice of his post-conciliar predecessors. This is a departure from the traditional practice of the popes using the "royal we" before Vatican II.

<sup>13</sup> <https://www.vatican.va/content/francesco/en/letters/2022/documents/20220321-lettera-consacrazione-cuoredimaria.html> (Emphasis added.)



I am sending you the text of the prayer of consecration, so that all of us can recite it throughout that day, in fraternal union.<sup>14</sup>

Further, there is a conciliar and globalist “stench” to the text of the consecration, implying or saying things such as:

- it is a sin for a nation to “stockpile weapons”, thereby implying that unilateral disarmament is necessary;
- we must all be stewards of the world because it is our “common home”, suggesting that nations must support global environmental projects;
- we sinned because we “ravaged the garden of the earth” apparently because we were not environmentally conscious; and
- Pope Francis says “we have disregarded the commitments we made as a community of nations”. This certainly seems to refer to the globalist commitments of the United Nations, the European Union, the World Economic Forum, *etc.*, where nations have committed themselves to the globalist agenda, *e.g.*, ecological targets to reduce carbon emissions.<sup>15</sup>

Then after listing the world’s “failures” to sufficiently promote globalist evils, Pope Francis – ever the showman – dramatically exclaims “Forgive us, Lord”. However, it is these globalist evils themselves, not failure to implement them, which anger God.

**Conclusion:** Pope Francis’ consecration does not fulfill Heaven’s command! Let us pray for the Triumph of the Immaculate Heart of Mary by the Consecration of Russia to her Immaculate Heart in the way that Heaven has commanded for almost 100 years!

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(emphasis added).

<sup>14</sup> <https://www.vatican.va/content/francesco/en/letters/2022/documents/20220321-lettera-consacrazione-cuoredimaria.html>

<sup>15</sup> This is the official text published by the Vatican’s website and found here: <https://www.vatican.va/content/francesco/en/letters/2022/documents/20220321-lettera-consacrazione-cuoredimaria.html> (emphasis added).

***Postscript: The SSPX continues to find ways to praise what comes from the conciliar church and to obscure the truth.***

The SSPX publicly said how “happy” it is that Pope Francis’ consecration has “taken into account” Our Lady of Fatima’s request, even though the consecration fails to fulfill Heaven’s command. Here are the SSPX’s words:

After a long wait, punctuated by fervent crusades and assiduous recitation of rosaries, the Society of Saint Pius X is happy to see the request of Our Lady of Fatima taken into account, which called for a solemn act by the Pope in union with all the bishops.<sup>16</sup>

In this public statement, the SSPX scandalously implies that Pope Francis is following Our Lady’s request. That is false!

To “take into account” means to “make allowances for”.<sup>17</sup> Pope Francis did not change his planned consecration to comply with Our Lady’s request. Perhaps it is even true that, if Pope Francis took Our Lady’s request “into account”, it was in order to ***reject*** her wishes.

On the day of the consecration, Bishop Fellay said:

We have for years and years asked for this, begged God for this consecration to happen. Thus, we rejoice, we do rejoice, with our whole heart we unite ourselves to this act of consecration. The promise is not directly in the message of the pope’s text: Russia will convert. ... [L]et’s hope that this is the right one ... this consecration. ... It is not certain that this is the right one ....<sup>18</sup>

Lastly, notice that the “new” SSPX impliedly takes credit for Pope Francis performing this consecration. The “new” SSPX points to its own “fervent crusades”, “assiduous recitation of rosaries”, and its years of “begging God for this consecration”.<sup>19</sup>



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<sup>16</sup> <https://fsspx.news/en/news-events/news/communiqu%C3%A9-general-house-72472>

<sup>17</sup> *Webster’s Ninth New Collegiate Dictionary*, Definition: “to take into account”.

<sup>18</sup> March 25, 2022 Interview of Bishop Bernard Fellay, quoted in April 8, 2022 letter of Fr. Yves le Roux, to friends and benefactors.

<sup>19</sup> This last quoted phrase was grammatically changed from “begged” to “begging” for grammatical agreement.

## ***Words to Live by – from Catholic Tradition***

Let us be fearless in defending the truth! Here is how St. Thomas Aquinas, greatest Doctor of the Catholic Church, explains this zeal we should have, quoting Alcuin, Father of the Church:

Zeal, in the good sense of the word, is a certain fervor of soul, by which we set aside all human fear, for the sake of defending the Truth.

*Catena Aurea on St. John's Gospel*, St. Thomas Aquinas, quoting Alcuin, ch.2, §4.



### **Mary's School of Sanctity – Lesson #9**

#### ***Lesson #9 Explanation of the Second Week Rules for the Discernment of Spirits (part 2)***

In our last lesson we discussed the tactics of the evil one which he uses to drag us off our course when we are in consolation. In this lesson we will discuss the last two *Rules* for the Second Week.

***St. Ignatius's Rule #7. In those who are making spiritual progress, that action of the good angel is gentle, light, and sweet, as a drop of water entering a sponge. The action of the evil spirit is sharp, noisy, and disturbing, like a drop of water falling upon a rock. In those souls that are going from bad to worse, the action of these two spirits is the reverse. The cause for this difference of action is the disposition of the soul, which is either contrary or similar to that of the spirits mentioned above. When the disposition of the soul is contrary to that of the spirits, they enter it with noise and disturbances that are easily perceived. When the dispositions of the soul and that of these spirits are similar, they enter silently, as one coming into his own house through an open door.***

This *Rule* reminds us a bit of the First and Second *Rules* from the First Week, where we saw how the good spirit and the evil spirit each deal with souls based on the state of the soul. A major point to remember is that the good spirit and the evil spirit always work in opposite directions. They always oppose each other.

#### ***Two opposing spirits for two opposing states of soul:***

In his 2nd *Rule* for the First Week, St. Ignatius speaks about the **soul that is striving to serve God**. In this case he tells us that the good angel encourages the soul to

persevere in the service of God. He says the good spirit helps the soul “put away all obstacles”<sup>20</sup> in order to help the soul advance. In addition to this, the good spirit “gives courage and strength, consolations, tears [of compunction], inspirations, and quiet.”<sup>21</sup> Here in the 7<sup>th</sup> *Rule* in the Second Week, St. Ignatius further informs us that the good spirit is “gentle, light, and sweet, as a drop of water entering a sponge.” In the case we are considering now, the soul is in the proper disposition. Thus, St. Ignatius explains, that the good spirit will enter silently as if “coming into his own house through an open door.”

In this same soul with proper disposition, the evil spirit, being contrary to the soul’s disposition, will enter it “with noise and disturbances that are easily perceived.”<sup>22</sup> Thus, the evil spirit enters “like a drop of water falling upon a rock” and his action is “sharp, noisy, and disturbing.”<sup>23</sup>

In addition, St. Ignatius told us in the 2nd *Rule* for the First Week that the devil tries to “bite, sadden and put obstacles, disquieting with false reasons, that one may not go on.”<sup>24</sup> It is easy to see how this method is described accurately and how the devil would try to push the soul to scruples or some other form of pride. One typical tool for the devil to use is to try to sow discouragement into the soul, saying something along the lines of, “It is too hard to keep going like you are. You can’t ever save your soul. It is impossible. Certainly, it is impossible to keep up these efforts you are making.” Of course, the evil spirit is urging the soul into a form of self-pity, pride and despair.

We can see the good spirit would do the exact opposite and soothingly tell the soul the following types of things: “You are doing the right thing. Hang in there, God will never abandon you. You *can* make it (with His help). Don’t give up, because every struggle is worth the effort. Remember, God is not outdone in generosity. This suffering is for the good of your soul and that is one of the reasons why He has sent it. Look how much God

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<sup>20</sup> Taken from *Rule #2* from First Week. (See January 2022, *Catholic Candle’s Mary School of Sanctity Lesson #6* also found here: <https://catholiccandle.org/2022/01/10/lesson-6-explanation-of-the-first-week-rules-for-the-discernment-of-spirits/> )

<sup>21</sup> Taken from *Rule #2* from First Week. (See January 2022, *Catholic Candle’s Mary School of Sanctity Lesson #6* also found here: <https://catholiccandle.org/2022/01/10/lesson-6-explanation-of-the-first-week-rules-for-the-discernment-of-spirits/> )

<sup>22</sup> See *Rule #7* given above

<sup>23</sup> See *Rule #7* given above

<sup>24</sup> Taken from *Rule #2* from First Week, found in the January *Catholic Candle* and found here: <https://catholiccandle.org/2022/01/10/lesson-6-explanation-of-the-first-week-rules-for-the-discernment-of-spirits/>

has done for you in the past and see how He has taken such providential care of you.  
*Etc.*”

God willing, we are in this state of soul and striving to please almighty God. Let us strive to stay alert in order to detect the evil one playing his tricks!

Let us now examine what St. Ignatius says about the **soul going from bad to worse**. As we saw in the First *Rule* of the First Week where a soul is going from bad to worse, the devil encourages the soul to keep in this state. He proposes apparent pleasures to the soul to entice it to remain living in sin. In the 7<sup>th</sup> *Rule* for the Second Week, St. Ignatius gives us further insights about the devil’s stratagems. The devil, being similar to this wretched soul, will influence this soul “like water on a sponge,” because he will deal with the soul gently and coax it along to remain indifferent to its perilous state. This method of the bad spirit is easy to see in the worldling who just lives to go from one pleasure to the next and doesn’t reflect on the purpose of life, namely, his final end.

For the soul in this horrible state St. Ignatius explains in the First *Rule* for the First Week, that the good spirit pricks the conscience. He tells us that the good spirit will “prick the soul and bite the conscience through the process of reason.”<sup>25</sup> It is thus in this 7<sup>th</sup> *Rule* for the Second Week that St. Ignatius explains how the good angel enters the soul noisily like “a drop of water on a rock” in order to awaken the soul to its danger. It is very interesting to note how the good spirit urges the soul to use its reason which is the highest faculty of the human soul. In stark contrast, we see how the bad spirit incites the soul to **not use reason**.<sup>26</sup>

***St. Ignatius’s Rule #8. When consolation is without preceding cause, although there is no deception in it since it proceeds only from God Our Lord, as has been stated above [in Rule 2 of the Second Week<sup>27</sup>] the spiritual person to whom God gives such consolation ought still to consider it with great vigilance and attention. He should carefully distinguish the exact time of such consolation from the time that followed it, during which time the soul continues in fervor and feels the divine favor and the after effects of the consolation which has passed. Often in this latter period the soul makes various plans and resolutions***

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<sup>25</sup> Taken from the First Week *Rule* # 1; see *Catholic Candle’s Mary’s School of Sanctity Lesson #6* found in the January 2022 *Catholic Candle* and found here: <https://catholiccandle.org/2022/01/10/lesson-6-explanation-of-the-first-week-rules-for-the-discernment-of-spirits/>

<sup>26</sup> We must remember that our enemy, the evil spirit, hates us and he especially hates the fact that we have the use of reason. Ever since the Garden of Eden, the tempter has tempted man into not using his reason. We will discuss this further in future lessons, especially in the Ignatian exercises concerning our final end and on sin.

<sup>27</sup> Bracketed words added for clarity.

***which are not inspired directly by God Our Lord. They may be the result of its own reflections, in accordance with its own habits and the consequence of its own concepts or judgments, and they may come either from the good spirit or the evil one. It is therefore necessary that they be very carefully examined before they are given full approval, and are put into action.***

In this *Rule* St. Ignatius is warning us to be very careful when in consolation. As we discussed in our last Lesson (#8), the devil knows we are especially vulnerable during consolation. We are capable of being easily fooled by the bad spirit. This is because in consolation we feel especially fervent and full of love of God. We feel as if we would be willing to do any service for Our Lord. The devil knows this and will tempt us to something perhaps rash or something that will foster inordinate self love and pride. This is why St. Ignatius recommends getting advice from a wise person, about any resolutions we may have. So many souls have been led astray because they get some idea to do something that is not truly good for their eternal salvation.<sup>28</sup>

Another key instruction of St. Ignatius for when one is in consolation is to be sure to humble oneself.<sup>29</sup> Acts of humility are very important. There are several that would be good to consider and to put into practice. One is to count one's blessings and all the insights that God has bestowed on him. This counting of blessings fosters gratitude towards God. In turn, this gratitude fosters a greater love of God.

An additional humbling practice that St. Ignatius speaks of is to consider what it is like to be in desolation. He tells us to remember how weak and helpless we feel during desolation. He also tells us that during the current consolation, we should build up strength upon which to rely later, when desolation returns, so that we might act well then.<sup>30</sup>

In our next lesson we will begin discussing the first Exercise of St. Ignatius, what he calls the Principle and Foundation. Let us be grateful to God for these special *Rules for the Discernments of Spirits* which help us perceive the movements of the good and bad spirits on our souls. By knowing these *Rules* and consulting them frequently, we can use them

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<sup>28</sup> See *Catholic Candle Mary's School of Sanctity Lesson #8 Rules #4 ,5* and found in the March 2022 *Catholic Candle* and also here: <https://catholiccandle.org/2022/03/27/lesson-8-explanation-of-the-second-week-rules-for-the-discernment-of-spirits/>

<sup>29</sup> See *Catholic Candle Mary's School of Sanctity Lesson #7 Rules #10 and #11*, found in the February 2022 *Catholic Candle* and also here: <https://catholiccandle.org/2022/02/25/lesson-7-explanation-of-the-first-week-rules-for-the-discernment-of-spirits/>

<sup>30</sup> See *Catholic Candle Mary's School of Sanctity Lesson #7 Rules #10 and #11*, found in the February 2022 *Catholic Candle* and also here: <https://catholiccandle.org/2022/02/25/lesson-7-explanation-of-the-first-week-rules-for-the-discernment-of-spirits/>

effectively to defend ourselves from the enemy and cooperate with the good spirits.  
Blessed be God for His Divine assistance and assurances that He never abandons souls!



## **Let us Detach Ourselves from the World and Focus on our Eternal Goal**

One key element of the work of salvation is to rid ourselves of a false notion of self-importance and instead to foster a true self-forgetfulness and a focus on the things of God. Here is a poetic way in which Professor Smith observed the importance of this truth in a speech at the University of Chicago, in 1902:

We proud men pompously compete for nameless graves while some starveling of fate forgets his way into Immortality.



## **The Father's Love for Man + The Son's Love for the Father = Salvation for Man**

He who is not ready to suffer all things and stand resigned to the will of the Beloved is not worthy to be called a lover.<sup>31</sup>

God so loved man that He sent His only Son to suffer and die as a fitting sacrifice in satisfaction for the sins of man, and to regain for mankind the gift of being children of God and heirs of heaven.

Sin offends an infinite God, and therefore, would need infinite satisfaction. Thus, Someone Infinite, Jesus Christ, had to offer that satisfaction. Only the Blood of God Himself could accomplish this.

We can never repay Him in this life or the next. The only way we can show our appreciation is to live according to His will. Here is how *My Catholic Faith* explains this truth:

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<sup>31</sup> *Imitation of Christ*, Thomas a Kempis, Book 3, Chapter 5.

Our Lord looked forward to His agony, saying to His Apostles, “That the world may know that I love the Father, and that I do as the Father has commanded Me.

Arise, let us go from here.” (*St. John’s Gospel*, 14:31). In the garden, Jesus felt so sad at the sins of men and at what would befall Him that He said, “My soul is sad even unto death” (Matt. 26:38).

To His Father, He cried out in pain: “Father if Thou art willing, remove this cup from Me; yet not My will, but Thine, be done.” (Luke 22:42).

Jesus pleaded three times this same prayer. In His agony, “His sweat became as drops of blood, running down upon the ground.” (Luke, 22:44).<sup>32</sup>

Jesus Christ suffered and died as Man; as God He could neither suffer nor die. He suffered excruciatingly in order to make full reparation for sin. Even only one sin is so abominable to God that not all the deluges and fires can wipe away the stain. Only the blood of God Himself can do so. “The Lord hath laid on Him the iniquity of us all.” (Is. 55:6).<sup>33</sup>

From the Passion of Christ, we learn the evil that sin is, and the hatred that God has for it. Here is how *My Catholic Faith* explains this truth:

St. Augustine says that on the cross Our Lord bent His Head to kiss us, extended His Arms to embrace us, and opened His Heart to love us. How thankful we should be to Christ for His love! “He humbled Himself, becoming obedient to death, even to death on a cross” (Phil. 2:8).<sup>34</sup>

It was not necessary for Jesus to suffer so intensely in order to redeem all men. As His merits are infinite, He could have wiped away the sins of a thousand worlds by shedding one drop of His blood. But He chose to suffer agonies because He loves us.<sup>35</sup>

The sufferings of Christ, in addition, serve as an example for us, to strengthen us under trials. Christ gave us an example of patience and strength. If we receive

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<sup>32</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1949, Lesson 34, page 69.

<sup>33</sup> *Id.*

<sup>34</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1949, Lesson 35, page 71.

<sup>35</sup> *Id.*



trials, we should accept them with resignation, in imitation of Our Lord, Who suffered so willingly for our sake. We can never have as much suffering as He did.<sup>36</sup>



## Evolution is an Anti-God, False Religion

Evolution is impossible and is a false religion. It is contrary to true science and to careful reasoning. However, just as Marxists falsely appeal to (supposed) science, so do the evolutionists. But the truth is that Marxists and evolutionists both adhere to the (false) religion of Materialism.

Most Marxists and evolutionists are too naïve and uninformed to know that they are simply believing this (false) religion of Materialism, or they are not candid enough to admit this. However, occasionally one of them admits the truth that their position is really a tenet of a (false) religion, and that their conclusions are not compelled by real scientific reasoning.

Below, is one such admission by evolutionist, Richard Lewontin, a Professor of Zoology at Harvard. He tells us that he is an evolutionist because of his prior (religious) decision to be a materialist. Further, he admits that he chooses to be a materialist in order to not admit that God has any role in the world and in order that he can reject the existence of God (*i.e.*, to not “allow a Divine Foot in the door”). Here are Lewontin’s words:

We take the side of science [*sic*] in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because ***we have a prior commitment, a commitment to materialism.*** It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for ***we cannot allow a Divine Foot in the door.***<sup>37</sup>

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<sup>36</sup> *Id.*

<sup>37</sup> Richard Lewontin, *Billions and Billions of Demons*, New York Review of Books, January 9, 1997, p.31 (emphasis added).

In the same way in which Catholics should approach the adherents to any false religion, we should respond to evolutionists by using sound, rational arguments and real science to remove obstacles which prevent those persons from coming to the truth. However, their chief problem is a moral one,<sup>38</sup> *i.e.*, accepting a false principle because of their prior commitment to it (like Lewontin explained). In the conversion of an evolutionist, God's grace and prayer for the person play a larger role.



### ***Catholic Candle note:***

In February 2022, *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.***

Part 1 can be found here: <https://catholiccandle.org/2022/02/24/the-feminist-program-is-the-same-as-that-of-satan-and-marx/>.

Part 2 can be found here: <https://catholiccandle.org/2022/03/27/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-ii/>

This second part begins at the discussion of the third point of Marx's implementation of Satan's eight-point program. This third point is entitled: "*Like Satan, Marx fundamentally sought to divide people and set one group in opposition to another.*" As shown in the first two parts of this article, Satan's and Marx's program:

1. Is anti-God (and anti-worship of God);

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<sup>38</sup> By observing that evolutionists' chief problem is a moral one, this does not mean that we judge their subjective culpability for their false and evil position. Similarly, we judge drunkenness to be a moral problem, but we neither judge the subjective culpability of alcoholics nor say that we know with certainty they will go to hell.

Concerning the distinction about our duty to judge exterior actions (and statements) but our obligation not to judge interior, subjective culpability for sin, we recommend that you read chapter five of the book, *Sedevacantism, Material or Formal Schism*, which is available here:

- Here, for free: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html>
- or
- Here, at cost (\$4): [https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6/ref=sr\\_1\\_1](https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6/ref=sr_1_1)

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.

Now we begin examining how the modern feminist movement follows the same eight-point program promoted by Satan and Marx.

## **Part 3:**

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

(Continuing where we left off last month)

We now begin to study feminism and (more recent) feminist leaders to see how they follow this same satanic and Marxist program. It makes sense that feminism follows this same program because feminism is an important tool of Satan and Marx.

Rosemary Ruether, a modern feminist leader, showed this Marxist connection in 1977, during her keynote address to Minnesota's *International Women's Year* meeting, when she identified feminist theology as a species of [Marxist] liberation theology.<sup>39</sup>

Mrs. Donna Steichen, the author of *Ungodly Rage*, is a Catholic journalist who attended many "women's empowerment" conferences in many locations, investigating the feminist movement. Here is part of her biography from a May 31, 2011, interview:

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<sup>39</sup> *Ungodly Rage, The Hidden Face of Catholic Feminism*, By Mrs. Donna Steichen, Ignatius Press, San Francisco ©1991, page 17.

In the 1970s, Steichen began working as a Catholic journalist, writing for her diocesan newspaper. She was also active in the pro-life movement, the Catholic League and religious education.

Long an avid reader of Catholic publications, in the 1980s Steichen became increasingly concerned about the effect of feminism on American Catholicism.<sup>40</sup>

Mrs. Steichen studied religious feminism because, as she explained, “it is the ultimate manifestation” of feminism.<sup>41</sup> She explained further how she came to write her book, *Ungodly Rage*:

This book is a report on the subterranean phenomena of religious feminism as observed over more than a dozen years. ...<sup>42</sup>

### **1. Like Satan and Marx, Modern Feminists and Feminist Principles are Anti-God.**

Mrs. Steichen explains feminism’s anti-God agenda:

Feminism is about overthrowing the structure of the family and society. It rose out of the writings of Karl Marx and Friedrich Engels [authors of *The Communist Manifesto*]. They saw that the family was at odds with their vision of society. Owning the factories is not enough; you can’t change society unless you get rid of the family. When you attack the family, you attack society itself, including its institutions, authority, and traditions, as well as the Ten Commandments and God.

Religious feminists, and even secular feminists, want to overthrow God. The religious feminists have set about replacing the Trinitarian God with a mishmash of New Age spirituality<sup>43</sup>, paganism, psychology, and anything that is not

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<sup>40</sup> May 31, 2011 interview found here: <https://www.catholicworldreport.com/2011/05/31/incalculable-damage/>

<sup>41</sup> *Ungodly Rage, The Hidden Face of Catholic Feminism*, By Mrs. Donna Steichen, Ignatius Press, San Francisco ©1991, page 237.

<sup>42</sup> Quoted from the May 31, 2011 interview found here: <https://www.catholicworldreport.com/2011/05/31/incalculable-damage/> (bracketed words in the original).

<sup>43</sup> See, further information in *Ungodly Rage, The Hidden Face of Catholic Feminism*, By Mrs. Donna Steichen, Ignatius Press, San Francisco ©1991, page 122.

structured, that is not traditional, that is not Christianity.<sup>44</sup>

Like Satan and Marx, feminism and its leaders are anti-God. This is because God is a Father and the model of all fathers. St. Paul emphasizes this fact here:

For this cause, I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named.

*Ephesians*, 3:14-15.

Feminism and feminists are anti-God because they are anti-patriarchy, which is the order that God created.

Mrs. Steichen explains that “the ultimate feminist objective is the obliteration of Christianity.”<sup>45</sup> She explains that even the leaders of the secular feminist movement know that feminism is, at bottom, a revolution against traditional religion. Mrs. Steichen quotes secular feminist leader, Gloria Steinem, as saying, “Women-Church [which is a feminist movement] *is* the women’s movement.”<sup>46</sup>

Secular feminist leader, Betty Friedan, bluntly stated: “the Church is the enemy”.<sup>47</sup> But feminist leader, Carol P. Christ, in her essay “Why Women Need the Goddess,” argued that women need a substitute for the traditional religion that they seek to overthrow. Here are her words:

Symbol systems cannot simply be rejected; they must be replaced. Where there is not any replacement, the mind will revert to familiar structures at times of crisis, bafflement or defeat. ... A question immediately arises, *Is the Goddess simply female power writ large, and if so, why bother with the symbol of Goddess at all?* Or does the symbol refer to a Goddess “out there” who is not reducible to a human

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<sup>44</sup> Quoted from the May 31, 2011 interview found here: <https://www.catholicworldreport.com/2011/05/31/incalculable-damage/> (bracketed words in the original).

<sup>45</sup> *Ungodly Rage*, page 79.

<sup>46</sup> *Ungodly Rage*, page 117-118 (emphasis in the original).

<sup>47</sup> Mary Daly, *Beyond God the Father*, p.155, as quoted in: [http://www.angelusonline.org/index.php?section=articles&subsection=show\\_article&article\\_id=2163](http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=2163) (2010).

potential?<sup>48</sup>

According to Starhawk, who is a feminist leader and a practicing witch:

The symbolism of the Goddess is not a parallel structure to the symbolism of God the Father. The Goddess does not rule the world; She is the world .... The importance of the Goddess symbol for women cannot be over-stressed. The image of the Goddess inspires women to see ourselves as divine, our bodies as sacred, the changing phases of our lives as holy, our aggression as healthy, and our anger as purifying. Through the Goddess, we can discover our strength, enlighten our minds, own our bodies, and celebrate our emotions.<sup>49</sup>

Religious feminist leader, Mary Daly, a former Catholic nun, wrote many influential feminist books, in which she mocked the Blessed Trinity, Our Lord, Holy Communion, the Blessed Virgin Mary, and was anti-God in many other ways. Here is one way she mocked the Most Blessed Trinity:

I see myself as a pirate, plundering and smuggling back to women that which has been stolen from us. But it hasn't simply been stolen; it's been stolen and reversed. For example, the christian [sic] trinity [sic] is the triple goddess reversed. The trinity [sic] is aptly described as a closed triangle.<sup>50</sup>

Daly wrote that feminism is Antichrist. Here are her words:

Does this mean, then, that the women's movement points to, seeks, or in some way constitutes a rival to "the Christ"? ... Michelet [a different feminist author] wrote that the priest has seen in the witch "an enemy, a menacing rival." In its depth, because it contains a dynamic that drives beyond Christolatry, ***the women's movement does point to, seek, and constitute the primordial, always present, and future Antichrist.***<sup>51</sup>

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<sup>48</sup> Carol P. Christ, quoted from her essay "Why Women Need the Goddess", as quoted here: [http://www.angelusonline.org/index.php?section=articles&subsection=show\\_article&article\\_id=2163](http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=2163)

<sup>49</sup> Starhawk, *The Spiral Dance*, (Harper & Row, 1989), pp. 23-24, as quoted here: [http://www.angelusonline.org/index.php?section=articles&subsection=show\\_article&article\\_id=2163](http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=2163)

<sup>50</sup> <https://freerepublic.com/focus/f-religion/2423219/posts>

<sup>51</sup> Daly, *Beyond God the Father*, (Beacon Press, 1973) p.96, as quoted in [http://www.angelusonline.org/index.php?section=articles&subsection=show\\_article&article\\_id=21](http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=21)

Mrs. Steichen also quotes secular feminist leader, Betty Friedan, about the feminist agenda being, at bottom, anti-God:

When asked what the feminist movement could hope to accomplish in the future, Betty Friedan told reporters, “I can’t tell you that now. You wouldn’t believe it anyway. It’s theological.”<sup>52</sup>

This “theological” is not God’s religion; it is Satan’s. As Mrs. Steichen explains, “Feminism appears to be the bait, moral disintegration the hook and the occult the dark and treacherous sea into which the deluded are towed.”<sup>53</sup>

“Women’s empowerment” conferences frequently feature occult rituals. Here is one eyewitness account:

By Sunday morning, the Mankato conference crowd had declined to about three hundred. While two other feminist services were held down a hallway, some 150 women gathered for the Wiccan rite described in the program as combining “both ancient matriarchal concepts and contemporary feminist issues”. The large room was unfurnished except for a table altar, decorated with corn and gourds, four unlighted candles, a conch shell and a small brass cauldron. Priestesses Patti Lather and Antiga said the service would be conducted in the “Dianic Wiccan tradition”. The women formed a loose circle and followed Antiga and Lather in a vigorous opening chant:

We are strong and loving women;  
We will do what must be done,  
Changing, feeling, loving, growing,  
We will do what must be done.

It was repeated, in accelerating tempo, half a dozen times. Next came a song in a quick folk-blues rhythm. The women sang eagerly, clapping in time, some singing the harmony:

Woman am I, Spirit am I,  
I am the infinite within my soul;  
I have no beginning and I have no end,

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63 (emphasis added; bracketed words added).

<sup>52</sup> *Ungodly Rage*, page 20.

<sup>53</sup> *Ungodly Rage*, page 27.

All this I am.<sup>54</sup> ...

Antiga called the large circle together again with a blast from her conch shell. The women stood with hands linked, eyes closed, while she led them in the hypnotic “centering meditation”, a “Tree of Life ritual largely taken from Starhawk’s *Dreaming the Dark*” and almost identical to the one used earlier in Joan Keller-Marcsh’s workshop.<sup>55</sup>

## Conclusion

It is clear that feminism is anti-God. The religious feminists show this more often and more plainly than the secular feminists. But the secular feminists show they are anti-God also. Thus, we see that the feminist leaders and feminist principles follow the first point of Satan’s and Marx’s program.

Next month, we will examine how the feminist leaders and feminist principles follow the second point of Satan’s and Marx’s program by promoting disobedience and opposition to the authority ordained by God.

## To be continued next month ...



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<sup>54</sup> *Ungodly Rage*, page 35.

<sup>55</sup> *Ungodly Rage*, page 35.