

Catholic Candle

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Take hold of the Shield of Faith to Drive Away All Cowardice!

We are being continually attacked by the devil and by the Marxists.¹ For this reason, many Catholics are scared.

Further, we know that the *end never justifies the means*.² A perfect, current example of the application of this principle is in the context of the leftists manifesting their alarm at the prospect of women (at least in some places in the U.S.) being unable to murder their unborn babies (so-called “reproductive rights”), if the Supreme Court overturns *Roe*

¹ See, e.g.:

- ❖ <https://catholiccandle.org/2021/03/03/black-lives-matters-program-is-the-same-as-that-of-satan-and-marx/>
- ❖ <https://catholiccandle.org/2021/02/01/revolution-is-in-the-air/>
- ❖ <https://catholiccandle.org/2022/02/24/the-feminist-program-is-the-same-as-that-of-satan-and-marx/>
- ❖ <https://catholiccandle.org/2022/03/20/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-ii/>
- ❖ <https://catholiccandle.org/2022/04/20/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-iii/>
- ❖ <https://catholiccandle.org/2021/05/03/the-current-leftists-follow-the-usual-tyrants-play-book/>
- ❖ <https://catholiccandle.org/2021/10/03/black-lives-matter-is-showing-its-true-colors/>

² <https://catholiccandle.org/2022/01/05/does-the-end-ever-justify-the-means/>

v. Wade. It is obvious that a **Catholic could never make it appear that he agrees** with those who bemoan the overturning of *Roe v. Wade*.

As Our Lord told us:

Every one that shall confess Me before men, I will also confess him before My Father who is in heaven. But he that shall deny Me before men, I will also deny him before My Father who is in heaven. Do not think that I came to send peace upon earth: I came not to send peace, but the sword.

St. Matthew's Gospel, 10:32-34.

But many Catholics are scared to stand up for the truth in the face of the opposition that they know they will encounter. However, as always, and in everything, our Catholic Faith has the answer – and also is our comfort.

After the Last Supper, Our Lord told His apostles that He would soon be killed and that they were about to abandon Him. In their own weakness, they were afraid and dismayed at the opposition they would encounter. He told them, “Let not your heart be troubled”. *St. John's Gospel*, 14:1.

In this same tender discourse, Our Lord gave them the solution to their fear, *viz.*, the Catholic Faith. His very next words were: “You believe in God, believe also in Me.” *St. John's Gospel*, 14:1. Our Lord assured his apostles (and He assures us): “have confidence, I have overcome the world.”³

Here is how St. Cyril of Alexandria, Doctor of the Church, teaches this truth using military terms in order to call to mind that we are soldiers of Christ in the Church Militant:

Faith, therefore, is a weapon whose blade is stout and broad, that ***drives away all cowardice*** that might spring from expectation of coming suffering, and that renders the darts of evil-doers utterly void of effect and utterly profitless of success in their temptations.⁴

Our Lord responds in the same way to us as He did to His apostles, when we are afraid or dismayed at how His enemies also oppose us. We are certain that when we live the way that we should (*viz.*, knowing, loving, and serving God), then nothing can ***truly*** hurt us

³ *St. John's Gospel*, 16:33.

⁴ Quoted from St. Cyril of Alexandria's commentary on *St. John's Gospel*, 14:1 (emphasis added).

and there is nothing to fear. Even our crosses are for our good! As St. Paul exclaimed: since “God be for us, who is against us?”⁵ What a source of confidence and peace this is!

Being on Christ’s side, we are on the side that has already won the war against the powers of darkness.⁶ We can’t lose and we know that everything will go in our favor. We know by Faith that “all things work together for the Good for those who love God.” *Romans*, 8:28.

Thus, we should be of good heart! This truth is what St. Paul calls the “shield of Faith”⁷. In other words, the ***Catholic Faith shields us from the fears of our times***. This is the consolation of the Catholic Faith, *i.e.*, as St. Paul put it, “the comfort of the Scriptures”:

For what things soever were written, were written for our learning: that through patience and the comfort of the Scriptures, we might have hope.

Romans, 15:4.

Thus, to the extent we are scared, it is because we have weak Faith. St. Cyril tells us how to remedy our fears, *viz.*, that the increase of our Faith “drives away all cowardice”. We should continually strive to increase our Faith as a remedy for this fear we have.

Just as the virtue of patience is strengthened and increased by repeated actions of patience, so also, the virtue of Faith is strengthened and increased by repeated actions of Faith. Of course, praying for greater Faith is important, but we must also perform **actions** of this virtue.

So, for example, it is an action of the Catholic Faith that we refuse the mortally sinful Covid “vaccine”.⁸ Refusing the COVID “vaccine” – this action of Faith – is required under pain of grave sin. However, there are many other opportunities to increase our Faith by actions of this virtue – such as making a Sign of the Cross in public and praying our meal prayer without fear, when we are about to eat with co-workers.

⁵ *Romans*, 8:31.

⁶ Read this further source of comfort and hope in these times of great apostasy: <https://catholiccandle.neocities.org/faith/hope-during-the-current-great-apostasy.html>

⁷ “In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.” *Ephesians*, 6:16.

⁸ <https://catholiccandle.org/2021/01/01/reject-the-covid-vaccines/>

Let us always strive to strengthen our Faith through frequent actions of this virtue! As our Faith gets stronger, it “drives away all cowardice”, as St. Cyril assures us. That stronger Faith pleases God and He richly rewards it.

Therefore, let us go onward to the battle, with stout hearts on fire for God, knowing that “if Christ be for us, who can be against us”!

We are soldiers fighting together, side-by-side, in the “trenches” of the Church Militant. Let us not only fight fearlessly for Christ the King, but also let us give great moral support and encouragement to our fellow soldiers who are timid, wavering, and fearful!



Words to Live by – from Catholic Tradition

If you say that you cannot suffer much, how will you endure the fire of purgatory? Of two evils, the lesser is always to be chosen. Therefore, in order that you may escape the everlasting punishments to come, try to bear present evils patiently for the sake of God.

Imitation of Christ, Thomas à Kempis, Book 3, Chapter 12.



What Special Help from God Most Don't Take Advantage Of?

It is our Guardian Angel. A special Angel is assigned to us by God to help us in all ways – from our birth to our death. This is such a significant help for our salvation that it would seem to be a sin of negligence to ignore his help (as well as a sin of ingratitude to God).

It also demonstrates how a loving God and Creator looks after us in every way possible. This is important because one of the wounds of Original Sin is that man is inclined toward evil. It is said that Lucifer assigns a devil to every person at birth. Regardless of whether or not Lucifer does this, one thing is clear: man in his weakened condition is in dire need of the divine assistance that God, in His fatherly care for us, provides.

By God's providence Angels have been entrusted with the office of guarding the human race and of accompanying every human being so as to preserve him from

any serious dangers. Just as parents whose children are about to travel a dangerous and infested road, appoint guardians and helpers for them, so also in the journey we are making towards our heavenly country, our heavenly Father has placed over each of us an Angel under whose protection and vigilance we may be enabled to escape the snares secretly prepared by our enemy, repel the dreadful attacks he makes on us, and under his guiding hand keep the right road, and thus be secure against all false steps which the wiles of the evil one might cause us to make in order to draw us aside from the path that leads to heaven.⁹

We read many examples in the Bible in which Angels wrought wondrous miracles right before our eyes. This leads us to consider what other wonders they perform of which we are unaware.

Whoever we are, wherever we are, each of us has always a Guardian Angel at our side. He sees everything we do: both good and evil. We should always be very careful not to offend or hurt him. We should pray to him often, especially in temptation or danger.¹⁰

In what way do our Guardian Angels help us?

Our Guardian Angels help us by praying for us, by protecting us from harm, and by inspiring us to do good. Our Guardian Angels are given special care of us, watching over each from birth to death. We should always love and pray to our Guardian Angel who never leaves our side. The Church celebrates the Feast of the Guardian Angels on October 2nd.

Our Guardian Angels suggest good and holy thoughts, and help to incline our wills to what is good. They protect us in dangers of soul and body. They offer our prayers and good works to God. They pray for us. They help us in our work and needs. “He hath given His Angels charge over thee, to keep thee in all thy ways” (Ps. 90:11). For instance, Angels kept Daniel safe in the lions’ den, and the three young men in the fiery furnace. We often hear of little children meeting with accidents and escaping unhurt. But the chief work of our Guardian Angels is to keep us safe from the devil.¹¹

Our Guardian Angel wants to fulfill his assignment as often and as much as possible. He loves God and wants to do as God commands. So, take advantage of God’s gift in every aspect of your life on the “road” to eternal salvation. Don’t believe that your Guardian

⁹ *Catechism of the Council of Trent*, Section: *The Lord’s Prayer*, subsection: *Our Father Who Art In Heaven*.

¹⁰ *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1949, page 30.

¹¹ *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1949, page 31.

Angel would not want to help in this or that situation because it is so insignificant and small. No, he wants to help in all situations, large or small. So, start the day by reciting this prayer:

Angel of God, my guardian dear, to whom God's love commits me here. Ever this day, be at my side, to light, to guard, to rule and guide. Amen

Let him help you avoid distraction in your prayers, become humble, persevere in prayer, and increase your love for God. Let him help you in anything you need, to make you a better person, always living according to God's will.



Lastly, it's all very good to depend on your Guardian Angel, but the good Lord expects you to do your part in everyday safety in driving, walking, riding, *etc.*

Below are two small devotions we recommend you use daily.

TO THE HOLY ANGELS

Bless the Lord, all you His Angels.
You who are mighty in strength and do His will,
Intercede for me at the throne of God.
By your unceasing watchfulness
protect me in every danger of soul and body.
Obtain for me the grace of final perseverance,
so that after this life I may be admitted
to your glorious company and with you may sing
the praises of God for all eternity.¹²

¹² Author Unknown.

ANGELS AT OUR SIDE

Hand in hand with Angels
Through the world we go.
Brighter eyes are on us
Than we blind ones know.

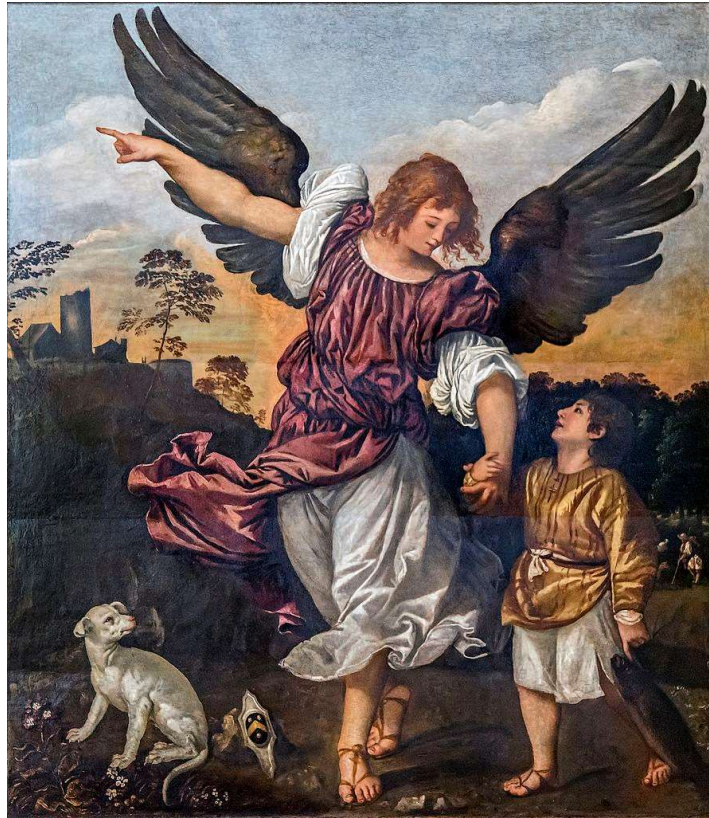
Sweeter voices cheer us
Than we deaf will own.
Never, walking heav'nward
Do we walk alone.

Hand in hand with Angels
In the busy street,
Home, or school, or office
Everywhere we meet.

Wondrous shining spirits
Straight from paradise,
Ever bending on us
Watchful, loving eyes.

Shielding us in danger,
Keeping us from sin,
Helping us each moment
Heaven's crown to win.¹³

¹³ Author Unknown.



Angel Raphael and Tobias



Mary's School of Sanctity

Lesson #10 – The Spiritual Exercises of St. Ignatius – The Principle and Foundation – Part I

Having covered the *Rules for the Discernment of Spirits*, it is now time to examine and study the foundation which St. Ignatius gives as the preparation to do his actual *Spiritual Exercises*.

Before beginning to give the actual exercises, St. Ignatius gives an introductory meditation in which he expounds to the exercitant the true purpose of life. Because St. Ignatius knew that in order for the purpose of life to be deeply rooted into the soul, a person must generously ponder the very reason why man was created. This pondering naturally includes understanding more about the Creator. Hence, St. Ignatius intends that this particular meditation has such an impact on the soul that it is never forgotten. Consequently, this meditation on the purpose of man's existence is meant to give the

exercitant a firm foundation that he can use for the remainder of his life. Indeed, this meditation sets the tone for all of his actions.

St. Ignatius calls this meditation the ***Principle and Foundation***. Every retreat or setting out to do all of the *Spiritual Exercises* begins with this meditation. It is such a fundamental and rich meditation that this one lends itself to be done frequently even outside of a retreat *per se*. It could be done as a meditation even as often as once per week as a means to keep one working out his salvation with the intense, necessary seriousness we need in this work.

In other words, this meditation on the ***Principle and Foundation*** is a powerful way to humble the soul and firmly cement the virtue of humility in the soul. This is mainly true because this meditation helps a person grasp exactly where he fits in God's plan of creation. He sees how crucial it is to fulfill God's plan for man's existence and how our entire eternity is determined by how well we love and obey God's plan for us.

As the reader may recall, ***Lesson #2*** in ***Mary's School of Sanctity***¹⁴ explains how to do a meditation. So here we give the "meat", as it were, of the meditation which one can use for this introduction meditation of St. Ignatius of Loyola.

First, we give the text of St. Ignatius and then expound on the various points one can use for his considerations in his actual meditation. St. Ignatius says:

Man is created to praise, reverence, and serve God Our Lord, and by this means to save his soul. All other things on the face of the earth are created for man to help him fulfill the end for which he is created. From this it follows that man is to use these things to the extent that they will help him to attain his end. Likewise, he must rid himself of them insofar as they prevent him from attaining it.

Therefore, we must make ourselves indifferent to all created things, insofar as it is left to the choice of our free will and is not forbidden. Acting accordingly, for our part, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short one, and so in all things we should desire and choose only those things which will best help us attain the end for which we are created.

There are actually two parts here which one must consider. The first part regards man's service to God, and the second part is man's proper use of creatures when serving God.

¹⁴ <https://catholiccandle.org/2021/09/03/lesson-2-meditation-how-why/>

Therefore, we will divide this beginning meditation into two parts, only considering the first part now. In our next lesson, we will take the second part.

Man's Service of God – the reason God created man

God made us to praise, revere, and to serve Him. We often think of our catechism answer to the question of why God made us, “God made me to know, love, and serve Him in this life so I can be happy with Him in the next.” Although this is true, it often, unfortunately, makes us focus too much on ourselves. St. Ignatius would have us direct our main focus on the service of God. *Ad maiorem Dei gloriam* was St. Ignatius's motto, which means “all for the greater glory of God.”

St. Ignatius tells us that it is God Who must come **first** in our lives. We owe Him praise, homage, and our service. We must give Him **all** our praise. We owe and ought to give Him **all** of our homage. We owe Him our **complete** service.

In this meditation St. Ignatius wants us to think deeply of all the aspects of what it means to say that “Man is created”. There are many consequences of God creating man. Let us try to penetrate the most obvious ones.

1) “Whence am I? I am from God.”¹⁵

God made man out of nothing. God made man in His Image and likeness.¹⁶ This means that God made man rational. Man **can** think and reason things out. Indeed, man has the **obligation** to use his reason. This use of reason is what makes a man's action moral.¹⁷

I owe to the Almighty *all* that I am and possess: my body and soul, my intellect and will, my five senses, my talents and my powers, my health and my life...What gratitude do I not owe to Him? “*What shall I return to the Lord for all the things that He hath rendered to me?*” Ps. 115:12¹⁸

¹⁵ Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 2.

¹⁶ *Genesis*, 1:2

¹⁷ St. Thomas *Summa* I-II Q.18 Art. 8 Whether any action is indifferent in Its Species? Respondeo; Art. 9, Whether an Individual Action Can Be Indifferent?

¹⁸ Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 2.

Indeed, we should ponder each and every benefit that God has given to us as creatures and be very grateful. Hence, “I can attribute *nothing* to myself, to my own merits; not the least thing did I give to myself. I must, therefore, be humble and not presumptuous.”¹⁹

Likewise, I must think about the fact that:

I am the *property* of God, [and] that I belong entirely to Him. He that makes a thing has also a claim to it. As I am the property of God, I must keep myself holy! I must not desecrate the property of God. I must keep myself holy, my will, my heart, my imagination, my eyes, my ears, my tongue. Hence the warning of St. Paul: “*Or know you not that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God, and you are not your own? Glorify and bear God in your body.*” [I Cor. 6:19-20]²⁰

Another point to ponder about being owned by God is the fact that God can do what He wills with His own property, namely, me. He has given me everything to be used for His service and He can take everything away if He wishes. “He can exalt me and lower me. I must be entirely submissive to His holy will, and be disposed as Job was.”²¹

Knowing that we are the work of God’s Hands we must marvel at the *honor* that He bestows on us as being His highest material creatures.

What an *honor*, what a joy to be able to glory in having such an originator, such a Creator! With what confidence in God’s help and assistance ought I not to be filled! The Almighty will not forsake the work of His Hands: “*For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst*

¹⁹ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 3.

²⁰ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 3 [bracketed word added for clarity]

²¹ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 3.

not appoint or make anything, hating it ... But thou sparest all, because they are all thine, O Lord, Who lovest souls.” [Wisdom 11:25, 27].²²

2) “Why am I here? I am for God.”²³

“For what end did God create me?”²⁴ “We were not created for this world; He created everything else in this world for us,²⁵ but us He created for Himself, to praise Him, to honor Him, and to serve Him.”²⁶ Then it is clear that God determined what we must do and what our role in His Creation exactly is, namely:

1. “To **honor** God in His infinite majesty, in His house, in His Church, in the representatives whom He has placed over us.
2. “To **praise** God, not only with our tongue, but with our heart also; that His sharp rebuke may not strike us: ‘*This people honoreth Me with their lips, but their hearts are far from Me.*’ [Matt. 15:8]. We must praise God by our good works, by our good example; for the glory of parents are their virtuous children: ‘*Let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven.*’ [Matt. 5:16].
3. “But our principal duty to God is to **serve** Him, for He is Our Lord and we are His servants. Now what does it mean to serve? It means to do the will of the superior, to submit oneself to him. But how can we know the will of God in order to serve Him?
 - a. “From His *commandments*.

²² Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 4.

²³ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 2.

²⁴ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 4.

²⁵ While God did make other creatures to help man to attain his end, God did of course make all creatures to glorify Him, according to their capacity.

²⁶ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London, page 5.

- b. “From His holy *Church*.
- c. “From our *conscience*, through which He speaks to us, to warn us against evil and urge us on to do good.
- d. “From our *parents* and *superiors*, who take His place in our regard.
- e. “From the *vocation* which He has given us; for quite often very definite duties come along with it.
- f. “From evils *permitted* by God, that strike *us* even against our will. In spite of all precautions, *you* get sick — the permission of God. It is His holy will that you accept this sickness patiently from His Hands. You are unjustly slighted, accused and calumniated — the providence of God. It is His will that you do not complain and murmur, but humble yourself under the hand of God. ‘*Be humbled therefore under the mighty hand of God.*’ [I *Peter*, 5:6]. The time for you to die arrives: submit yourself; it is the will of God. ‘*Whether we live we live to the Lord, or whether we die, we die to the Lord. Therefore, whether we live or whether we die, we are the Lord’s*’ [Romans, 14:8]”²⁷

3) “Whither am I going? We must go back to God.”²⁸

What will happen if we do what we were created to do? We shall go back to God for He Himself is our reward. Yet if we do not do what we were created to do, we shall receive the eternal perdition that we deserve. The following points are crucial to penetrate in this aspect of the meditation:

- a. “How *important* then our destiny is: this business of which we, here upon earth, have charge and care, — the glorification, the praise, and the service of God. On it depends our whole eternity of bliss or misery.

²⁷ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO, and London. Page 5 – 6, (bi-level list taken from the original).

²⁸ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck copyright 1918.; third edition 1926, St. Louis, MO and London, page 2.

- b. “It is our *only* business, because for it alone we are here on earth.
- c. “Precisely because this business is so important and our only one, all other business to which we must attend must be made *subordinate* to this, so that it [the other business] does not interfere, but supports and promotes our destiny. [The purpose of our existence in the first place]. We must ask ourselves, with St. Stanislaus: ‘What has this to do with eternity?’ Is this or that business conducive to my salvation?
- d. “This is a *personal* business. I can let friends and servants take care of all other business, but of this I must take care myself.
- e. “It is a *constant* and everyday business, because I am always the servant of God, and He is always my Lord.
- f. “Furthermore, I have this business on hand *but once*, as a concern of my present life. Should I neglect it, I can never repair it, not even in eternity.”²⁹

All of these points are extremely serious and help one to have a proper perspective of life and look on all of life decisions as important in direct reference to pleasing God and eternal salvation. Each point should be considered and when the exercitant is struck by any of the points and finds himself saying something to God, he should feel free to express what is in his heart at that moment. Whether these be words of awestruck wonder and amazement or words of contrition for past ingratitude, or words of overwhelming love and thanksgiving, the exercitant should not hold back his heart from speaking to His Creator. This is the colloquy that St. Ignatius speaks of. This colloquy is a heart-to-heart talk with God and the fruit of the careful considering of the points. Namely, we want these acts of the will to arise in us so that we can express them to God.

Some further points in concerning our service of God should be taken. These points foster a healthy self-examination of how one has viewed God and God’s intended purpose of one’s life. These points are also very striking and tend to make the exercitant be shaken with the awesome responsibilities that we creatures have in owing God praise, honor, and service.

1. “Which is the *pivot* of my life, upon which everything turns, I or God?

²⁹ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition 1926, St. Louis, MO, and London. Page 7 – 8 (lettered list taken from the original).

2. “Which is my *most important business* here on earth: my honor, my praise, my service, the gratification of my passions; or the honor, praise, and service of God?”
3. “Is my life a constant *service* of God, a continuous hymn of praise, a continuous ‘Glory be to the Father, and to the Son, and to the Holy Ghost’?”

“In the light of this meditation we now understand our destiny [God’s plan for us]. Let us repent of our many deviations from our course, and give back to our life its right direction to God. ‘Come let us adore and fall down and weep before the Lord that made us. For He is the Lord Our God and we are the people of this pasture, and the sheep of His hand.’ *Ps. 94: 6-7.*”³⁰

This is certainly a very striking examination of one’s priorities in life. How full of shame we find ourselves because God is not high enough in our estimation! The distractions of life are continually tugging us away from this crucial center of our existence. Even if we think we are trying very hard to have a God-centered life, when doing this meditation, we always find ourselves lacking.

One should ponder this topic as much as possible in the time period of the meditation, trying to draw fruits and humbling himself by seeing how little he is within the plan of God and what he owes to God. Two strong conclusions that one should take away with from this meditation are that the purpose of life *is our service to God* and that our goal in life should be to serve God to our maximum capacity. After the meditation, it is good to jot down some notes of the insights that especially struck one so he can keep these inspirations in mind and truly appreciate them. Also, it is a good idea to say some prayers in thanksgiving after the meditation to thank the Holy Ghost for His assistance in the meditation. And it is important to examine the meditation to see if one was generous in his efforts to cooperate with the Holy Ghost in giving glory to God and drawing fruits from the meditation.

In our next lesson we will consider the second half of St. Ignatius’s *Principle and Foundation* and how we can do a meditation on our proper use of creatures in our service of God.



³⁰ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition 1926, St. Louis, MO, and London, page 8, (Numbered list taken from the original).

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 analyzes Satan's program and begins to analyze how Marx has the same program. 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 completes the analysis showing how Marx's program is the same as Satan's program. 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/>.

As shown in those first two parts of this article, Satan's and Marx's eight-point 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.

Last month, *Catholic Candle* published Part 3 of this series. Part 3 begins the study of modern feminism and feminist leaders to see how they follow this same satanic and Marxist program. Part 3 shows how feminism and feminist leaders are anti-God and anti-worship of God. This article can be found here: <https://catholiccandle.org/2022/04/20/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-iii/>.

Part 4:

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

(Continuing where we left off last month)

This month, we cover three of the aspects of how the feminist leaders and feminist principles follow Satan's and Marx's program:

- A. They promote disobedience, revolt, and opposition to the authority ordained by God;
- B. They seek to divide people; and
- C. They promote discontent, envy, and discord.

Below we examine each of these parts of the satanic, Marxist, feminist program.

A. The feminist leaders and feminist principles are revolutionary and are against the authority ordained by God.

Modern feminist leaders are the “spiritual daughters” of Karl Marx (as well as Satan). Here is how one secular feminist leader described the feminist program at the 1852 *Woman's Rights Convention*:

My friends, do we realize for what purpose we are convened? Do we fully understand that we aim at nothing less than an entire subversion of the present order of society, a dissolution of the whole existing social compact?³¹

This feminist leader echoes Marx when he declares that communism aims at “*overthrow of all existing social conditions*”.³²

This feminist aim of “subversion” (*i.e.*, “dissolution”) of present society is shown by feminists when they describe their movement as “the feminist revolution.”³³

³¹ From Manfred Hauke, *God or Goddess? Feminist Theology: What Is It? Where Does It Lead?* (Ignatius Press, 1995), p.79, quoting convention speaker, Elizabeth Oakes Smith.

³² *The Communist Manifesto*, by Karl Marx and Frederick Engels, published in 1848 (emphasis added).

³³ One of countless examples of feminist leaders referring to their “revolution”, is when Mary Daly declared: “*Courage to be* is the key to revelatory power of the feminist revolution.”

It would be false and naïve to think that by promoting feminism, the Marxists (or Satan) **really** care about women, any more than they really care about other groups who are pawns in their game. Instead, the Marxists are focused on achieving their evil goals. They are not looking to give women “choices”, if those choices include seeking that which is traditional or according to the Natural Law.

Here, for example, are the candid words of one secular feminist writer, Simone de Beauvoir, in an interview with another secular feminist leader, Betty Friedan, in which Beauvoir declared that their aim is a totalitarian system which inflicts compulsion on women (as well as men):

No, we do not believe that any woman should have this choice. No woman should be authorized to stay home to raise her children. Society should be totally different. Women should not have that choice, precisely because ***if there is such a choice, too many women will make that one.***³⁴

Instead of “advocating” for women and giving them “choices”, feminists are rebelling against patriarchy, *i.e.*, against authority. Here is how one feminist leader, Mary Daly, framed feminism’s total opposition to, and rebellion against, patriarchy:

Almost everything has been stolen from us by the patriarchy. Our creativity has been stolen, our creative energies, our religion [*viz.*, the goddess religion]. I want it back.³⁵

Feminist leader, Kate Millett, and other feminist leaders would sometimes open their “women’s empowerment” meetings by focusing those in attendance on the principle that the enemy was “patriarchy” and their goal was revolution. Here is one eyewitness account of the ritual exchange at the opening of one of these meetings:

“Why are we here today?” she [*i.e.*, Kate Millett] asked.
“To make revolution,” they answered.
“What kind of revolution?” she replied.
“The Cultural Revolution,” they chanted.
“And how do we make Cultural Revolution?” she demanded.
“By destroying the American family!” they answered.

<https://www.quotes.pub/q/courage-to-be-is-the-key-to-revelatory-power-of-the-feminist-205124> (*italic emphasis added*).

³⁴ Manfred Hauke, *God or Goddess? Feminist Theology: What Is It? Where Does It Lead?* (Ignatius Press, 1995), p.57 (*emphasis added*).

³⁵ Words of Mary Daly, found here: <https://quotesguru.org/mary-daly-quotes/> (bracketed comment added to show context).

“How do we destroy the family?” she came back.
“By destroying the American Patriarch,” ...³⁶

This war on patriarchy includes rebelling against God Himself, since He is a Father and the model of all fathers. He is also the Power Itself and the Authority Itself behind all authority and all fatherhood.

Further, feminism’s war against patriarchy includes warring against the Catholic Church and Sacred Scripture, since they uphold the Natural Law principle that the husband is the head of the family and his wife must obey him. Here is one of the ways that St. Paul states this truth:

Let women be subject to their husbands, as to the Lord: Because the husband is the head of the wife, as Christ is the head of the Church. He is the Savior of His Body. Therefore, as the Church is subject to Christ, so also let the wives be, to their husbands in all things.

Ephesians, 5:22-24.

Conclusion of this Part

It is clear that feminism and feminist leaders seek revolution and rebel against God’s authority and against the authority of God’s representatives on earth, especially fathers (*i.e.*, patriarchs).

Thus, we see that the feminist leaders and feminist principles follow the second point of Satan’s and Marx’s program: *viz.*, promoting disobedience and opposition to the authority ordained by God.

B. The feminist leaders and feminist principles seek to divide people.

Feminist leaders and their principles seek to divide people. They set one group against another. This is a classic Marxist (as well as a satanic) tactic, as we saw earlier in this multipart article.

³⁶ <https://mallorymillet.com/?p=37> (bracketed words added to show context).

One way feminists seek to divide groups of people is by name-calling. They call men “sexists”, “male chauvinists”³⁷, and “misogynists”³⁸. They describe the traditional family as “domestic slavery” for the wife and mother, in which she (supposedly) suffers “social oppression” and “economic oppression”.³⁹

One secular feminist leader, Simone De Beauvoir, showed that such characterizations are merely a tactical attempt to win sympathy for the feminist movement from the gullible and naïve. Although De Beauvoir does indeed call the family “domestic slavery”, she candidly expressed her concern that so many women *want* to live the life of a wife and mother in a traditional family. (This is not surprising, since this is the natural role God created them to have.) Here are De Beauvoir’s words:

No woman should be authorized to stay at home to raise her children. Society should be totally different. Women should not have that choice, precisely because *if there is such a choice, too many women will make that one*.⁴⁰

Although the feminist movement can sway many fuzzy-thinking people, nature is a strong force and the feminists must constantly remind women that they are “victims”, in order to try to prevent them from choosing this traditional, God-given vocation. Thus, these feminists must work hard to remind women they are “oppressed” by men, *i.e.*, by patriarchy. Here is how secular feminist, Kate Millett put it:

³⁷ “Chauvinism” is the unreasonable belief in the superiority or dominance of one’s own group or people, who are seen as strong and virtuous, while others are considered weak, unworthy, or inferior.

³⁸ A misogynist is “one who hates or mistrusts women.

³⁹ See, *e.g.*, *The Second Sex*, by secular feminist leader, Simone De Beauvoir, Vintage Books, New York, pages 88-89 (bracketed word and a semicolon added for improved clarity). Here is the longer quote:

This is the advent of the patriarchal family founded on private property. In such a family woman is oppressed. Man reigning sovereign permits himself, among other things, his sexual whims: he sleeps with slaves or courtesans, he is polygamous. As soon as customs make reciprocity possible, woman takes revenge through infidelity: adultery becomes a natural part of marriage. This is the only defense woman has against the domestic slavery; [that] she is bound to her social oppression is the consequence of her economic oppression.

⁴⁰ Simone de Beauvoir, interviewed by secular feminist, Betty Freidan, published in the *Saturday Review*, June 14, 1974, p. 18 (emphasis added).

A sexual revolution begins with the emancipation of women, who are the chief victims of patriarchy⁴¹

As we saw earlier in this multipart article, Marx and Satan have always promoted their goals in terms of “liberating” and “freedom”. As we see, the feminist movement is no exception.

Phyllis Schlafly, the astute anti-feminist founder of *Eagle Forum*, remarked that:

The feminist movement taught women to see themselves as victims of an oppressive patriarchy. ... Self-imposed victimhood is not a recipe for happiness.⁴²

Indeed, as Mrs. Schlafly observes, Marxist “victimhood” never brings happiness. But notice that neither Satan, nor Marx, nor the modern feminists state that happiness is one of their goals. Instead, their goals are power and “liberation” (which, in one way or another, means rebelling against the authority established by God) so that they can be “powerful” and can “be as gods”. *Genesis*, 3:5.

Patriarchy, properly understood, means men meeting their vocational responsibilities selflessly, as Christ gave Himself for His Body, the Church.⁴³ This is beautiful and sublime. Plainly, this is nothing Satan, Marx, or the modern feminist leaders would ever want.

In feminism, this war against authority is framed as a war of women against the other group, *viz.*, men. It is framed as women fighting for “liberation” against patriarchy, *i.e.*, against men meeting their vocational responsibilities to lead their families and/or to lead various aspects of religious and civil society for the good of the group they lead. So

⁴¹ Words of Kate Millett, found here: Read more at:
<https://www.brainyquote.com/topics/patriarchy-quotes>

⁴² Quote from *Eagle Forum* Founder, Phyllis Schlafly, found here:
<https://www.quotemaster.org/q76bfbcd7f12c5e2bf6d9a15f7f8c1494>

⁴³ “Husbands, love your wives, as Christ also loved the church, and delivered Himself up for it”. *Ephesians*, 5:25.

modern feminists declare their fight is to destroy patriarchs⁴⁴ and patriarchy.⁴⁵

C. Like Satan and Marx, feminism promotes discontent, envy, and discord.

Feminists spurn femininity as well as all of the particular qualities and characteristics of a woman. Although feminists oppose real men, feminists imitate the masculine aspects of creation. They seek complete egalitarianism⁴⁶ between men and women based on the natural characteristics of men. In this way, they take masculinity as their aspiration and model.

One illustration of this is located on LinkedIn.com (the business “social” media website). While browsing through this website, one can observe the adjectives used to describe women who are managers and executives. A great many of these descriptions assert that the woman is “strong” or “powerful”. Why is this? It is in order to claim that those women have just as much of this masculine trait as the men do. Do the men’s profiles say

⁴⁴ As shown earlier in this multipart article, secular feminist leader, Kate Millett, sought to destroy the family by destroying the patriarch, *i.e.*, the man protecting his family. Here is part of the chant she used to open their “women’s empowerment” meetings:

“And how do we make Cultural Revolution?” she demanded.
“By destroying the American family!” they answered.
“How do we destroy the family?” she came back.
“By ***destroying the American Patriarch,***”

<https://mallorymillett.com/?p=37> (emphasis added).

⁴⁵ Here is one way religious feminist, Mary Daly, framed women’s fight against men and their patriarchy:

I urge you to sin. But not against these itty-bitty religions, Christianity, Judaism, Islam, Hinduism, Buddhism – or their secular derivatives, Marxism, Maoism, Freudianism and Jungianism – which are all derivatives of the big religion of patriarchy. Sin against the infrastructure itself!

Quote from former nun and apostate Catholic, Mary Daly, found here:
<https://www.quotemaster.org/q553ec7a243f69bb2f969cbd6bd5e3d1b>

In Mary Daly’s call to sin, can anyone fail to notice the stench of Satan?

⁴⁶ Egalitarianism is defined as “a belief in human equality especially with respect to social, political, and economic affairs.”

this too? No. Few or none of them do. The men's profiles don't need to say "I am like a man". But these members of the "weaker sex" want the world to believe that they are as strong as the "stronger sex".

In 1917, Pope Benedict XV deplored the evil practice in modern society that women:

take up occupations ill-befitting their sex, took to imitating men; others abandoned the duties of the house-wife, for which they were fashioned, to cast themselves recklessly into the current of life.⁴⁷

One of the ways that feminism inherently promotes discontentment and envy is by causing women to desire that which for them is impossible, *i.e.*, to be just like a male. However hard they try, theirs will be a poor, failed-attempt to be male. Theirs is the same unhappy path of discontentment trodden by a man who is "transgender" and is trying to convince himself that he is female – a change which is impossible and delusional.

In a section of this article above, we saw how modern feminists divide women from men by constantly emphasizing that men are opposed to them. This feminist "*gospel*" of *division* also effectively makes women discontented because they continually hear that they are "oppressed", "enslaved", and that they are victims of men.⁴⁸ Feminists tell

⁴⁷ Pope Benedict XV, Encyclical *Natalis trecentesimi*, (*Woman in the Modern World*), December, 27 1917 (bracketed word added to show the context).

⁴⁸ Here is one way that secular feminist leader Simone De Beauvoir emphasized the downtrodden state of women:

This is the advent of the patriarchal family founded on private property. In such a family woman is oppressed. Man reigning sovereign permits himself, among other things, his sexual whims: he sleeps with slaves or courtesans, he is polygamous. As soon as customs make reciprocity possible, woman takes revenge through infidelity: adultery becomes a natural part of marriage. This is the only defense woman has against the domestic slavery; [that] she is bound to her social oppression is the consequence of her economic oppression.

The Second Sex, Simone De Beauvoir, Vintage Books, New York, pages 88-89.

women that they need emancipation from patriarchy⁴⁹ and even that patriarchy is a form of terrorism waged against them!⁵⁰

The women's discontent and envy are an important goal for Satan, Marx, and the feminist leaders. For if women are content and happy, they will not be "apostles" of rage, protesting, fighting for feminism and other satanic causes. Instead, they will be suitable for God to mold into the members of the Catholic Church and into His friends and citizens of heaven. But this is exactly the opposite of what Satan wishes.

Next month, we will examine how the feminist leaders and feminist principles follow the fifth point of Satan's and Marx's program by promoting hatred.

To be continued next month ...



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⁴⁹ Here is how secular feminist leader, Kate Millett put it:

A sexual revolution begins with the emancipation of women, who are the chief victims of patriarchy

Words of Kate Millett, found here: Read more at: <https://www.brainyquote.com/topics/patriarchy-quotes>

⁵⁰ Here is how the secular feminist bell hooks (who is a woman who employed the gimmick of spelling her name without initial capital letters) strung together a laughable series of adjectives to characterize men, including that they are terrorists:

Often in my lectures when I use the phrase "an imperialist, white-supremacist capitalist patriarchy" to describe our nation's political system, audiences laugh. No one has ever explained why accurately naming this system is funny. The laughter is itself a weapon of **patriarchal terrorism**.

Quote from bell hooks, found here:

<https://www.quotemaster.org/qd1b9809d204b3a0926962163ecf22929> (emphasis added).

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