

Catholic Candle

☪ June 2022 ☪ catholiccandle.org ☪ catholiccandle@gmail.com

Words to Live by – from Catholic Tradition

We should have complete trust in God

The Voice of Christ:

My child, allow me to do what I will with you. I know what is best for you.

The Disciple:

Lord, what You say is true. Your care for me is greater than all the care I can take of myself.

My Imitation of Christ by Thomas à Kempis, Book 3, ch.17.

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Catholic Candle note: We received this article from a reader.

Regarding reasons why (self-described) traditional Catholics remain in a compromise group, see this article: <https://catholiccandle.neocities.org/faith/why-do-traditional-catholics-stay-in-a-compromise-group.html>

Regarding how to sanctify the Sunday when there is no uncompromising Mass available to attend, read this article: <https://catholiccandle.neocities.org/faith/sanctifying-sunday-no-mass.html>

A “Good” Life is Possible in the Catacombs

*When it is God’s Will for us, we can do without the Mass and the Sacraments
But **With** Our Lord in a Special Way*

We’re not alone in the catacombs. Our Lord compensates in a special way when we stand up against compromising priests and church leaders. How does He compensate in that special way? Well, I’ll tell you with first-hand experience. To summarize in a few words: I’ve been happy and confident I’m following His will.

Without the Mass we might think we would be lost, but no, not so. It is true that at Mass, the priest does act “in the person of Christ” (as the theologians say), and Christ then acts as our Mediator with God. But many of us somewhat took advantage of that (while we still had Mass), and we let the priest “do all the work”. Now, without the Mass and the priest, our relationship with Our Lord has to be one-on-One.

God sent us the current circumstances in which we need to speak directly to God without a priest who stands in place of Christ for us. As God sent us these circumstances and Wills that we be in them for His glory and our salvation, this circumstance can make us feel so much closer to Him. He can feel like a part of us now as never before.

Without that weekly Confession available, we can have a much greater understanding of just how evil sin is, and how it hurts Our Lord – because we can’t confess every week and “start over, no problem”. We can now realize it is far better not to sin even in the smallest way (*i.e.*, venial sin), and we can do this with God’s help, because we’re now much closer to Our Lord one-on-One.

Without weekly reception of Our Lord in Holy Communion, it would seem to be a real loss, but we can make up in a special way with frequent, very slow and devout *Spiritual Communions* at least four times per day. Doing this, it is twenty-eight *Spiritual Communions* per week vs. one “Sunday Catholic” Sacramental Communion. The many *Spiritual Communions* can bring us closer to Our Lord when said with devotion and love.

Also, with the Mass on Sunday, compensation comes from reading each word from our missals with greater devotion and understanding, rather than attending a Mass expecting the priest to do most of the understanding and devotion.

The above four things we can willingly do without, for the Love of God. Of course, the Mass and the Sacraments are an infinite treasure, which we should ardently long to receive when God sends them to us. However, it is incomparably better to be in the catacombs with Him, but without the Mass and Sacraments, than to sin by attending compromise Masses and receiving compromise Sacraments!

We know also, sadly, that there are other things – like the beautiful liturgical music at Mass and parish devotions. Plus, social parish gatherings, *etc.* However, Our Lord will *more than compensate* for loss of these, with many spiritual graces. ***He is never outdone in generosity!***

To be sure, there are, unfortunately, only a few like-minded traditional Catholics in the catacombs, but their friendship is strong and loving. The good Lord has always provided – and will continue to provide – what is needed for those who stand up for Him. Bet on it!



Catholic Candle note: *Catholic Candle* normally examines particular issues thoroughly, at length, using the teachings of St. Thomas Aquinas and the other Doctors of the Church. By contrast, our feature ***CC in brief***, gives an extremely short answer to a reader’s question. We invite readers to submit their own questions.

CC in brief

The Existence of Time in the Afterlife

Q. While sanctifying the Sunday at home, I read in a sermon recently that stated:

“Time is a blessing which we enjoy only in this life; it is not enjoyed in the next; it is not found in heaven nor in hell.”

Is this true that there is no time in heaven or in hell?

A. There ***is*** time in heaven and in hell.

Anywhere that there are bodies which move, there is time. In fact, time is the measure of the motion of a body. When a body moves, there is a “before” and an “after” of time, with the movement continuing between this beginning and its ending. By contrast, angels are not, properly speaking, in time because they do not have bodies.

In heaven

We hold that it will be possible for the blessed to move their bodies in heaven. We hold that they will be able to smile, to sing, and to move from *place-to-place*. In fact, they will have the gift of agility in their glorified bodies. This will make their movement effortless

and extremely fast. We reject the idea that the bodies of the blessed will be frozen in perpetual immobility. Because the blessed will move their bodies, there will be a “before” and an “after” to these movements and there will be time in heaven.

Further, we hold that it will be possible, *e.g.*, for Our Lord and the Blessed Mother to turn their heads and to smile upon the saints.

Because of all such movements, there will certainly be time in heaven.

In limbo

The limbo of the babies is a part of hell (but is not a part of the hell of the damned). We hold that limbo is a place of natural happiness. We hold that the resurrection of the bodies at the end of the world will include the bodies of those in limbo. We hold that those persons in limbo will be able to move their bodies.

Perhaps those in limbo will stroll in beautiful surroundings. Perhaps they will sing or talk together. Any such activities (which are part of living in natural happiness) will involve their bodies and will require movement and, thus, time.

In the hell of the damned

It would seem that the damned in hell will not be able to do any activities which will give them relief or enjoyment. So, in that regard, they might be fixed in immovable pain and misery.

However, there are some bodily activities that might occur in hell. Perhaps the damned will torture each other, or scream at each other, or shout curses and words of hatred at each other.

So, is there time in heaven and hell?

Thus, we hold that there is unending time in heaven, in the limbo of the babies, and in the hell of the damned.

Where is there eternity?

In fact, one could ask whether there is any eternity in hell. *Loosely speaking*, never-ending time is sometimes called eternity. Since the time in hell is literally unending, we could loosely call it “eternal” in this way.

Further, we talk about an unpleasant experience being eternal. For example, if the dentist was drilling my tooth for a long time, we might say, as a manner of expression, that “I sat in the dentist’s chair for an eternity.”

But ***strictly speaking***, it seems that eternity belongs most properly only to heaven, and not to hell. Whereas time is similar to a point moving along a line, and for which there is a “before” and an “after”, by contrast, eternity is an ever-present “now” which is like a point that does not move.

Thus, properly speaking, God is in eternity. He never moves in any way. He thinks only one thought and has only one act of love without end.

The blessed in heaven are also, properly speaking, in eternity ***not*** as they smile at Our Lord (or whatever other acts they do which involve their bodies), but rather as they are immersed in the greatest happiness of heaven, which is the Beatific Vision.

In this vision, their minds will see God in His essence, without any movement. As the blessed see God, their minds will not go from “point to point” in the manner in which we think on this earth. Their minds will see a single vision of God’s essence without movement or weariness, without end.

Thus, in summary, God, the angels, and the saints are in eternity, properly speaking in the Beatific Vision. The blessed in heaven are also in unending time, along with all humans in limbo and in hell.



Mary’s School of Sanctity

Lesson #11 The Spiritual Exercises of St. Ignatius – The Principle and Foundation – Part II

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 in so far as they prevent him from attaining it.

Therefore, we must make ourselves indifferent to all created things, in so far 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 attain the end for which we are created.

In our last lesson we considered the end of man, which is to give glory to God Our Creator. (This end is set forth in the first paragraph above.) We discussed how one can meditate on this first paragraph examining what service we owe to God Who is so great and good to us.

Now we will consider the rest of the first paragraph concerning our proper use of creatures, and the second paragraph which pertains to the holy detachment that God wants us to have concerning creatures. Basically, ***Lesson #10*** is the first part of the meditation on the ***Principle and Foundation***, and this current ***Lesson #11*** is the second part of the same meditation on the ***Principle and Foundation***.

This meditation is so rich in materials for consideration that this second part can be addressed in two subparts. As we mentioned before, in ***Lesson #10***, this meditation on the ***Principle and Foundation*** is so extremely important for our salvation that we can meditate upon it very often. This is because St. Ignatius's principle here must set the tone for our entire outlook on life.

But how does one meditate on these two Ignatian paragraphs quoted above? By carefully analyzing St. Ignatius's two paragraphs to find out what he means. By analyzing what he says and applying what he says to our own conduct, we can learn about ourselves and what our priorities have been in our life so far. We can also learn to amend our priorities as needed in order to serve God in a way that is most pleasing to Him. St. Ignatius has us begin by studying creatures, the use of which, are a means to our eternal salvation (and the misuse of which, to our everlasting damnation).

There are many aspects that we can discuss concerning man's usage of creatures. We know from the Book of *Genesis* that creatures were created for the needs and use of man. Man was given dominion over all the material creatures. We must not forget that besides these creatures, there are immaterial creatures, *e.g.*, time and the angels. Even though man does not have dominion over time or the angels, he can still make use of them. St. Ignatius says above, "All other things on the face of the earth are created for man to help him fulfill the end for which he is created."

Creatures help man attain his last end.

Creatures help man in the following ways:

- ❖ by *instruction*,
- ❖ by *example*,
- ❖ by *use*,
- ❖ by *sacrifice*, and
- ❖ by *being a source of crosses*.

They help man by *instruction* because creatures show us God's omnipotence when we consider them. Creatures show how great God is by their vastness and variety, their beauty, and their order. We can clearly see God's greatness and majesty. We can likewise see how we owe God praise for His wondrous works of nature.

They help by *example* because they faithfully serve God by doing what He intended for them to do. We see that we need to do the same.

They help by *use* because we obviously need to use them to sustain our life and our duties, *e.g.*, for health, nourishment, and strength.

They help by *sacrifice* because man can use them in the practice of religion and as objects of self-denial when man offers up using them as a means of detachment and penance.

They help by *being the source of crosses*, *e.g.*, sicknesses, accidents, *etc.* ¹

We can examine how we have used creatures.

Unfortunately, we do not use creatures as we should. This is precisely because we do not keep St. Ignatius's rule in mind that if the creature is not good for our eternal end, we should reject it. Is this because we simply do not take our last end seriously enough? St. Ignatius would say, "Yes!" We tend to yield to our passions which seek sensual comforts. Here are some questions to keep in mind when assessing how well we have used creatures:

- What view do I take of creatures?

¹ Considerations taken 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, ©1918, third edition 1926, St. Louis, MO and London, pages 9-15.

- Do I perhaps look upon them as my property, of which, as a master, I can dispose at pleasure and not as a benefice or alms from God?
- Do I regard them as an end, and not merely as a means to reach my end?
- Do I consider them as “talents” of the use of which I must give an exact account to my Lord and Creator?
- What rule or direction do I follow in the use of creatures?
- Do I use them simply at my pleasure?
- Do I allow myself to be led by sensuality?
- Do I adhere to St. Ignatius’ words “he must rid himself of them in so far as”? That is, do I reflect whether they are useful or hurtful to my calling, to my destiny [or duty of state]?
- Do I ask myself what good I derive from all the disagreeable happenings that befall me, since God permitted them especially for my benefit or straightway sent them Himself?²

In the light of this meditation, we come to realize that we are guilty of manifold abuses of creatures. Let us repent of it; and in the future let us plan and strive to use the world round about us to our true spiritual advantage. “To them that love God, all things work together unto good!” [Romans 8:28]³

What St. Ignatius means by *Holy Indifference*.

Now let us delve into what St. Ignatius teaches us in his second paragraph (quoted above). He wants us to grasp the concept of ***holy indifference*** to creatures. We must use our reason, led by our Faith, so that all we do and all of the choices we make are pleasing to God, and will lead to our salvation.

² Considerations taken 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, ©1918, third edition 1926, St. Louis, MO and London, pages 16-17.

³ Considerations taken 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, ©1918, third edition 1926, St. Louis, MO and London, page 17.

God put creatures in our lives as means to be used in His service, to be conducive to our salvation and *not* to be a hindrance. We must consider each creature we come in contact with and use it appropriately. In order to do this efficaciously, we must be detached from creatures. “For if we are inclined to one thing or to another beforehand, and are too much attached to it, then this too-great attachment will hinder us from readily giving ourselves up to do what reason, Faith, and God command.”⁴

For if our calling is to serve God, and creatures are but means to this end, reason demands that in the choice and use of them we should not be determined by their beauty and attractiveness, but solely by their usefulness as means to an end.

Hence, we should not be predisposed in favor of any creature, because this predisposition has an influence upon our choice and misleads us to make imprudent selections. We must cut loose from creatures and be free from bias, so that only their adaptability or the will of God may be the guide in our selection of them.⁵

We do not accept the sufferings and difficulties that God permits in our lives or we generally do not accept them with perfect unselfishness. The reason for this is that we lack indifference. We must want to do God’s Will. When something happens to us which is beyond our control, then we know it is the Will of God for us. God wants us to accept events in a truly sacrificial manner and without complaint. Furthermore, He expects us to use our reason in dealing with circumstances.

A religious complained to St. Francis de Sales about the many crosses she had to carry. “Do you know how the cross is made?” asked the saint. “Take two little pieces of wood, lay one parallel upon the other – no cross. But lay one piece across the other and the cross is made. So in like manner when our will conforms to the Will of God – when it is opposed to the Will of God, when we murmur and complain – the cross is ready. If we wish to escape the cross, then we must conform our will to the Will of God.”⁶

⁴ Considerations taken 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 ©1918, third edition 1926, St. Louis, MO and London, page 21.

⁵ Considerations taken 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 ©1918, third edition 1926, St. Louis, MO and London, page 22.

⁶ Considerations taken 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 ©1918, third edition 1926, St. Louis, MO and London, page 23.

We practice this indifference by accepting circumstances which are out of our control and by keeping ourselves detached from creatures, not complaining if they are taken from us. In this way we acknowledge that our lives and everything in them are in the Hands of God and we simply trust in His Providence. We remind ourselves that, “For to them that love God all things work together unto good.”

The advantages of indifference

Some basic advantages for practicing *holy indifference* are:

- *true peace*;
- *joy*; and
- *the practice of virtue becomes easy*.

The mind so disposed with indifference has *true peace* and permanent rest of the heart. For, come what may, it recognizes in all things the Will of God, and by doing that will it attains to its destiny.

It has not only peace but *joy*, for we know that “all things work unto good for those that love God,” so that from all things we can derive advantages.

This disposition of mind makes easy our efforts to acquire virtue and perfection. When our attachment to creatures is excessive, it becomes more difficult to make the sacrifice which God’s service calls for.⁷

We can examine our level of indifference

- ❖ About what do I principally complain and murmur? ***There***, indifference is wanting; when we murmur about something, we can say to ourselves: “I caught myself in the act of being too attached to a creature”.
- ❖ Is my will prepared for all that God is likely to ask of me, or to choose for me? (However, don’t waste time daydreaming about every possible situation God might send to us.)

⁷ Considerations taken 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 ©1918, third edition 1926, St. Louis, MO and London, page 24.

- ❖ Is my heart too passionately attached to something, to a creature, to an occupation, to an office or position, so that the separation would be at the cost of a hard struggle? I will begin even now to disengage my heart, that the possible sacrifice be not too bitter for me.⁸

Now that we have examined St. Ignatius's concept of *holy indifference* and how we certainly need to improve in using it for our sanctification, we must not think we are finished with the work of self-reflection.

Some additional questions we can use to examine our use of creatures

Here are some additional points of self-reflection:

- How am I using creatures?
- What is my attitude toward creatures – from the lowest – air, food, clothing, shelter; to the highest angels, saints and the Queen of Angels and saints?
- Am I using all of these creatures well and in the manner in which God intends?
- Do I view the lowest creatures for what they really are, or do I use them as if they are something higher than what they are?
- How do I use Mary? She is a special creature and gift of God created to help me. Do I consult with her? Do I ever talk with her throughout the day and ask her help to reason better?

All of these points and the self-examining questions posited here are the heart of the meditation on the *Principle and Foundation*. In fact, this meditation is a reflection upon what we owe to God in justice and how we ought to serve Him. A crucial part of the service we owe to God is how we are employed in using the creatures that He put at our disposal. Thus, this meditation involves a self-examination in how well we are doing what we ought to do.

When we do this long two-part meditation, it is best to focus on the point or aspect that strikes us the most and sparks a real flame in our soul. This spark of desire is meant to help us tell God that we love Him and to tell Him that we need His all-powerful assistance.

⁸ Considerations taken 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, ©1918, third edition 1926, St. Louis, MO and London, page 25.

The fruit of this meditation is the *heart-to-heart* talk that we have with God. We may find ourselves making all four kinds of prayer, adoration, thanksgiving, reparation, and petition.

We close our meditation time with some prayers of thanksgiving to God for assisting us in our meditation and with making firm resolutions to use creatures better in the future and/or in practicing *holy indifference*.

Of course, we should not forget to write down any insights given to us and to examine how much effort we put into our meditation.

In our next lesson we will discuss St. Ignatius's 1st exercise on sin.



The Modern “Lifestyle” = the Rejection of the Principle & Foundation

Examples of modern diversions:

- Smart phones (gadgets);
- Television/movies;
- Travelling;
- Health “focus on me” foods, an excessive concern with specialty foods, *e.g.*, foods certified organic or “fairtrade”, or gourmet foods;
- Exercise;
- Sports; and
- Some secondary “causes” or “crusades” on which a person focuses his life, *e.g.*, saving the whales, the environment, ozone depletion, glacier melting, celebrity fan clubs, eliminating wasteful government spending, preserving historical landmarks, ancestral family trees, *etc.*

All of these are pulling man away from God as the central focus of his life. The Conciliar Church is wrapped up in the world and, therefore, also is wrapped up in these diversions from the purpose of man's existence – by contrast, these churchmen are supposed to be teachers who guide souls to be detached from the world, as Our Lord commanded.

Modern man is sensing his lack of a real purpose in his life and is searching for some relief for his aching and empty heart. There is much discussion of stress and how modern man is being overstressed. Of course, a person causes havoc in his body when he tries to live without his true focus (*viz.*, God), too, and this is because we are body and soul.

Many try to immerse themselves in their diversions (creatures) – see the list of diversions, “causes”, and “crusades”. Many evil men (and the devils, too) are taking advantage of the modern man’s hapless, haphazard, wandering and his going from one so-called “solution” to another. Hence, modern man searches in vain because he lacks the one purpose of his life and happiness, namely, God. In other words, the *Principle and Foundation* is missing.

Many people find little bits and pieces of the *Principle and Foundation*. In fact, they may find some huge chunks or inspirations of the concept of the *Principle and Foundation*. However, because they do not have the true Faith, they do not find the satisfaction they seek. The *Principle and Foundation* is the rudder of the spiritual life, and the better it is kept in mind, the happier we are.

The *Principle and Foundation* is based on our proper use of our reason, and the more we use our highest faculty (our reason), the closer we get to God. God calls us all to be contemplative, that is, to practice contemplation.⁹

Those who practice contemplation use this faculty the best. So, it is easy to see how far off the poor modern world is from the Catholic knowledge of God and from the service we owe to Him.

Let us use the *Principle and Foundation* to begin a new, better, more reasonable, more faithful way of living!



***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->

⁹ See, *Mary’s School of Sanctity Lesson #3* on Contemplation and the ***Objective Truth Series*** reflection #24 Spiritual Nuptials.

[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.

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 covers three additional 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.

Part 4 of this article can be found here: <https://catholiccandle.org/2022/05/27/the-feminist-program-is-the-same-as-that-of-satan-and-marx-2/>

Part 5:

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

(Continuing where we left off last month)

This month, we cover two aspects of the feminist program:

1. Modern feminism promotes the program of Satan and Marx by promoting hatred; and
2. Feminist leaders are result-oriented and unprincipled just like Satan and Marx.

1. Modern feminism and feminist leaders promote hatred.

Since Satan is full of extreme hatred and Marx called himself “the **greatest hater** of the so-called positive”¹⁰, we know that all of Satan’s and Marx’s works are imbued with their hatred, too. This is one reason why it is immediately plain to persons with greater discernment that feminism is a work of Satan – because it is imbued with a share of Satan’s hatred.

When Catholic journalist, Mrs. Donna Steichen, attended many so-called “women’s empowerment” conferences, the satanic hatred at those feminist gatherings struck her so strongly that she called her book-length report, *Ungodly Rage*.¹¹

Whereas God made women to be the hearts of their homes, by contrast, the feminism on display at these conferences showed how completely Satan has twisted those women so that Mrs. Steichen said those women showed “feminism’s anti-feminine heart”.¹² Satan and feminism turned these women and their movement into vehicles of rage and hatred.

Most feminist leaders do not declare that they hate men. This would tend to be bad “public relations” for the feminist movement. However, some feminist leaders are very

¹⁰ <https://historynewsnetwork.org/article/56204> (emphasis added).

¹¹ *Ungodly Rage, The Hidden Face of Catholic Feminism*, Mrs. Donna Steichen, Ignatius Press, San Francisco ©1991.

¹² *Ungodly Rage*, page 165.

candid about their hatred of men. For example, secular feminist leader, Robin Morgan, Editor of *Ms. Magazine*, counted hating men as a virtue. Here are her words:

I feel that ‘man-hating’ is an honorable and viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them.¹³

Similarly secular feminist leader, Marilyn French said:

You think I hate men. I guess I do I think that men are rotten and women are great.¹⁴

Hatred is *wanting evil for another person, especially his ultimate evil*. We see that Satan’s hatred causes him to especially want the greatest evil for people, *viz.*, their eternal damnation.

Among feminist leaders who don’t use the word “hate” with regard to men, you see their hatred in the evil they wish for men. For example, secular feminist leader, Andrea Dworkin, showed her hatred for men in these words:

I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig.¹⁵

Other feminist leaders express their hatred for men more generally, wishing evil for men as a group. Here is how secular feminist leader, Sally Miller Gearhart, expressed her hatred for men, in her essay entitled, *The Future – If There Is One – Is Female*:

The proportion of men must be reduced to and maintained at approximately 10% of the human race.¹⁶

Similarly, secular feminist leader, Kate Millett, routinely opened her “women’s empowerment” meetings by declaring that their goal is to destroy men, *i.e.*, to destroy “the American patriarch”.¹⁷

¹³ <https://www.forbes.com/2011/04/26/enough-with-the-male-bashing.html?sh=311cb7b86e5c>

¹⁴ <https://www.goodreads.com/quotes/1174506-you-think-i-hate-men-i-guess-i-do-although>

¹⁵ <https://thoughtcatalog.com/jake-fillis/2014/05/23-quotes-from-feminists-that-will-make-you-rethink-feminism/>

¹⁶ <https://thoughtcatalog.com/jake-fillis/2014/05/23-quotes-from-feminists-that-will-make-you-rethink-feminism/>

¹⁷ Here is part of the chant Kate Millett used to open these meetings:

Here is how feminist leader, Robin Morgan, urged women to commit patricide:

Sexism is not the fault of women – kill your fathers, not your mothers.¹⁸

The hatred which is inseparable from feminist principles is not reserved for men alone. Feminist leaders also sometimes attack conservative women viciously. For example, one feminist called conservative women “white nationalist racist gender traitors.”¹⁹ Like Satan’s hatred, feminist hatred can target women as well as men.

Feminist leaders also incite women to hate men by promoting the idea that men hate them. For example, secular feminist leader, Germaine Greer, declared:

Women fail to understand how much men hate them. ... All men hate some women some of the time and some men hate all women all of the time.²⁰

Greer also told women that no man exists who is free from hating women. Here are her words:

The man is not born who will not hate some woman on some occasion. Odds on, it will be the woman with the greatest claim on his love.²¹

Feminist principles also try to root out the maternal love God put into women by trying to convince them that, however their sons might appear good and loving, there is male

“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://mallorymillet.com/?p=37> (emphasis added).

18

https://www.reddit.com/r/MensRights/comments/88hdkp/the_hollow_rhetoric_of_waves_robin_morgan_in_1970/

19 <https://www.vanityfair.com/hollywood/2020/07/is-hollywood-too-soft-on-conservative-women>

20 <https://www.thoughtco.com/germaine-greer-quotes-3530088>

21 Secular feminist Germaine Greer, from her book, *The Whole Woman*, quoted here: <https://skepticink.com/backgroundprobability/2015/11/05/germaine-greer-and-the-hatred-of-men/>

treachery in all of them which they should fear and hate. Here is how feminist Andrea Dworkin stated it:

Under patriarchy, every woman's son is her potential betrayer and also the inevitable rapist or exploiter of another woman.²²

What we are showing in this section, is that feminism and feminist leaders follow their founders, Satan and Marx, in promoting hatred. Of course, just as there are naïve Masons who simply view Freemasonry as an aid to career advancement or as a way to be accepted in a particular social circle, without understanding the deep evil of Freemasonry, likewise, there are naïve feminists that don't look deep enough to understand the magnitude of the evil that is integral to feminism.

But this does not take away from the fact that feminism is fundamentally the devil's work. We must fight feminism! One element of this fight is to love God with all our hearts and to honor, love, and treat women *as God wants* us to do – *not* with Satan's false "luv" for them and an unnatural pretense of equality (as opposed to the true, natural complementariness of the sexes).

2. Feminist leaders are result-oriented and unprincipled (just like Satan and Marx are) because they neither act according to immutable principles nor encourage their followers to do so.

Feminist leaders are unprincipled, like Marx and Satan. They are committed to their (evil) goals and so, to accomplish these goals, they say and do whatever they can to achieve them. They are devoid of firm, overarching principles that regulate the choice of which means they can and should use to achieve their goals. Instead, feminist leaders use any means which they think will be effective.

For example, feminists follow Marx in his goal of pushing all women out of their homes and into the workforce. Thus, feminist leaders see the "need" to prevent children from coming into existence because children would be an obstacle to a woman's career. This is because caring for children would make her unable to be a fully-independent worker – which is a feminist and Marxist goal. Thus, pursuing this goal, feminists tirelessly promote methods to frustrate fecundity and the Natural and Divine Laws in order to prevent children from being such "obstacles".

Thus, feminists promote contraception as safe and good because it furthers this feminist-Marxist goal (*viz.*, moving all women into the workforce), as well as some of their other evil goals, too. Of course, contraception is always evil, and sometimes kills a baby who has already been conceived. Further, contraception is always harmful to the mother

²² Andrea Dworkin quote, found here: <https://quotefancy.com/andrea-dworkin-quotes>

physically, spiritually, and socially – harming her relationship with her husband as well as harming society more generally.

For the same reason, feminists also promote the cold-blooded, deliberate murder of innocent babies in abortion. Thus, they also promote the lie that a mother murdering her baby is “health care” for the mother and that such murder is “safe”, although it is fatal for the baby, is sometimes fatal to the mother and is always harmful – physically, spiritually, and socially – harming her relationship with her husband as well as harming society more generally.

But because such evils promote feminist goals, feminists vociferously insist that an unborn baby is not a human being but only a “clump of cells”. This feminist assertion is so obviously false that no one really believes it – not even the feminists. To take two reasons, among many others:

1. The baby has a different genetic code than the mother so obviously is not part of the mother’s body.
2. Further, the baby has his own head, hands, feet, and the rest of the body. When the feminists lie by saying that this baby is simply the mother’s tissue, this absurdly means that she has two heads, four hands, and four feet.

Although everyone, including the feminists, know the baby is a separate human being, they insist otherwise because they are unprincipled and take whatever position serves their goals.

Although the feminists want to promote the Marxist goal of getting (and keeping) all women in the workforce, nonetheless, these feminist leaders know that the strong maternal instinct which God put into women will cause many of them to have some children. Therefore, the feminists devise strategies to get the women back in the workforce as quickly as possible after the children’s births. For example, the feminists (and Marxists) ensure that women can foist-off the responsibilities of motherhood onto other independent workers whose job it is to feed and babysit those children, *i.e.*, daycare.

Although common sense and the maternal instinct make it clear that daycare is greatly inferior to a loving mother’s care of her own children, the feminists disregard this principle and say and do whatever is expedient to accomplish their goal of removing mothers from their homes. They declare that daycare is **better** for children (or at least not worse) than a woman fulfilling her God-given role as a nurturing, loving mother.²³

²³ For a fuller treatment of motherhood as the God-given great work of a woman’s life, read these articles:

➤ <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>

A further example is that the feminists profess (falsely) that they are seeking the best-interests of (and the advantages of) women. But the feminist leaders are really promoting Marxist principles which are ruthlessly anti-woman. That is why the feminists viciously attack conservative women whenever it is expedient because feminist leaders attack whoever and whatever stands in the way of their (Marxist) agenda.

Another example of unprincipled feminist leaders is their promotion of the idea that if women allege that they were mistreated by men, then everyone should “believe women”. This is such a stupid position that no one really believes it. It is merely unprincipled feminist expediency. When conservative Supreme Court Justice Kavanaugh was accused by a woman (Christine Blasey Ford), President Joe Biden declared to the media that we must “believe women”. But when Biden himself was accused by a different woman (Tara Reade), he told the media she was lying and not to believe her. Biden (who continually promotes Marxism and feminism) never *really* thought we should always “believe women” over men. Nor, does anyone else really believe that. This “believe women” nonsense is merely leftist politics using any method whatever to achieve Marxist and feminist goals. Biden merely *said* we should always “believe women” because this was expedient while trying to derail Kavanaugh’s confirmation to the Supreme Court.

Michelle Malkin summed up this truth well, in these sensible words:

Let me repeat the themes of my work in this area for the past two years to counter the “Believe Women” baloney:

The role of the press should be verification, not validation.

Rape is a devastating crime. So is lying about it.

It’s not victim-blaming to get to the bottom of the truth. It’s liar-shaming.

Don’t believe a gender. Believe evidence.²⁴

Summary

Satan, Marx and the feminist leaders are devoted to their goals and are unprincipled enough that they are willing to employ any means – however perverse – to achieve those goals. In this, Satan, Marx, and the modern feminists are completely different from Catholics and from anyone living the life of reason and virtue.

➤ <https://catholiccandle.org/2020/10/01/the-importance-and-need-for-stay-at-home-moms/>

²⁴ *The Dangers of ‘Believe Women’*, by Michelle Malkin, found here: <https://www.dailysignal.com/2018/09/19/the-dangers-of-believe-women/>

A good man knows that he cannot simply use any expedient means to achieve his end. A Catholic and anyone trying to lead a virtuous life knows that both *his means and his end* must be good, otherwise his action is evil.²⁵

So, we see that feminist leaders are unprincipled and follow Marx (and Satan) by taking whatever means they think will accomplish the (evil) goal they seek to achieve.

To be continued next month ...



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²⁵ For a fuller treatment of the moral principle that the end never justifies the means, read this article: <https://catholiccandle.org/2022/01/05/does-the-end-ever-justify-the-means/>