

Catholic Candle

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Catholic Candle note: The quote below from Pope Gregory XVI is a good reminder that we must fight the pernicious error of religious liberty for error.

Vatican II's teaching of religious liberty contradicted the continual and infallible teaching of the Catholic Church, as shown here: <https://catholiccandle.neocities.org/faith/religious-liberty-vatican-ii.html>

The SSPX's position regarding religious liberty is weak and false, as shown here: <https://catholiccandle.neocities.org/priests/fellay-pozzo-religious-liberty.html>

Words to Live by – from Catholic Tradition

*Words of Pope Gregory XVI (1765-1846)
condemning the insanity of religious liberty*

From this poisoned source of indifferentism springs that false and absurd maxim, better termed the insanity [deliramentum] that liberty of conscience must be obtained and guaranteed for everyone. This is the most contagious of errors, which prepares the way for that absolute and totally unrestrained liberty of opinions which, for the ruin of Church and State, is spreading everywhere.... Here we must include that harmful and never sufficiently denounced freedom to publish any writings whatever and disseminate them to the people, which some dare to demand and promote with so great a clamor. We are horrified to see what monstrous doctrines and prodigious errors are disseminated far and wide in countless books, pamphlets and other writings.... Some are so carried away that they contentiously assert that the flock of errors arising from them is sufficiently compensated by the publication of some book which defends religion and truth.... Is there any sane man who would say poison ought to be distributed, sold publicly, stored and even drunk, because some antidote is available and those who use it may be snatched from death again and again?

Pope Gregory XVI Encyclical *Mirari Vos*, August 15, 1832, ¶¶ 14-15.



The Biggest Mistake Politicians Make is Separation of Church and State

Separating the Catholic Church from the civil government does not bring happiness. The opposite is true. Rather, it is important to have all laws of a country based on God's laws in order for the nation to have peace and prosperity and its citizens to have happiness.

This relationship is covered by the following points:

The Church and the State are both perfect societies, that is to say, each essentially must aim to achieve the common good in its own sphere. Each has in itself the means for achieving its particular end, which is the happiness of its people.¹ To consider these relations in brief from an ethical perspective, it will be necessary to state:

- The basis of their respective rights. All rights and duties on earth come ultimately from God through the Divine Law, either natural or positive.
- The range of their respective jurisdictions. As there are many distinct States of equal natural right, the subjects of each are restricted in number, and its government of them is practically confined within the limits of its own territory.
- Their mutual corporate relationship. Every perfect society must acknowledge the rights of every other perfect society, must render to it all duties consequent upon such rights, must respect its autonomy, and may demand the recognition of its own rights and the fulfillment of obligations arising therefrom.
- The union of Church and State. There is some confusion in the public mind about the meaning of the union of Church and State. The essential idea of such union is a condition of affairs where a State recognizes its natural and supernatural relation to the Church, professes the true Catholic Faith, and practices the worship prescribed by the Church, protects it, enacts no laws to its harm, while, in case of necessity and at its instance, taking all just and requisite civil measures to promote the Divinely-appointed purpose of the Church.

¹ Here is how St. Thomas teaches this truth:

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

On Kingship, Bk. 1, c. 15.

There are counter-theories regarding the “separation of Church and State”. These may be considered thusly:

- A. Absolute Liberalism;
- B. Qualified Liberalism; and
- C. The Theory of the Regalists.

A. **Absolute Liberalism** is the most extreme, having its source in the principles of the French Revolution and beginning with those who denied the existence of God. They hold that all rights come from the state.

B. **Qualified Liberalism** does not go so far. It contends that Church and State are different entities and can act independently, neither being subordinate to the other. However, at the same time it claims that the State must be detached from every religious society. The axiom of this newer Liberalism – “A free Church in a free State” – actually means an emasculated Church with no more freedom than the shifting politics, internal and external, choose to give it.

C. The **Theory of the Regalists** conceded a certain amount of social right from its Divine Founder, but conditioned the exercise of all social powers upon the consent of the civil government.²

None of these counter theories have any validity when they come up against the hard fact that *man has no right to make his own laws without regard for the law of God.*

Since both Church and State were established for the good of men, they cannot be totally separated without evil consequences.

One might ask what was the contribution of the Catholic Church to American democracy? In general, we may say that the fundamentals of American democracy were derived from traditional thought and philosophy, and since these, being of Western Europe, were essentially Catholic, therefore, our democracy had its roots in the Catholic Church.

If this is true, what should be the attitude of the Catholic citizen towards the State? The Catholic citizen is bound in conscience to obey the State, provided faith and morals are not endangered thereby.

The State is not the slave-master of its citizens but has the duty to attempt to bring about their good and their happiness, like a father of his family. The inherent rights of individuals, and particularly of parents, cannot be usurped by the State. For instance,

² *The Catholic Encyclopedia*, 1912, Vol. XIV, The Gilmary Society, Publishers, pp. 250-253. (Bracketed words added for clarity.)

parents, not the State, have the natural right to educate their children. The State should merely supervise and facilitate education, but should not enact laws contrary to the obligations of parents to give their children a religious education.³

Most governments worldwide separate Church and State, such as in Socialism, Communism, and even Capitalism. In this way the citizens look for necessities from the State, rather than praying to God.

The State has been trying to eliminate the Church from the affairs of government for decades. It has moved on many fronts to accomplish this, such as proclaiming that there be no religion in public schools, in the town square, on Main Street, in civil and family law, resulting in sinful and evil laws such as same-sex “marriage”, feminism, defunding the police, sex education in schools, abortion, and transitioning the holy day of Christmas into a secular holiday, all tending to result in greater social and cultural breakdown. Most problems in the world are due to the separation of true Catholic Church and State.

Citizens must do what they can to get involved in local and national governments, and with the help of God bring His Church back into her role of ensuring that the civil government’s dictates conform with the rule and the desires of Christ the King.



Mary’s School of Sanctity

Lesson #12 The Spiritual Exercises of St. Ignatius – The First Exercise on Sin-- The Triple Sin

Before introducing the material for the first exercise, it is important to know the general framework St. Ignatius uses for his meditations. Also, it is important to note here that St. Ignatius intends that the exercitant has a scheduled time period for doing the meditations. In the structure of an *Ignatian* retreat this is all worked out ahead of time and the exercitant simply follows the schedule. If doing a “retreat” on one’s own, one can set up a schedule for himself. However, if one is doing the Ignatian exercises as part of a routine of daily meditations, then one would set aside perhaps 25 minutes or a half hour for the meditation. Toward the end of the time set aside, one could save at least five minutes for a colloquy [closing prayer].⁴

³ *My Catholic Faith*, Bishop Louis LaRavoire Morrow, 1941, pp. 128-129.

⁴ The basic instruction on how to do “a meditation” was given in *Lesson #2* of the *School of Sanctity* series, in September 2021. This article can be found here: <https://catholiccandle.org/2021/09/03/lesson-2-meditation-how-why/>

St. Ignatius's *Spiritual Exercises* are basically a series of meditations set out in a particular order. His series is the method he used to lead the soul on a path by which self-knowledge can be obtained as a means of acquiring humility. St. Ignatius uses this method because he knows that once the soul, as the intended bride of Christ, knows herself better, she can then more perfectly dedicate herself to the loving service of God. Consequently, he is teaching a sure way to sanctity.

In general, each meditation in his *Spiritual Exercises*, in its turn, has a specified order. St. Ignatius gives the subject matter of each meditation with a *preparatory prayer*, *preludes*, the principal *points* to consider, and suggests an appropriate *colloquy*.⁵

St. Ignatius has a *preparatory prayer* which he wishes every exercitant to use before every meditation. It goes as follows:

I ask God Our Lord the grace that all my intentions, actions, and works may be directed purely to the service and praise of the Divine Majesty.

The *preludes* he gives are preliminary steps to get the exercitant ready for the meditation. The preludes are supposed to prepare the exercitant for the mental prayer ahead. It is in a way like preparing the soil for the planting. In fact, he has the exercitant make a mental image in his mind which matches the topic selected for the meditation. He calls this making of an image the *first prelude*.

Then, St. Ignatius usually has two or more additional preludes in each of his meditations. He explains these at the beginning of each meditation. His *second prelude* is usually a specific grace which he wants the exercitant to ask for.

Then, he sets forth the particular *points* that he wants the exercitant to consider. Although he gives the points to consider, he certainly intends that if the exercitant finds his heart overflowing with things to say to God, by all means, the exercitant should stop the consideration of the points and use the inspiration given and simply talk to God.⁶

However, we will include footnotes in this current article to refresh the reader's mind on some of the key aspects of meditation because not everyone may be aware of how a meditation is done.

⁵ Here St. Ignatius is ***not*** intending to limit the exercitant from doing a colloquy whenever he finds his heart is full of things to say to God, or Our Lady, *etc.* The colloquy he suggests here is more in a manner of closing the meditation.

⁶ This would be, the exercitant spontaneously going into his colloquy—pouring his heart out to God. This outpouring of one's heart is also called *affections* and these are the result or the fruit of making the considerations. In *Catholic Candle's Mary's School of Sanctity Lesson #2*, we explained how a meditation in general is done. The considerations given in the material for the meditation are meant to foster one of the four types of prayer, namely, thanksgiving, adoration, contrition, and petition. As we explained in *Lesson #2*, this "talking to God" is the lifting of the

One should not worry about using all of the *points* for consideration because the main reason for the considerations is to foster the *colloquy*.

In general, one may think that the colloquy [prayer] would happen at the end of the time set aside for the meditation, but in reality, one finds that his heart is full and he longs to speak to God much sooner, so the colloquy often happens sooner.

St. Ignatius intends that, if the exercitant has not found his heart pouring out to God at any time during the period set aside for the consideration of the points of the meditation, then he should stop making considerations and begin at once to make a *colloquy*. As mentioned above there was a planned time set aside for the colloquy toward the end of the meditation time slot. This colloquy is a prayer of thanksgiving, contrition, adoration, or petition.

It is a good idea to read through the entire material for each meditation before actually beginning the meditation. Now let us look at what St. Ignatius gives for the first exercise, and then we will go through it pondering on the crucial consequences of his material and how the consequences apply to our souls.

THE FIRST EXERCISE {The Triple Sin}

For this first exercise the usual preparatory prayer is used which is given above.

The first meditation is on sin. In this meditation the **FIRST PRELUDE** is the mental image. Since this meditation is about sin, which is not visible, St. Ignatius says that:

the mental image will consist in imaging, and considering my soul imprisoned in its corruptible body, and my entire being in this vale of tears as an exile among brute beasts. By entire being, I mean both body and soul."

The SECOND PRELUDE is to ask God Our Lord for what I want and desire. In this present meditation I shall ask for shame and confusion, for I see how any souls have been damned for a single mortal sin, and how often I have deserved to be damned eternally for the many sins I have committed.

The FIRST POINT will be to recall to memory the first sin, which was that of the angels, then to apply the understanding by considering this sin in detail, then the will by seeking to remember and understand all, so that I may be the more ashamed and confounded when I compare the one single

heart and mind to God, which is what prayer actually is. In other words, this colloquy or prayer is the fruit of meditation.

sin of the angels to the many that I have committed. Since they went to hell for one sin, how many times have I deserved it for my many sins. I will recall to mind the sin of the angels, remembering that they were created in the state of grace, that they refused to make use of their freedom to offer reverence and obedience to their Creator and Lord, and so sinning through pride, they fell from grace into sin and were cast from heaven to hell. In like manner my understanding is to be used to reason more in detail on the subject matter, and thereby move more deeply my affection through the use of my will.

The SECOND POINT is to employ the three powers of the soul to consider the sin of Adam and Eve. Recall to mind how they did such long penance for their sin and what corruption fell upon the whole human race, causing so many to go to hell. I say to recall to mind the second sin, that of our first parents. Recall that after Adam had been created in the Plain of Damascus and placed in the earthly paradise, and Eve had been formed from his rib, they were forbidden to eat of the fruit of the tree of knowledge, and eating it they committed sin. After their sin, clothed in garments of skin and cast out of paradise, without the original justice which they had lost, they lived all their lives in much travail and great penance.

The understanding is likewise to be used in considering the subject matter in greater detail and the will is to be employed as already explained.

The THIRD POINT is to recall to mind the third sin. This is the particular sin of any person who went to hell because of one mortal sin. Consider also the innumerable others who have gone to hell for fewer sins than I have committed. I say consider the third particular sin. Recall to mind the grievousness and malice of sin against our Creator and Lord. Let the understanding consider how, in sinning and acting against Infinite Goodness, he has justly been condemned forever. Close with acts of the will, as mentioned above. (St. Ignatius is referring here to where he mentioned moving one's affections more deeply through the use of the will.)

COLLOQUY. Imagine Christ Our Lord before you, hanging upon the cross. Speak with Him of how, being the Creator He then became man, and now, possessing eternal life, He submitted to temporal death to die for our sins.

Then I shall meditate upon myself and ask "What have I done for Christ? What am I now doing for Christ? What ought I do for Christ?" As I see Him in this condition, hanging upon the cross, I shall meditate on the thoughts that come to my mind.

The colloquy is made properly by speaking as one friend speaks to another, or as a servant speaks to his master, now asking some favor, now accusing

oneself for some wrong deed, or again, making known his affairs to Him and seeking His advice concerning them. Conclude with the “Our Father.”

In order to firm up our resolution made in the meditation on the *Principle and Foundation*, namely to praise, revere, and to serve God faithfully, we must consider the gruesome reality of sin. Sin is truly the opposite of serving God—it is the refusal to serve God. The world does not take sin seriously and thinks it is nothing to worry about. Of course, the devil encourages this view of sin and wants us to see sin as no big problem.

St. Ignatius, with his meditation material about sin, is now giving us an opportunity to get a thorough knowledge of the malice of sin, a salutary sense of shame while grieving with heartfelt contrition for the sins we have committed, and to form a firm resolve to never commit sins.

St. Ignatius reminds us of our mortality by telling us to imagine our corruptible bodies which we will leave behind at death. Our souls will go forth to meet our Judge and we will see clearly how we have treated Him.

The consideration of the *points*:

I. The Sin of the Angels:

Let us consider how the angels, by nature, are far more perfect creatures than men. They have no bodies. They are pure spirits and have intellects and wills. They have infused knowledge that God gave them when He created them. Catholic tradition teaches that the angels were created and in the next instant they made their fateful choice of either to serve God or reject Him. It is thought that they were told about the Incarnation, and the fallen angels did not want to submit to God’s Plan that God the Son would be born of a woman. Further, they did not want to have to give honor to the Woman, the Mother of God, who is a creature. They didn’t see Mary as God’s wonderful masterpiece, she, who was fit to be Queen of heaven and of all creation. They saw her merely as a creature below them in excellence because of her lower nature as man. Thus, they fell because of pride. So, we can see how Tobias was so wise to advise his son to “Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning.” [Tobias 4:14]

The fallen angels committed one sin. Because of the infused knowledge of their nature and the way that their intellects work, they made one irrevocable choice. They rejected God’s Will and Plan for them and got the punishment they deserved. Their one sin was mortal and they lost God forever. The devils did not want to change their nature and become gods because this was impossible and if their nature changed, they would cease to exist. They didn’t want to serve God the way He intended for them.

Therefore, we see that their punishment is eternal and never can be changed.

Fr. Hurter, S.J., in his book *Sketches for the Exercises of An Eight Days' Retreat*, has these powerful words to say:

Now my soul, what do you say? What will happen to me? I am not an angel; I have sinned, not only once, but many times; I have known from revelation the severity of the avenging justice of God; I have been pardoned often; I have repeatedly broken my word and my resolutions after having vowed to amend. How ashamed must I not be as I stand before the judgment seat of God? If the angels were punished thus, what do I deserve? But God has spared me: "the mercies of the Lord that we are not consumed." *Lamentations*, 3:22 ⁷

II. The Sin of Our First Parents:

Adam and Eve were created with perfect justice. Their intellects were very keen, and they had gifted understanding and a rich fund of knowledge. Their wills were likewise strong and their passions obeyed their wills perfectly. They had no sickness or pain. They were free from death. They had no anxiety about anything. All of their material needs were supplied. Most wonderful of all was that they were heirs to heaven.

The devils were envious of Adam and Eve's happiness, and with their fallen angelic natures, they didn't want Adam and Eve to have a chance to go to heaven. They didn't want Adam and Eve to possess the Supreme Good, Whom the devils can never possess.

Therefore, the devil, knowing that Eve was created with an inferior intellect than Adam's, and that she was created with a softer heart; the devil set his trap for Adam by fooling Eve first. Then, with newly-fallen human nature, she convinced Adam to commit sin.

What were the consequences of this? The punishments ensued immediately. Grace is lost and the sonship of God is lost. Man can no longer go to heaven. The lower appetites, namely, the passions are made strong and rebellious. Death and sickness now enter the world. Now man must toil with great sweat and the woman has much to suffer. The results do not just affect Adam and Eve, but the entire human race. What massive consequences for Adam's fall since he is the head of the entire human race. All of these consequences are attributed to Adam. And yet the personal sins of all the rest of mankind add to these consequences and misery in the whole world. Each man feels keenly his personal sins and weakness, even if he would not admit them to others. In his book *Sketches for the Exercises of An Eight Days' Retreat*, Fr. Hurter says:

⁷ 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 34.

How shall I fare who have sinned so often, even after I had known the severity of God's avenging justice from revelation? What salutary fear will come over me, and how shall I stand before the tribunal of God's justice, ashamed in the consciousness of my many sins? What am I to think of sin after such a judgment? How thankful must I be to God, for I can attribute it only to His mercy that I am not among the lost!⁸

III. The Sins of Individuals:

Here St. Ignatius tells us to quake as we think about the sins of so many suffering in hell at this moment who have not committed as many sins as we have. Think about those souls who have not received as many graces as we have and yet they still damned their souls. What do we deserve? What must we expect? Hence, I must consider sin as the greatest evil that a man can meet with!

St. Ignatius, after giving us such sobering food for thought, tells us to go to the Foot of the Cross, with hearts heavy with shame and woefully confounded. Let us see the price of sin. Such is the cause of so much anguish and pain for Our Dear Lord. We owe Him so much! How have we treated Him? What can I do for Him now? What can I do for Him from now on? I must hate sin which is the cause of so much spiritual and physical pain for Our Dear Lord, the cause of such a price to the Eternal Father. With no hesitation we should tell Our Lord how sorry we are for offending Him so constantly with our selfishness. We should beg Him to forgive us, to strengthen our hatred for sin and to strengthen our love for Him Who is so loveable. With hearts full of loving things to say to Our Lord, we pour out our colloquy to His Sacred Heart. St. Ignatius wants us to end our colloquy with an Our Father. We could certainly thank Our Lord for allowing us to do this meditation and giving us a better understanding of our poor selves.

In our next lesson, discussing Exercises two, three, and four, St. Ignatius wants us to treat the subject of sin again but with deeper penetration of what sin is. Hence, we will examine the malice of sin. We will delve into the many ramifications of the horrifying aspects of sin. So that thus being horrified and filled with a more tender love of Our Lord, we will shun sin with all our heart.



⁸ 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 37.

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.

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 covers two additional aspects of how the feminist leaders and feminist principles follow Satan's and Marx's program:

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

Part 5 of this article can be found here: <https://catholiccandle.org/2022/06/27/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-v/>

Part 6:

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

(Continuing where we left off last month)

This month, we cover the second-last aspect of the feminist program, which is also the seventh element of the eight-point program of Satan and the Marxists:

Modern feminist leaders are full of lies.

A thinking person would expect ahead of time, that modern feminist leaders would be liars because they follow the program of Satan, who is the father of lies.

One testimony of this is from the sister of secular feminist leader, Kate Millett, who described Kate and her fellow feminist leaders as “so full of lies” and deception. Here are the words of Kate's sister:

Without a doubt, over time, once she [*viz.*, Kate] became enmeshed in the larger group of leftist activists around the world, her madness, buoyed by their lunacy, became even greater and more impossible to penetrate. Their groupthink is so dense, ***so full of lies, the vocabulary is so deceptive and intricately designed to brainwash, that just to witness it and their interactions from a distance is beyond alarming.*** After we buried our mother, I never spoke with Kate again, as I'd finally come to accept that there is no honest communication with this mental illness that is today's liberalism.⁹

Another example is the lying of Betty Friedan, who is a career-long, well-known liar, as well as "America's premier feminist" (as she is called). Here is how David Horowitz expressed it:

Betty Friedan ... always presented herself as a typical suburban housewife; until she began work on her groundbreaking book [*"The Feminist Mystique"*]; she was in fact nothing of the kind. In fact, under her maiden name, Betty Goldstein, she was a political activist and professional propagandist for the Communist left for a quarter of a century before the publication of "The Feminist Mystique" launched the modern women's movement.

Professor Horowitz¹⁰ documents that Friedan was from her college days, and until her mid-30s, a Stalinist Marxist, the political intimate of the leaders of America's Cold War fifth column and for a time even the lover of a young Communist physicist working on atomic bomb projects in Berkeley's radiation lab with J. Robert Oppenheimer. ...

It is fascinating that Friedan not only felt the need to lie about her real views and life experience then, but still feels the need to lie about them now. ...

So why the continuing lies? The reason is this: The truth is too embarrassing. Imagine what it would be like for Betty Friedan (the name actually is Friedman) to admit that as a Jew she opposed America's entry into the war against Hitler because Stalin told her that it was just an inter-imperialist fracas? Imagine what it would be like for America's premier feminist to acknowledge that well into her 30s she thought Stalin was the Father of the Peoples, and that the United States

⁹ <https://www.frontpagemag.com/fpm/269251/my-sister-kate-destructive-feminist-legacy-kate-mark-tapson> (emphasis added).

¹⁰ This professor, named "Horowitz", is a liberal author who wrote a book about Betty Friedan. The magazine article quoted here is a review of that book. That magazine article is (by coincidence) written by an author also named Horowitz.

was an evil empire, and that her interest in women's liberation was just a subtext of her real desire to create a Soviet America.¹¹

Like Satan and Marx, we see feminist leaders are prone to be liars. They:

- Are liars, saying that goddesses should be acknowledged as existing because it is necessary to say this to achieve feminist goals.¹²
- Are liars, saying that the life of a harlot is good and “empowering” for women if they choose that life.
- Are liars, saying that they don't know what a woman is, as did feminist/leftist Ketanji Brown on March 23, 2022, during her senate confirmation hearing as a Supreme Court nominee.
- Are liars, saying that a woman needs to avoid being sensitive and should “toughen up” to compete in the world.
- Are liars, saying that women should wear whatever they want to wear (*i.e.*, no matter how immodest or impure) and they are not responsible for any bad thoughts of men and are not inviting any bad conduct of men who see them.
- Are liars, saying that separating the marital act from its chief purpose, having children, will help women.

¹¹ *Betty Friedan's secret Communist past* by David Horowitz, published in the liberal *Salon Magazine*, January 18, 1999, available here: <https://www.writing.upenn.edu/~afilreis/50s/friedan-per-horowitz.html> (bracketed words added to show context).

¹² 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 potential?

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

- Are liars, saying that the feminist movement is in the best interests of women.
- Are liars, saying that the aim of feminism is to give women more choices.¹³
- Are liars, saying that a woman should try to suppress her womanly, tender, and loving heart because having such a heart is a weakness.
- Are liars, saying that the feminist revolution will result in a better society.
- Are liars, saying that women are unhappy because feminism has not fully triumphed in society.
- Are liars, saying that divorce empowers women.
- Are liars, saying that obesity is just another kind of beauty. Feminists decry “body shaming” and say that men oppress women and pressure them into being slim. (The truth is that temperance is a virtue and overindulgence is a vice in both men and women.)
- Are liars, saying that men treat women unfairly by not treating women as if they were “just as good as men” at men’s work.
- Are liars, saying that motherhood should be a secondary concern for women and should not be allowed to get in the way of a woman’s career in the workplace.
- Are liars, saying that men and women are equally good at fulfilling men’s roles and men’s jobs. Sometimes the feminists claim that women are better at those roles and jobs. (One example is the feminist lie that if all nations were ruled by women things would be much better and there would be great international harmony and no wars.)

¹³ 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.***

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

- Are liars, saying that women have no complementary role in society and in the human race but should simply compete with men in the male sphere.
- Are liars, saying that woman's natural traits, *e.g.*, sympathy, softness, nurturing, comforting, conciliation, dependence on and leaning on their husbands, are silly, unworthy, and should be squelched.
- Are liars, saying that women should fight against the feminine piety to which nature disposes them.
- Are liars, saying that women have no duty to obey and to be submissive to their husbands.¹⁴
- Are liars, saying that the family is not a natural institution but is a construct invented by men to oppress women.¹⁵
- Are liars, saying that fatherhood, *i.e.*, patriarchy, is evil.
- Are liars, saying that women need emancipation because they are slaves.¹⁶

¹⁴ Sacred Scripture and the Natural Law both show 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.

¹⁵ See, *e.g.*, *The Second Sex*, by secular feminist leader, Simone De Beauvoir, Vintage Books, New York, pages 88-89. Here is the longer declaration by De Beauvoir:

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 she is bound to; her social oppression is the consequence of her economic oppression.

Note: a semicolon added ten words from the end of the quote for clarity.

¹⁶ 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

- Are liars, saying that women are victims of men.
- Are liars, saying that men are terrorists.¹⁷
- Are liars, saying that feminism makes a woman powerful.
- Are liars, saying that a woman can “have it all”, *i.e.*, both excelling in a man’s role and job as well as having a family life if they want it.
- Are liars, saying that with sufficient efforts, a woman can compete with men in the career world just as well as a man.
- Are liars, saying that men hate women.
- Are liars, saying that women should be aggressive.
- Are liars, saying that woman should harbor violent thoughts, especially toward men.¹⁸
- Are liars, saying that children are an obstacle to women’s happiness.

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

¹⁷ Here is how the secular feminist, Bell Hooks, strung together a risible 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).

Note: Bell Hooks is a woman who employed the gimmick of spelling her name without initial capital letters.

¹⁸ For example, secular feminist leader, Andrea Dworkin, announced this violent day-dream:

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.

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

- Are liars, saying that an unborn baby is merely a “clump of cells”.
- Are liars, saying that an unborn baby is part of a woman’s body.
- Are liars, saying that a mother murdering her unborn child is “health care” for her.
- Are liars, saying that a mother murdering her unborn child is safe.
- Are liars, saying that justice requires that everyone should always “believe women” if they allege improper conduct committed against them by a man.
- Are liars, saying that day-care is as good or better for children than for those children being home with their mother.
- Are liars, saying that women should hate men.
- Are liars, saying that it can be good for a woman to be promiscuous.¹⁹
- Are liars, saying that men oppress women.
- Are liars, saying that a woman should be career-focused and this will give her a fulfilling life.
- Are liars, saying that feminism makes women into goddesses.²⁰

¹⁹ 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 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 (Note: a semicolon added ten words from the end of the quote for clarity).

²⁰ Starhawk, who is a feminist leader and a practicing witch, teaches in one of her books:

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

- Are liars, saying that men, as a group, are worthy of hatred.
- Are liars, saying that feminism will bring women peace, contentment, and security.
- Are liars, saying that femininity is weak and shameful.
- Are liars, saying that it is shameful for a woman to be dependent on her husband.
- Are liars, saying that women should compete with men, not be complementary to them.
- Are liars, saying that if men were softer, more emotional, more sensitive, and more like women, then women would respect and admire them more. The truth is that when men take on feminine characteristics, they're just wimpy and unmasculine. God made men to be leaders, courageous, strong, and protective.
- Are liars, saying that Traditional Catholicism (and also those false "Christian" sects which bear some similarity to Catholicism) is a big obstacle to fair treatment and happiness for women.
- Are liars, saying that gender should be eliminated or ignored.²¹
- Are liars, saying that men and women should not have any different roles in life.²²

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.

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

²¹ Here is how secular feminist, Sheila Jeffreys, phrased this feminist goal:

[G]ender can have no place in the egalitarian future that feminism aims to create.

Sheila Jeffreys, *Gender Hurts: A Feminist Analysis of the Politics of Transgenderism*, found here: <https://www.goodreads.com/quotes/tag/radical-feminism>

²² Here is how secular feminist, Sheila Jeffreys, phrased this feminist goal:

Feminist social constructionists understand the task of feminism to be the destruction and elimination of what have been called "sex roles" and are now more usually called "gender".

- Are liars, saying that women should not allow a family to get in the way of having a “meaningful” and “fulfilling” life.
- Are liars, saying that women should focus on themselves and their own career advancement.
- Are liars, saying that women should be self-sufficient and independent.
- Are liars, saying that the many differences between men and women are all due to society forcing them into different “gender roles” when they were young. The truth is that men tend to be more goal-oriented and competitive. By contrast, women are more relational and cooperative. God placed those characteristics into the sexes to assist them in the roles and work God planned for them.
- Are liars, saying that the more a woman achieves in a career, the more attractive and desirable she becomes to men. The truth is that career accomplishments are not what a good and manly man looks for in a wife. He seeks a woman’s unique feminine attributes: love, sensitivity, giving, attention to detail, her abilities to relate to him, *etc.*
- Are liars, saying that women should postpone marriage and children to focus on their careers. The truth is that a woman “shall be saved through childbearing; if she continues in faith, and love, and sanctification, with sobriety.” 1 *Timothy*, 2:15.
- Are liars, saying that femininity, sweetness, kindness, and softness are weaknesses and that women need to be firm, aggressive, and competitive.
- Are liars, saying that women don’t need men. This is the message in the feminist slogan, promoted by secular feminist Gloria Steinem, “A woman without a man is like a fish without a bicycle.” The truth is that God made men and women complementary and both sexes need the other. But feminists lie, saying that women are self-sufficient.
- Are liars, saying that they want “diversity” but when feminists (and other leftists) are in charge, they are rigidly exclusionary – of men, of homemakers, of traditionalists, of conservatives, *etc.*

Sheila Jeffreys, *Beauty and Misogyny: Harmful Cultural Practices in the West*, found here: <https://www.goodreads.com/quotes/tag/radical-feminism>

Conclusion of this sixth part of the article: *The Feminist Program is the same as that of Satan and Marx*

Any thinking person sees that feminist leaders and feminism are tools of the *father of lies*, Satan. Not only the feminists, but also the Marxists, the mainstream media and almost all public sources of information promote lies. We seem to be in that time predicted by St. Paul:

There shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed ***turn away their hearing from the truth, but will be turned unto fables.***

2 *Timothy*, 4:3-4 (emphasis added).

This is a reminder that we must not only fight feminism (and the other evils) but also must be ***entirely devoted to the truth!*** The truth is such a great blessing and it will be taken from us if we do not appreciate it enough and devote our life to it! We must be on our guard because we too will be deceived if we are not selfless in our devotion to the truth.

Let us value nothing as much as the truth!

To be continued next month ...



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