

# Catholic Candle

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## Do You Sometimes Wonder How You're Going to Die?

Most of us lead busy lives and maybe don't have much time to ponder that question. But occasionally, we may get a reminder that our lifespan isn't endless, and at some point, it's going to come to a close. For example, we might have a close brush with another driver on the highway. For some, it might be a call from your doctor. Or for a soldier, being sent into combat might be that reminder. Catching the Chinese Covid might have caused some to wonder if "this is it". Drive-by shootings are responsible for many people meeting their ends unexpectedly in these lawless times. And on and on.

Older people may have more of a tendency to wonder what's in store for them because, of course, their eternity is likely much closer to them than, say, a teenager's.

Besides considering your future death, hovering at the margins of your thoughts you might also be concerned about what future years have in store for you. Is it travel, good health, peace, comfort, enjoyment, *etc.*? Or might it be bedridden years, disability, wheelchairs, heart attacks, *etc.*?

This is a point at which having the traditional Catholic Faith pays off big-time. Holding on to your Faith through all these years of controversy and heresy has now armed you with the ability to see through the doubt and worry about your future, and focus on Our Lord guiding you to your life's goal: eternal salvation.

Yes, you could still suffer affliction, distress, or adversity, but you have the certain knowledge that God has sent you only what you need to save your soul. And if God – Who loves you and has your best interests at heart – sends these troubles to you, it can only be because you need them to get to heaven. And how can you argue with that?

If you didn't have this Divine assistance, the future would be quite bleak, or worrisome, or even frightening. But the good Lord knows that we feeble humans need His help – especially toward the end of our lives, whenever that might come. Thus, He has given us some extraordinary helps to aid us in the waning moments or the dwindling days of our lives.

St. Francis de Sales says that to wish to do the Will of God is of unspeakable merit. He states that if a Christian (read: traditional Catholic) learns of his impending death and accepts it because it is God's Will, he might go straight to heaven.

Pope St. Pius X seems to have had this doctrine in mind when he granted a plenary indulgence at the hour of death when this prayer is said:

O my God, from this moment forward I accept with a joyful and resigned heart the death You will be pleased to send me, with all its pains, sufferings, and anguish!<sup>1</sup>



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

Temptations, though troublesome and severe, are often useful to a man, for in them he is humbled, purified, and instructed. The saints all passed through many temptations and trials to profit by them, whereas those who could not resist became reprobate and fell away.

*My Imitation of Christ* by Thomas à Kempis, Book 1, ch.13.



## **Mary's School of Sanctity**

***Lesson #13 The Spiritual Exercises of St. Ignatius – The Second Exercise on Sin; the Third and Fourth exercises—***

In the second, third, and fourth exercises, we address sin in its other aspects and with a greater intensity of understanding of what exactly sin is.

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<sup>1</sup> *How to Be Happy, How to be Holy*, Rev. Paul O'Sullivan, O.P., Tan Books, ©1942, p.183.

The *preparatory prayer* is the same as the first exercise: ***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 SECOND EXERCISE {personal sin}

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

The second exercise's meditation is in some ways a repeat of the first exercise. In this meditation the ***FIRST PRELUDE*** is the same mental image of seeing one's own soul in his corruptible body as St. Ignatius says, "***the mental image will consist in imagining, 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 desire. I shall here beg for an ever increasing and intense sorrow and tears for my sins.***

***THE FIRST POINT is the review of my sins. I shall recall to my mind all the sins of my life, looking at them year by year, and period by period. Three things will help me to do this: first, I shall recall to my mind the place and house where I lived; secondly the associations I have had with others; thirdly, the positions which I have filled.***

***The SECOND POINT is to weigh my sins, considering the loathsomeness and the malice that every mortal sin has in itself, even though it were not forbidden.***

***The THIRD POINT is to consider who I am and abase myself by these examples:***

- 1. What am I in comparison to all men?***
- 2. What are men in comparison with the angels and saints of heaven?***
- 3. What is all creation in comparison with God? Then myself alone, what can I be?***
- 4. Let me consider all my own corruption and foulness of body.***
- 5. Let me see myself as a sore and an abscess from whence have come forth so many sins, so many evils, and the most vile poison.***

***The FOURTH POINT is now to consider who God is, against whom I have sinned, recalling His attributes and comparing them to their contraries in me: His***

*wisdom to my ignorance; His omnipotence to my weakness; His justice with my iniquity; His goodness with my sinfulness.*

*The FIFTH POINT is to be struck with amazement and filled with a growing emotion as I consider how creatures have suffered me to live, and have sustained me in life. How the angels, the swords of Divine Justice, tolerated me, guarded me, and prayed for me. How the saints have interceded and prayed for me. How the heaven, moon, and stars, and the elements; fruits, birds, fishes, and animals have all served my needs. How the earth has not opened and swallowed me up, creating new hells that I might suffer eternal torment in them.*

*COLLOQUY. I will end this meditation with a colloquy directing my thoughts to God's mercy. I will give thanks to Him for having granted me life until now, and I will resolve with the help of His grace to amend my life for the future. Close with an "Our Father."*

In this second exercise St. Ignatius has us take a hurried glance over our past life in order to convince ourselves of our sinfulness. Without entering upon an exact examination of our conscience, he wants us to consider the ten, twenty, forty, or more years which we have lived thus far. Perhaps we will not be able to find a year without some grievous sin in it. Perhaps there are many grievous sins.

In our examination St. Ignatius would have us not forget to examine the *five senses* of our body and the *powers* of our soul which are all desecrated and withdrawn from the service of God. For indeed, we have sinned with our eyes, our ears, our tongue, through stubbornness, self-love, self-will, willfulness, and selfishness; we have abused all our faculties. We must bear in mind the *commandments* of God and His Church which we have broken. Likewise, we must not forget our *duties-of-state* which we have neglected; the *capital sins* of which we are guilty; the *graces* and the *sacraments* which we have abused. Let us recall the *places*, hidden and public, where we stayed and not forget to recall the *persons* against whom we have sinned, in thought, word, and deed; our parents, our superiors, our brethren, our inferiors. We should not forget those whom we have induced to commit sin by our bad example and by the scandal we gave.

St. Ignatius knows that this short examination is very beneficial because it wakes us up from our sleep of sin because we have indeed become lethargic and are callous to sin. This review of our lives also reminds us of our debt to God and urges us on to do penance and return like the Prodigal Son.

Because St. Ignatius wants us to be convinced of the *grievousness* of sin, he sets forth his points to help us see the enormity of sin.

In his *Sketches for the Exercises of An Eight Days' Retreat*, Fr. Hurter, S. J. presents many good points to help us see this enormity. He discusses the abyss of ingratitude, the abyss of misery; the abyss of malice; and the horror of sin, both mortal **and** venial!!!!

Let us consider his points one by one.

## I) THE ABYSS OF INGRATITUDE

Sin encloses within itself an abyss of the most hateful *ingratitude* because of the nature of what man does when he sins.

a. He returns *evil* for good. Instead of thanking God for His innumerable benefits, he offends Him and despises His holy Will.

b. But the ingratitude of the sinner is still more contemptible because he *abuses* the very benefits of God to offend his Benefactor. With the eyes which God gave him; with the tongue which God loosened for him; with all the powers and abilities which God bestowed upon him.

c. This ingratitude becomes still greater because man offends God at the *very moment* in which God is conferring benefits upon him and is thinking of new benefits. For the very moment in which God preserves us in being, gives us health and strength of body and soul, and protects us against the heavenly powers who are but too eager to avenge themselves on us wretched creatures for offending their Lord and God. [Ponder also that He brings us to a better knowledge of ourselves, brings us to contrition, and to return to Him, and then, makes us partakers of eternal bliss].<sup>2</sup>

Fr. Hurter relates the example of St. Polycarp being asked to deny his faith saying, “It is eighty-six years since I began to serve the Lord, and never has He done anything against me: How can I now have the heart to blaspheme my King Who has redeemed me?” This tremendous and edifying example is something to keep in mind when we are sorely tempted. We see that we must ever shun ingratitude to God and we must give Him what we owe Him with devotion and love.

## II) THE ABYSS OF MISERY

Grievous sin contains unspeakable *misery*. Here is how Fr. Hurter sets forth some of the sad consequences which grievous sin produces in the soul:

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<sup>2</sup> 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, ©1918, third edition, 1926, St. Louis, MO and London, page 41.

a. The soul loses its baptismal grace. Baptismal grace is so beautiful because God's light shines in the soul. But through mortal sin, the soul becomes deformed and is not acceptable to God. Therefore, the soul that departs this life in this state must hear the words, "Depart from Me, ye cursed."<sup>3</sup>

b. The innocent soul in the state of grace is a *child of God*, a brother of Jesus Christ, a temple of the Holy Ghost; by sin he becomes a child of wrath, a slave of the evil spirit. Can we think of a greater degradation? The debasement of a lost son, a child well brought up, of good parents, is but a faint picture of the degradation of a human being fallen into mortal sin.<sup>4</sup>

c. Before the sin the innocent one was *rich* in graces and merits; for all the good done in this state has a golden value, meritorious for eternity, and in the days of innocence so much was done. But all this is lost by mortal sin. To the sinner these words may be applied: "Because thou sayest: I am rich and made wealthy, and have need of nothing; and knowest thou not that thou art wretched, and miserable, and poor and blind, and naked." (Apoc. 3:17)<sup>5</sup>

In addition to these consequential points, Fr. Hurter explains further,

Before sinning, the innocent man led a supernatural life, a life of *grace*. Sin robs him of this life. He dies, and how gruesome is his death! Death is the more disastrous, the higher the scale of life in which the creature was.<sup>6</sup>

Fr. Hurter goes on to compare the life of a flower with that of an irrational animal and says that of course the death of an animal is more unpleasant because the animal is a

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<sup>3</sup> Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 42.

<sup>4</sup> Quoted from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 43.

<sup>5</sup> Quoted from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 43.

<sup>6</sup> Quoted from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 43.

higher form of life. The death of an irrational animal is not as unpleasant as the death of a man<sup>7</sup> because man is the highest material creature. Then he says:

The corpse of a man scares us, and it takes time and self-conquest to become accustomed to the sight. Why? Because human life is considered more perfect. But how much higher and more perfect is the supernatural life of grace. Therefore, in the light of faith and in the eyes of the angels and saints, the condition of the soul that has lost this life is much more gruesome.<sup>8</sup>

This simple comparison really tells us the serious reality of the disaster of mortal sin. Fr. Hurter's words are striking when he adds:

No earthquake, no conflagration, no flood in the richest field of the earth can bring about a devastation as great as mortal sin does in the paradise of an innocent soul. What a folly the sinner commits who at such a loss flings away the grace of God.<sup>9</sup>

### III) THE ABYSS OF MALICE

Mortal sin contains an abyss of *malice* because grievous sin is an *offense* against God. The gravity of an offense is based upon the difference between the person offended and the offender. The higher the dignity of the person offended, the more grievous is the offense.

This is the reason why St. Ignatius has the exercitant make the comparisons of himself with all men; men to the angels and saints in heaven; and then all creation to God.

Fr. Hurter draws these comparisons out, as follows:

a. What is one man compared to the entire human race? A mere cipher, a speck of dust, a drop of water compared to the ocean. What are all men in comparison with the heavenly court? Miserable beings. And what are all the angels when weighed against God? 'Behold the gentiles are as a drop in a bucket, and are counted as the

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<sup>7</sup> Although man is also an animal, as clearly taught by Aristotle, St. Thomas, and many others, man is a rational animal.

<sup>8</sup> Quoted from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 43.

<sup>9</sup> Quoted from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 44.

smallest grain of a balance; behold the islands are as a little dust.’ (Isaias 40:15)  
hence what am I in comparison with God?<sup>10</sup>

To further illustrate the wretched malice connected with sin, Fr. Hurter addresses St. Ignatius’s FOURTH POINT here:

And to become still more penetrated with my nothingness when compared with God, let me review the perfections of God. God is so infinitely wise, and I so ignorant; God all-powerful, who poises the universe in His fingers, I so impotent, scarcely able to move a rock from its place; God immense, and I bound to space and place; God from eternity, I but from yesterday; God infinite and perfect, and I so limited and imperfect. And yet I, a mite, have dared to say to God: ‘I will not serve. You have indeed forbidden, but for all that I’ll do it, I do not care for Your Will.’ What malice!<sup>11</sup>

This description is so appalling and yet an absolutely true picture of what the mortal sinner does to God, his Creator.

Fr. Hurter adds still more sobriety in his last two sub-points:

b. To this malice is allied *presumption*. Or is it not rashness to sin before His eyes, in His presence? If children wish to violate the precepts of their parents, they do so secretly, behind their backs; not so the sinner, who breaks the command of God openly, before His very eyes.<sup>12</sup>

c. The sinner’s demeanor is indeed very *bold*, because he dares to offend Him in Whose Hands he is. On His Hands depends life and death, heaven and hell.<sup>13</sup>

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<sup>10</sup> Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 45.

<sup>11</sup> Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 45.

<sup>12</sup> Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, pages 45-46.

<sup>13</sup> Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 46.



These last two points certainly show how with unspeakable audacity we humans offend God and manifest an utter lack of the gift of the Holy Ghost, that is, fear of the Lord. We should shudder at such boldness!

If all of the above material has not yet brought the fruit of this meditation, namely intense sorrow and tears, we should beg for spiritual help from our heavenly helpers as we dig deeper into the concept of the horror of sin. So far, we have been focusing on mortal sins; however, we ***must not forget that venial sins are infinite offenses against God as well!!***

Are we in earnest when we resolve to avoid mortal sin above all things? Then we must extend our resolution also *to venial sin*. Without this resolution we can hardly succeed in always avoiding mortal sin.<sup>14</sup>

The Church also wants us to avoid venial sin. She shows this in the conditions She requires for obtaining a plenary indulgence. Not only are Holy Confession and Holy Communion required, but also is the intention to **not** have ***any attachment to deliberate venial sin***.

Likewise, we must remember Our Dear Lord's words, "He that hath My commandments, and keepeth them; he it is that loveth Me. And he that loveth Me, shall be loved of My Father: and I will love him, and will manifest myself to him." (St, John 14:21). We cannot

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<sup>14</sup> 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, ©1918, third edition 1926, St. Louis, MO and London, page 47.

Here Fr. Hurter makes a very important distinction between the two types of venial sin. One type is those committed:

with a full *knowledge* and on purpose, such as a deliberate lie told to get out of a difficulty, or self-praise to make oneself important. Other venial sins are faults that follow rather the weakness, the haste, the thoughtlessness, the carelessness of poor human nature, as distractions in prayer, a sudden impatience and excitement because something unpleasant strikes us, or vanity because we have met with success in our undertakings. *etc.*

The former we can with the grace of God avoid, and to them by preference our resolution must extend. The weaknesses we shall never avoid altogether, as the Council of Trent teaches us, without a special privilege, such as the Mother of God enjoyed. God permits them for our mortification and humiliation, to keep us fervent and energetic. If we cannot avoid them all, we must not therefore be unconcerned about them, but make an honest effort to reduce their number.

Hence our resolution should run thus: I shall carefully avoid all deliberate venial sins. I shall do all I can to reduce the number of my daily faults and imperfections.

fool Our Lord. We cannot claim to care about Him if we have no regard for His commandments.

The following are some key points given by Fr. Hurter to help rouse in us a true horror of all sin.

#### I. We can look at the great *multitude* of our venial sins.

We can take a look at our lives in a similar way in which St. Ignatius had us examine our possible mortal sins—looking at the *places* we have lived, the *persons* we have associated with, at the *senses* of our bodies, the *powers* of our soul (which we have desecrated), at the duties we have neglected, at the *graces* we have abused, and *bad examples* we have given, by word and deed. Truly as it says in the Mass prayers, we have “innumerable sins, offences, and negligences.”

Even though our sinfulness should startle us, we should not give up in despair, but blush for shame, and learn humility. We should strive to diminish our daily faults and weaknesses.<sup>15</sup>

#### II. We can consider the *grievousness* of venial sins.

These sins are offences against God Who is infinitely great. Thus, even the least offence to infinite majesty is a very great evil. If we are careful so as not to offend our loved ones or friends, how much more should we take the greatest care not to offend God Who is supreme goodness and Our heavenly Father?

**Venial sin defiles the soul.** Because our souls have been given sanctifying grace and thus made stately in the image and likeness of God, it is a horrific thing to stain the soul with venial sin. We would be ashamed if we were to appear before the angels in a filthy condition, let alone appear before God in this soiled state. Therefore, it is perfectly understandable that soiled souls prefer to plunge themselves into Purgatory because they know they are unworthy to appear before God.

**Venial sin shows its malicious character in the fact that it paves the way to mortal sin.** Because venial sin weakens the will, it especially weakens the soul and makes the conscience callous to sin; the soul can fall when a storm of temptation to commit a mortal sin arises. “He that contemneth small things, shall fall little by little” (Eccl. 19:1). Therefore, it is all the more crucial to make a firm resolution not to play

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<sup>15</sup> 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, ©1918, third edition 1926, St. Louis, MO and London, pages 50-51.

with venial sin, so one will not fall into mortal sin. The saints worked to keep their consciences delicate and were truly frightened away from mortal sins.<sup>16</sup>

**The *causes* of venial sin and the *means* to become free from deliberate venial sin.** Another helpful aspect of Fr. Hurter's treatment of sin is his accurate assessment of the *causes* of venial sins and the *means* to become entirely free from deliberate venial sins, and at least to diminish the number of our faults and failures.

He says, "The first *cause* is *sloth*. When this vice rules us, venial sin and faults thrive luxuriantly. The remedy for it is fervor, for experience tells us that venial sin will disappear as a fog before the sun when we are all aglow with fervor."

He tells us, "The second *cause* is a want of *watchfulness* and of *mortification* of the senses. If we let our senses roam about freely, the spirit of the world will soon take hold of us. All kinds of distraction will appear, and with them temptations. The spirit being already weak will be taken by surprise and yield, now to this, then to that fault."

Then he tells us, "The third *cause* is *conceit*. Whoever over-estimates his own powers, is overconfident in himself, takes too little heed of danger, and is less careful to avoid occasions, will soon learn from his own experience how weak he is. And the Lord will the sooner permit him to take a false step, the more he trusts in himself and prefers himself to others. Pride goes before a fall."<sup>17</sup>

The *means* to avoid deliberate venial sins are based upon St. Ignatius's *Rules for the Discernment of Spirits*. We can see by what he says below that certainly ***agere contra***<sup>18</sup> is needed to combat sin.

Fr. Hurter says, "If we are in earnest when we make a resolution against grievous sin, we must take up the fight against venial sin with unshaken firmness, and consider it no small evil with which we can afford to play. We must be zealous, watch the various occasions, not trust too much to ourselves, and be discreet and humble. Then with the

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<sup>16</sup> Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, pages 52-53.

<sup>17</sup> Quoted from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, SJ., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition 1926, St. Louis, MO and London, page 53.

<sup>18</sup> *Rules for the Discernment of Spirits* for the Week One, *Rule #12*; this means to "act against" a bad inclination we that arises in our soul.

grace of God we shall avoid all deliberate venial sin and shall considerably diminish the cloud of human weakness and miseries.”<sup>19</sup>

Along with the resolution to avoid deliberate venial sin, St. Ignatius’s main goal in this Exercise is for the exercitant to have true repentance. We have asked for intense sorrow and tears. With all of the above considerations about mortal sin and venial sin, we certainly have much to inspire compunction of heart. Let us try to see the entire malice of sin, and by the awareness of our own sinfulness, we shall be filled with repentance. “My eyes have sent forth springs of water: because they have not kept thy law” (Ps. 118:136). We must tell ourselves that for no price will we commit another grievous sin (if we have had the misfortune to have committed them in the past). This is the greatest misfortune that can befall us.

Let us beg God’s Mercy and not cease to beg Him to preserve us from such a horrific calamity!

### THE THIRD EXERCISE

*This is a repetition of the first and second Exercises, with three colloquies.*

*After the preparatory prayer and the two preludes, the first and second Exercises are to be repeated. I [the exercitant, that is] will note and dwell upon the points in which I have felt the greatest consolation or desolation, or the greatest spiritual relish. I will then make these colloquies in the following manner:*

*THE FIRST COLLOQUY is with Our Lady, that she may obtain grace for me from her Son and Lord for three things:*

- 1. That I may have a thorough knowledge of my sins and a feeling of abhorrence for them.*
- 2. That I may comprehend the disorder of my actions so that detesting them, I will amend my ways and put my life in order.*
- 3. That I may know the world, and being filled with horror of it, I may put away from me worldly and vain things.*

*Conclude with the “Hail Mary.”*

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<sup>19</sup> Quoted 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 54.

***THE SECOND COLLOQUY is with the Son of God. I will beg Him to intercede with the Father to obtain these graces for me. Conclude with the “Anima Christi.”<sup>20</sup>***

***THE THIRD COLLOQUY is with our Eternal Father. I will request that He Himself grant these graces to me. Conclude with the “Our Father.”***

### ***THE FOURTH EXERCISE***

***This is a résumé<sup>21</sup> of the third exercise.***

***I [St. Ignatius] have called this a résumé because the intellect, without digression, is to recall and review thoroughly the matters contemplated in the previous Exercises. The same three colloquies should then be made.***

Although we have covered three exercises in this lesson, St. Ignatius intends each of them to be done separately. As one can see, they build off of each other but are intended to be done one at a time. The exercitant is asking for a more intense awareness of the malice of sin and to have a true sorrow for sin and an extreme horror of sin. We cannot build a fervent love for God if we do not fear to offend Him.

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<sup>20</sup> This is the *Anima Christi* prayer:

*Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
O good Jesus, hear me;  
Within Thy wounds hide me;  
Suffer me not to be separated from Thee;  
From the malignant enemy defend me;  
In the hour of my death call me,  
And bid me come to Thee,  
That with Thy Saints I may praise Thee  
For ever and ever. Amen*

<sup>21</sup> A résumé is a summing up; an abridgment or summary [Webster's New Collegiate Dictionary, Sixth Ed. 1949]

## In our next lesson we will do the FIFTH Exercise ON HELL--THE PAIN OF THE SENSES.<sup>22</sup>



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<sup>22</sup> At this point of the Spiritual Exercises the exercitant prepares for a general confession as he is about to do meditations on hell and death.

Unfortunately, in this time of apostasy in which we are living and in which an uncompromising priest is not available for most people, a general confession is not possible. In this case we must humbly trust in God and beg His Mercy by trying to make a perfect act of contrition after having done the thorough examination of conscience for confession.

This examination and preparation for a general confession would include making a sin list and telling God that if/when an uncompromising priest should become available; one is most willing to go to confession.

We must have a repentant disposition of mind. We need *heartfelt contrition* for our sins. The Council of Trent (session 14, chapter 1 and 4) explains that heartfelt sorrow for sins has at all times been necessary to obtain forgiveness of sins.

There are two kinds of contrition: *perfect* and *imperfect*. We should always endeavor to make perfect acts of contrition and get in the habit of making them. We have always known that no one is guaranteed the chance to go to confession, but especially now in these times of apostasy; most of us do not have the opportunity.

*Perfect contrition* consists in being sorry because we have offended God the Supreme Being and Our dear loving Father, and the Sacred Heart of Jesus Who is most worthy of our love. We have been so ungrateful to Him, **and** we must be determined never to commit sin again. We want our love to be as perfect as possible. Of course, we must beg God and our heavenly helpers to help us have a pure motive in our contrition. Our contrition cannot simply be because we are afraid of punishment, for then, our contrition would be *imperfect*. *Perfect contrition* involves *filial fear* and *filial love*, whereas, *imperfect contrition* involves *servile fear* which is simply the fear of punishment.

The effect of perfect contrition is wonderful because it blots out all of the guilt (but not necessarily all of the punishment) due to sins.

### ***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 the fifth and sixth 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 of this article covers the second-last aspect of how the feminist leaders and feminist principles follow Satan's and Marx's program:

- Modern feminist leaders are full of lies.

Part 6 of this article can be found here: <https://catholiccandle.org/2022/07/26/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-vi/>

## **Part 7:**

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

(Continuing where we left off last month)

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



## ➤ The feminists are anti-Natural Law

### ***The feminist leaders seek destruction of the family.***

The family is an institution of the Natural Law. The family is the foundation of the Catholic Church as the chief source of bringing into the Church new Catholics and transmitting the true Faith and true Morality from one generation to the next. The family is also the foundation of a good civil society, handing down to the next generation learning, discipline, morality, and culture.

For these reasons (as we saw in earlier parts of this article), Satan and Marxists hate the family. Similarly, the feminists hate the family.

For example, secular feminist leader, Kate Millett, made it a routine part of the opening of her “women’s empowerment” meetings that they mention their goal of destroying the family. Here is part of the chant she used to open these meetings:

“Why are we here today?” she 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.<sup>23</sup>

Similarly, here is how secular feminist leader, Linda Gordon, declared war on the family:

The nuclear family<sup>24</sup> must be destroyed .... Whatever its ultimate meaning, the break-up of families now is an objectively revolutionary process.<sup>25</sup>

### ***The feminist leaders promise the destruction of the state (which is an institution belonging to the Natural Law), when they succeed in destroying the family.***

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<sup>23</sup> <https://mallorymillett.com/?p=37> (emphasis added).

<sup>24</sup> A “nuclear family” is a married father and mother and their children living family life together.

<sup>25</sup> <https://thoughtcatalog.com/jake-fillis/2014/05/23-quotes-from-feminists-that-will-make-you-rethink-feminism/Marx>

All authority comes from God. The state as such, is an institution which is part of the Natural Law. God intends that there be a state because He created man as a political animal.<sup>26</sup> The state, like the Catholic Church, is necessary to complete and to aid the work of the family in achieving its own ends.<sup>27</sup>

It is striking how the feminist leaders even use the same expressions as the Marxists (thereby signaling the affinity between them). The Marxists/communists promise ***the withering away of the state*** when their enemy (the bourgeois class) is destroyed. Similarly, the feminists promise ***the withering away of the state*** when the feminists' enemy (the patriarchal family) is destroyed.

For example, here is one way Vladimir Lenin phrased this claim:

The state ***withers away*** insofar as there are no longer any capitalists, any classes, and, consequently, no class can be suppressed.

But the state has not yet completely ***withered away***, since there still remains the safeguarding of "bourgeois law", which sanctifies [sic!] actual inequality. For the state to ***wither away*** completely, complete communism is necessary.<sup>28</sup>

Using this same Marxist phrasing, secular feminist leader, Germaine Greer, asserted that, after they destroy the enemy (the "patriarchal family"), the state will wither away into a Marxist paradise. Here are her words:

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<sup>26</sup> A political animal is one who by Nature comes together with his fellows to organize themselves using reason, to perform joint tasks, such as self-defense, building roads, *etc.*

<sup>27</sup> Here is how Pope Pius XI explains the necessity of the state as one of the three necessary societies:

[T]here are ***three necessary societies***, distinct from one another and yet harmoniously combined by God, into which man is born: two [*viz.*, of the necessary societies], namely the family and ***civil society***, belong to the ***natural order***; the third, the Church, to the supernatural order.

*Divini Illius Magistri* (On Christian Education) by Pope Pius XI, 1929, ¶¶11-13, (emphasis added; bracketed words added for clarity).

<sup>28</sup> Vladimir Lenin's *The State and Revolution*, section three, which can be found here: <https://www.marxists.org/archive/lenin/works/1917/staterev/ch05.htm> (emphasis and bracketed word added).

Women's liberation, if it abolishes the patriarchal family, will abolish a necessary substructure of the authoritarian state, and ***once that withers away Marx will have come true willy-nilly***, so let's get on with it.<sup>29</sup>

Again, notice that both the feminists and the Marxists (falsely) promise the end of the state (which is part of the Natural Law) after they destroy their enemy.

### ***The feminist leaders seek destruction of marriage.***

Marriage is part of the Natural Law<sup>30</sup> and faithful marriages are necessary for good and stable families. Thus, the feminist leaders hate marriage.

For example, here is how secular feminist, Sheila Cronin, declared war on marriage:

Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage.<sup>31</sup>

### ***The feminist leaders seek destruction of women's God-given maternal instincts and seek to foster in women a hostility (or at least indifference) to babies and children.***

God put in women a maternal instinct to love and cherish babies and children. This instinct is in women to help them fulfill well the great work of their lives, which is the raising of children to become well-adjusted and virtuous adults.<sup>32</sup>

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<sup>29</sup> <https://www.thoughtco.com/germaine-greer-quotes-3530088> (emphasis added).

<sup>30</sup> *Summa Theologica of St. Thomas Aquinas, Suppl.*, Q.67, a.1.

<sup>31</sup> The words of Sheila Cronin, the leader of the feminist organization NOW (National Organization for Women), <https://www.coursehero.com/file/p1sbvhs/Since-marriage-constitutes-slavery-for-women-it-is-clear-that-the-womens/>

<sup>32</sup> Read these articles:

- ❖ <https://catholiccandle.org/2020/10/01/the-importance-and-need-for-stay-at-home-moms/>
- ❖ <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>

Because feminism seeks to destroy families and marriage, obviously feminists want to entirely root out a woman's natural inclination to love and cherish babies and children. Here is how one secular feminist leader declared her own anti-maternal instincts:

I don't particularly like babies. They are loud and smelly and, above all other things, demanding . . . time-sucking monsters with their constant neediness .... Nothing will make me want a baby ....<sup>33</sup>

***To effectively root out a woman's natural maternal instincts and to make her a career woman, the feminist leaders strongly promote a woman murdering her unborn babies.***

The extreme opposite of a woman's natural maternal instinct is for her to murder her own babies. This further makes a woman more like Satan, who "was a murderer from the beginning."<sup>34</sup> When a woman murders her innocent baby at the beginning of his life, she is like Satan and is, in her own way, "a murderer from the beginning".

Marxists so strongly promote abortion that, in 1920, Communist Russia was the first country in the world to legalize abortion.<sup>35</sup> Communist Russia offered abortion for free. *Id.*

Communist China is the abortion capital of the world, with more than 400 million abortions in the forty years beginning in 1971.<sup>36</sup> China's murderous assault on innocent

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<sup>33</sup> Words of secular feminist leader, Amanda Marcotte, March 2014, found here: <https://theothermccain.com/2016/11/15/feminists-hate-donald-trump-the-joys-of-happy-fun-victory-week-maga/>

<sup>34</sup> Here are Our Lord's words about Satan the murderer (speaking to the pharisees):

You are of your father the devil, and the desires of your father you will do. **He was a murderer from the beginning**, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

*St. John 's Gospel*, 8:44 (emphasis added).

<sup>35</sup> <https://www.lifesitenews.com/news/russia-became-first-country-to-legalize-abortion-100-years-ago-beginning-greatest-genocide-in-history/>

<sup>36</sup> <https://www.lifenews.com/2012/12/13/chinas-one-child-policy-lends-itself-to-forced-abortions/>

babies continues unabated. Communist China's murder of its babies is currently at a rate of more than nine million per year.<sup>37</sup>

As horrific as it is for a man to murder a baby, it is even more unnatural for a mother to murder her own baby. Feminists strongly promote killing not only male babies but also female babies – showing that feminists are lying when they say that they are concerned about protecting women and girls. In fact, feminists do not object to sex-selection abortions, which disproportionately murder baby girls.<sup>38</sup>

## **Feminists seek to destroy virtue, especially purity – and especially in women.**

Vice – especially impurity – weakens a person's will and opens wide the door of the soul to a life of further sins of all types. As we saw earlier, Satan and Marx focused many efforts on corrupting people, especially women. This is plainly because women are truly guardians of society through their selfless vigilance for the good of their families. Here is one way Pope Pius XI explained this truth:

Neither this emancipation of the woman is real, nor is it the reasonable and worthy liberty convenient to the Christian and noble mission of the woman and wife. It is the corruption of the feminine nature and maternal dignity, as well as the perversion of all the family, since the husband lacks his wife, the children their mother, and the *entire family her vigilant guard*.

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

Following Satan's and Marx's program, feminists urge everyone, but especially women, to promiscuously follow any urges of their basest appetites.<sup>39</sup>

Secular feminist leader, Kate Millett, included this focus on promoting impurity, in the chants opening their feminist meetings:

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<sup>37</sup> <https://lozierinstitute.org/world-leaders-in-abortion-top-10-countries/>

<sup>38</sup> *India Has Killed 46 Million Girls in Sex-Selection Abortions, Where are the Feminists?*  
<https://www.lifenews.com/2021/12/28/india-has-killed-46-million-girls-in-sex-selection-abortions-where-are-the-feminists/>

<sup>39</sup> Here, *e.g.*, is one way in which the *National Organization for Women* promotes vile impurity: <https://now.org/blog/issue-advisory-asexuality-sexual-empowerment-isnt-for-everyone-and-thats-okay/>

“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,” they cried exuberantly.  
“And how do we destroy the American Patriarch?” she replied.  
“By taking away his power!”  
“How do we do that?”  
“By destroying monogamy!” they shouted.  
“How can we destroy monogamy?” ...  
**“By promoting promiscuity, eroticism, prostitution and homosexuality!”**  
**they resounded.**<sup>40</sup>

Because feminists are tools of Satan and of the Marxists and because they are not *really* advocates for women, the feminists also promote and support deluded men who insist they are women (*i.e.*, so-called “transgenderism”).<sup>41</sup>

There are so many other ways in which feminists follow Satan and Marx by being against Nature and the Natural Law. But these examples suffice to show that truth.

## Conclusion of this Entire Article

All feminists are against Nature and are anti-Natural Law. As shown in earlier parts of this article, the feminists follow Satan’s and the Marxists’ entire evil program. Thus, all faithful and informed Catholics (and all others who use their intellects as they should) are compelled to conclude that there is no version of feminism that can be reconciled with the Truth and the Good.

There is no good feminism; there is no ***Biblical*** feminism; there is no ***Catholic*** feminism; there is no “***good***” feminism. Feminism is inherently evil because it deliberately contradicts Divine revelation and the Natural Law.

There can be naïve feminists who are so confused that, perhaps, they are not culpable for the evil in which they participate. This is like, perhaps, there are naïve and confused Marxists or freemasons. God will judge their interior, subjective culpability. However, on the objective level – the level on which we Catholics and all people using their reason –

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<sup>40</sup> *Marxist Feminism’s Ruined Lives*, found here: <https://mallorymillet.com/?p=37> (emphasis added).

<sup>41</sup> Here, *e.g.*, is the *National Organization for Women* promoting gender delusion: <https://now.org/issues/lgbtq-rights/>

must judge, their work is evil, is anti-God, and promotes Satan. ***Let us fight feminism in all of its manifestations!***



## **The Wise and Devout Catholic Suffers Willingly, Thanking and Praising God for a Second Chance**

Adam and Eve, our first parents, knew God in the Garden of Paradise. Our first parents were perfectly happy in Paradise. If they had not sinned, they would never have died or suffered from sickness and sorrow. When the time came for their leaving the earth, they would have been taken body and soul to Heaven.<sup>42</sup>

God wanted Adam as head and representative of the human race to merit Heaven. And so, after granting him His abiding grace, and blessing him with wonderful gifts, and giving him the Garden of Paradise to live in, He commanded him not to eat of the fruit of a certain tree.<sup>43</sup>

“Of every tree of Paradise, thou shalt eat: but of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it, thou shalt die the death” (Gen. 2:16, 17). The fruit of the forbidden tree was not evil in itself, for in Paradise God did not place anything bad. The fruit itself was not bad but the picking of the fruit was forbidden; and if Adam and Eve partook of it, they would have disobeyed God.<sup>44</sup>

Adam and Eve did not obey the commandment of God, but ate of the forbidden fruit.<sup>45</sup>

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<sup>42</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.36.

<sup>43</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.37.

<sup>44</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.37.

<sup>45</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.37.

On account of their sin Adam and Eve lost sanctifying grace, the right to Heaven, and their special gifts; they became subject to death, to suffering, to a strong inclination to evil, and were driven from the Garden of Paradise.<sup>46</sup>

On account of the sin of Adam, we, his descendants, come into the world deprived of sanctifying grace and inherit his punishment, as we would have inherited his gifts had he been obedient to God.<sup>47</sup>

God punished Adam and Eve for the sin they committed. “And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.” (Gen. 3:23).<sup>48</sup>

All mankind must suffer for the sin of Adam because he was the head and representative of the whole human family.<sup>49</sup>

Because of original sin, heaven was closed to all men until the death of Our Lord Jesus Christ. Our Lord instituted the sacrament of Baptism in order to restore to us the right to Heaven that Adam had lost.<sup>50</sup>

Because of Adam’s sin, we were also cast out of Paradise, deprived of complete happiness, and relegated to a life of suffering. The mere fact that man was cast out of Paradise means suffering in a world of wars, bad weather, hard work, poor health, and death. God was completely just in punishing the whole human race with a life of suffering. But He is also a very loving and generous God and, in effect, gave us a second chance to earn Heaven by His coming to earth and suffering and dying for us. So, we are given this second opportunity to earn Heaven through a life of suffering which can even be satisfying if done for the love of God. For with God, nothing that is suffered for His sake, no matter how small, can pass without reward.

Be prepared for the fight, then, if you wish to gain the victory. Without struggle you cannot obtain the crown of patience, and if you refuse to suffer you are refusing the

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<sup>46</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.40.

<sup>47</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, pp. 40-41.

<sup>48</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.40.

<sup>49</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.41.

<sup>50</sup> *My Catholic Faith*, Bishop Louis LaRavoire Morrow, My Mission House, Kenosha, WI, ©1949, p.41.



crown. But if you desire to be crowned, fight manfully and bear up patiently. Without labor there is no rest, and without fighting, no victory.<sup>51</sup>

Some believe they can avoid suffering by the use of drugs or alcohol, but this only results in more severe suffering. We must realize our second chance to earn Heaven is through our willingness to suffer for God as He so willingly suffered for us during His life on earth and during His Passion. He demonstrated how to suffer willingly and lovingly.

It is important to suffer in silence as Our Lord did. To complain about how you suffer in order to receive sympathy from others is counter-productive. So, suffer in silence for the love of God.

I recommend you recite each day the following prayer:

O my God, from this moment forward I accept with a joyful and resigned heart, the death [and life] You will be pleased to send me, with all its pains, sufferings, and anguish.<sup>52</sup>



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<sup>51</sup> *Imitation of Christ*, Thomas à Kempis; Book III, Ch. 19.

<sup>52</sup> *How to Be Happy; How to Be Holy*, by Father Paul O'Sullivan, O.P., TAN, Rockford, © 1942, p.183 (bracketed words added as a suggestion).