

Catholic Candle

☛ September 2022 ☛ catholiccandle.org ☛ catholiccandle@gmail.com

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

CC in Brief

Q. While sanctifying the Sunday at home, I recently read these words in a sermon on hell:

In hell, the damned exclaim with tears: "Oh! That an hour were given to us". They would pay any price for an hour or for a minute, in which they might repair their eternal ruin. But this hour or minute they never shall have.

My question is: Do the damned in hell ***really*** long for a chance to repent?

A. No. The damned do not long for a chance to repent and to begin pleasing God. They could never use that chance of repentance, even if it were somehow given to them.¹

¹ Here is one way that St. Alphonsus de Liguori, Doctor of the Church, teaches this truth:

Moreover, it is just, that as long as the sinner remains in his sin, the punishment which he deserves should continue. And, therefore, as the virtue of the saints is rewarded in Heaven, because it lasts forever, so also the guilt of the damned in Hell, because it is everlasting, shall be chastised with everlasting torments. "Quia non recipit causæ remedium," says Eusebius Emisenus, "carebit fine supplicium." **The cause of their perverse will continues: therefore, their chastisement will never have an end. The damned are so obstinate in their sins, that even if God offered pardon, their hatred for him would make them refuse it.**

Quoted from St. Alphonsus de Liguori, Sermon 50, for the twenty-first Sunday after Pentecost.

Hell is ***not really*** full of repentant sinners. In hell, the wills of the damned are fixed forever in rejecting God and hating Him. The damned hate being in hell but would never have a change of heart and begin to love God, with sorrow for their sins, although the damned regret that they are being punished.

The damned hate God and don't want to be with Him. They hate being in hell but do not want to be with God in heaven. They hate reality and would like to be in a (supposed) "paradise" without God (if that could be possible) and would like to be in a place of comfort and pleasure where they could continue to hate God and live a disorderly life. But the damned do not repent of their sins and do not want to repent.

With man's fallen human nature, it is so common for sinners to delay repentance and to delay amending their lives. Throughout the ages, good priests have used various techniques to move sinners to cease delay and begin leading the Catholic life they know they should lead.

One method is to move sinners to repentance by raising the prospect of having waited too long and losing the chance to repent. In this sermon, these sinners – who tell themselves they will repent later – are presented with the prospect of having waited "too long". Right now, in this present life, these sinners would regret having waited too long and being damned in hell forever.

So, this sermon is, in effect, placing before the listener the prospect of that delay and the regret they would feel now, if they knew their continued delay would eventually cause their damnation. That seems to be the intent of the sermon you quote.



Words to Live by – from Catholic Tradition

The *Our Father* contains all the duties we owe to God, the acts of all the virtues, and the petitions for all our spiritual and corporal needs. ...

Saint Augustine says that whenever we say the *Our Father* devoutly, our venial sins are forgiven.

The Secret of the Rosary, St. Louis De Montfort, 12th Rose.



If You Want to Say the Most Effective Prayer, Say the Our Father

The Our Father is a prayer composed by Our Lord Himself for our happiness on earth and in heaven.

Because I go to the Father: and whatsoever you shall ask the Father in My name, that will I do: that the Father may be glorified in the Son. If you shall ask Me anything in My name, that I will do.²

Amen, amen I say to you: If you ask the Father anything in My name, He will give it you.³

The Our Father is the best of all prayers because it is the Lord's Prayer, taught us by Jesus Christ Himself, a prayer of perfect and unselfish love.⁴

When the apostles asked Him to "teach us how to pray," He gave them a prescribed form of prayer.⁵

The following are points that may help you to pray the Our Father more efficaciously.

OUR FATHER

When we invoke the Father and when each one of us calls Him *our* Father, we are to understand thereby that from the privilege and gift of divine adoption, it necessarily follows that all the faithful [*viz.*, those in the state of sanctifying grace] are brethren.⁶

² *St. John's Gospel*, Ch. 14.

³ *St. John's Gospel*, Ch. 16.

⁴ *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha Wisconsin, ©1949, Ch. 183, p. 378.

⁵ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.478.

⁶ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.508 (bracketed explanation to show context).

WHO ART IN HEAVEN

All who have a correct idea of God will grant that He is everywhere and in all places.⁷

HALLOWED BE THY NAME

In praying that the name of God may be hallowed (venerated), our meaning is that the sanctity and glory of the divine name may be increased.⁸

THY KINGDOM COME

Our Lord says: "Seek first the kingdom of God and His justice, and all these things shall be added unto you." So great and so abundant are the heavenly gifts contained in this petition, that it includes all things necessary for the security of soul and body.⁹

THY WILL BE DONE

Whoever desires to enter into the kingdom of heaven should ask of God that His will may be done. For Christ the Lord has said: "Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven."¹⁰

ON EARTH AS IT IS IN HEAVEN

We pray that our conformity to the will of God be regulated according to the rule observed in heaven by the blessed angels.¹¹

⁷ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.511.

⁸ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.514.

⁹ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.520.

¹⁰ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.529.

¹¹ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.537.

GIVE US THIS DAY OUR DAILY BREAD

We particularly and expressly pray for the needs of soul and body.¹²

AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US

Where before we asked God not only for eternal and spiritual goods, but also for fleeting and temporal favors, we now ask for God's forgiveness for offending Him and pledge to forgive those who have harmed us.¹³

AND LEAD US NOT INTO TEMPTATION

When we have earnestly sought pardon of our sins and are longing for the kingdom of heaven, then it is that the devil employs all his resources and efforts to entice us to relapse into sin, and thus become far worse than before.¹⁴

BUT DELIVER US FROM EVIL

On the eve of Our Lord's Passion, He prayed to His Father for the salvation of mankind. "I pray," He said, "that Thou keep them (i.e., us) from evil!" (St. Cyprian remarks, "Nothing more remains to be asked.")¹⁵

Thus, it is easy to see that there is so much more packed into the Our Father than is apparent to those who mumble their way through this priceless prayer. Hopefully, these few points above might awaken in us a greater appreciation of Christ's beneficence in personally instructing us in this best of all prayers. Say it very slowly and devoutly, contemplating every word. After that, we could incorporate this mediation on the *Our Father* into a slow and reverent Spiritual Communion.

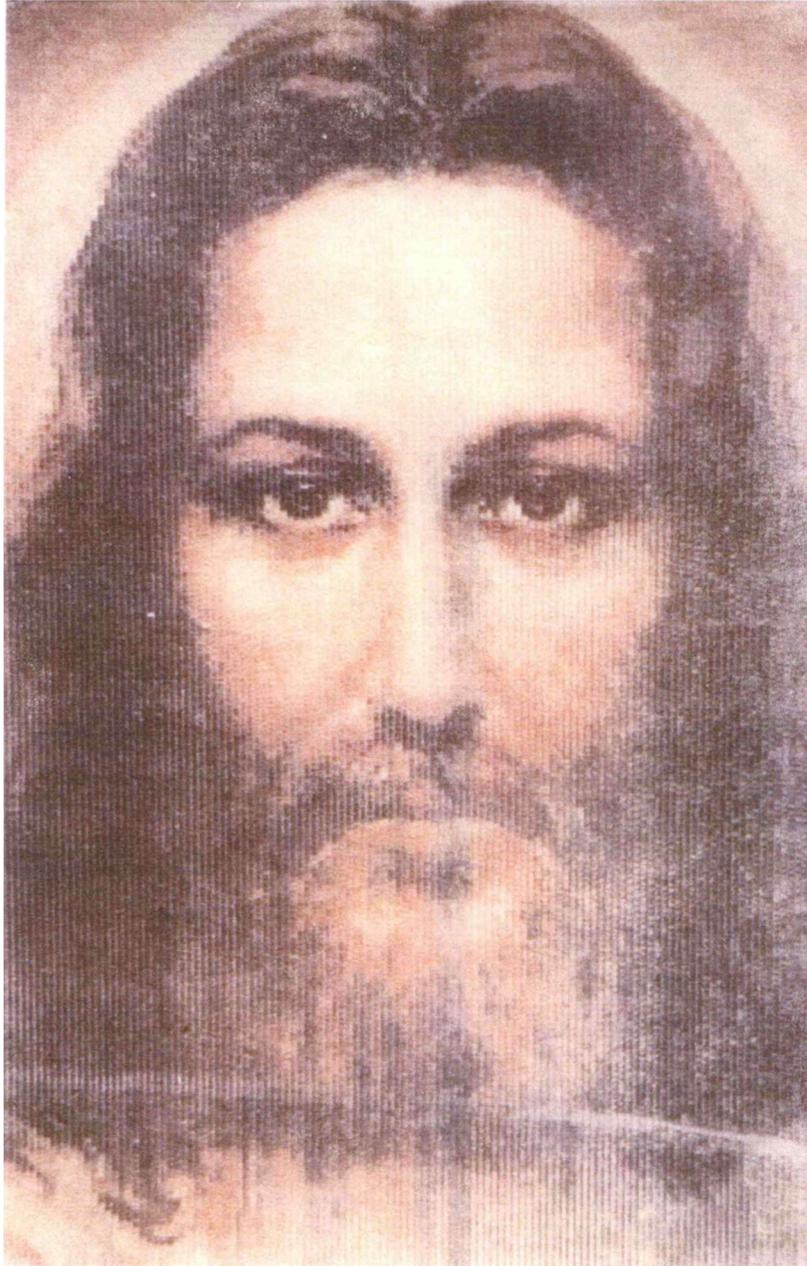
¹² *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.540.

¹³ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, pp.552-553.

¹⁴ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.565.

¹⁵ *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Part IV, p.577.

Lastly, we can aid our prayerful contemplation of these subjects, by using a loving picture of Our Lord (such as the one below, which was derived from the Shroud):



What We Hold

We don't *really know* someone else until he is tested. Nor do we *really* know ourselves until we are tested. This greater knowledge of self and others is one of the great blessings of living in these trying times.



Mary's School of Sanctity

Lesson #14 The Spiritual Exercises of St. Ignatius – The Fifth Exercise—ON HELL—the Pains of the Senses

This meditation is on hell. Its main purpose is to strengthen our conviction that the greatest evil that exists is sin. In this Exercise, St. Ignatius is focusing on the pains in the senses. As usual, we will first set out exactly what St. Ignatius tells us, and then incorporate more considerations for the exercitant to use when actually doing the meditation.

The *preparatory prayer* is the same as usual, *I ask God Our Lord for the grace that all my intentions, actions, and works may be directed purely to the service and praise of the Divine Majesty.*

The FIRST PRELUDE: This is the mental representation of the place. Here it will be to see in imagination the length, breadth, and depth of hell.

The SECOND PRELUDE: I will ask for what I desire. Here it will be to ask for a deep awareness of the pain suffered by the damned, so that if I should forget the love of the Eternal Lord, at least the fear of punishment will help me to avoid falling into sin.

The FIRST POINT is to SEE in imagination the great fires, and the souls enveloped, as it were, in bodies of fire.

The SECOND POINT is to HEAR the wailing, the screaming, cries, and blasphemies against Christ Our Lord and all His saints.

The THIRD POINT is to SMELL the smoke, the brimstone, the corruption, and rotteness.

The FOURTH POINT is to TASTE bitter things, as tears, sadness, and remorse of conscience.

The FIFTH POINT is with the sense of TOUCH to FEEL how the flames surround and burn souls.

COLLOQUY: Enter into a colloquy with Christ Our Lord. Recall to mind the souls in hell; some are there because they did not believe in His coming, others, though they believed, did not act according to His Commandments.

I can divide these souls into three classes:

- 1. Those who went to hell before the coming of Christ.***
- 2. Those who were damned during His lifetime.***
- 3. Those condemned to hell after His life in the world.***

I will now give Him thanks for not having permitted me to fall into any of these classes, thus putting an end to my life.

I will also thank Him for the great kindness and mercy He has always shown me until this present moment. Conclude with an “Our Father.”

St. Ignatius gives us a basic framework in which to meditate on hell. He has told us to ask for a fear of the physical pains of hell and that our fear should be so intense that if we should forget to fear displeasing God, at least the fear of His punishments would prevent us from committing offenses against the all-good God.

We must remember that God, Who is all-good, is also all-just. As we considered the most horrific malice of mortal sin in our last lesson [Lesson #13], we can see plainly that such malice must have a place of fitting punishment.

We, by our fallen human nature, do not like to suffer, nor do we like to think of suffering. Yet, by pondering the terrifying suffering of hell, the place of God’s just punishments, we can gain strength to resist the wicked inclinations of our fallen human nature. As it says in Ecclesiasticus, “In all thy works remember thy last end, and thou shalt never sin.”¹⁶ So, in meditating often on hell, we shall more certainly escape hell after death.

Father Hurter, S.J. tells us this truth in a striking way in his book *Sketches for the Exercises of An Eight Days’ Retreat*. He says,

This meditation shows us clearly and distinctly how God judges mortal sin, and we must form our judgment according to His. It should fill us with a holy fear. “Pierce thou”, says the Psalmist, “my flesh with thy fear, for I am afraid of thy judgment.” (Ps. 118:120) A time may come when love and fervor relax, temptations multiply,

¹⁶ *Ecclesiasticus*,7:40.

seductive occasions of sin become so enticing that only the fear of hell will keep us away from them.¹⁷

Let us now take an intense look at each of the senses and see their accompanying deserved pains of hell.

What do the damned *see* in hell?

Although there is everlasting fire, there is no light. The abyss is like an ocean of flames.

Picture to yourself a pillar of fire that reached up two miles in the sky, much like what happened in the firestorms in the bombing of Hamburg during World War II. Yet despite the fire of God's Wrath, deep impenetrable darkness will prevail. As Our Lord warned, "bind his hands and his feet and cast him into the exterior darkness: there shall be weeping and gnashing of teeth." [St. Matt. 22:13]

Fr. Martin von Cochem, in his book *The Last Four Things*, speaks of the impenetrable darkness and gloom of hell. Here are his words:

Now there is a land which is covered with the shadow of death, where no order, but an eternal horror reigns. That land is hell. An oppressive gloom weighs upon the lost; an indescribably terrible darkness prevails...

In this horrible darkness the damned lie helpless as blind men, or as those who have had their eyes cruelly put out. They see nothing, for the acrid sulphur destroys their sight.¹⁸

And St. John in the *Apocalypse* says, "To him (Satan) was given the key of the bottomless pit. And he opened the bottomless pit; and the smoke of the pit arose as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit." (Apoc. 9:2)

"They shall be tormented with fire and brimstone, and the smoke of their torments shall ascend up forever and ever; neither shall they have rest day and night." (Apoc. 14:11)

¹⁷ 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, St. Louis, MO, and London, page 65.

An additional point here is that this aspect not only gives us a more sobering view of our own salvation but also of the salvation of our loved ones.

¹⁸ This quote is taken from *The Last Four Things*, by Fr. Martin von Cochem, O.S.F. C., ©1899, Benzinger Brothers, pages, 133 and 134.

However, the damned can sense the fierce demons who will be like monsters that torture the damned. To be in the dark in a place unknown is terrifying. What must it be like in hell where the reprobate is aware of thousands of demons and damned souls around him in this dark and noisome dungeon?

Let us now consider the source of all the gruesome noise.

What do the damned *hear* in hell?

Endless moaning, groaning, whining, weeping, screaming, howling, wailing of souls in agonies, cursing, blaspheming, laughter voices of the demons mocking the damned, the gnashing of teeth which will send a blood-curdling chill up the spines of the other damned *etc.* The list could go on and on. In short, every imaginable terrifying noise at the loudest pitches barely tolerable to human ears will be the constant torment of the damned for all eternity. There will be no breaks or peaceful silence.

Perhaps those who indulged in raunchy rock-n-roll so-called ‘music’ will be tormented in hell with the horrific thumping of heavy-metal bass drums like deafening thunder in their ears. Then their ears will ache with the piercing of the demonically-inspired noise which is “rock-music”, that they found no problem listening to while on earth. Thus, while they were alive, they tortured and scandalized other souls by forcing their trashy noise on the poor ears of others. Most of us have had the unfortunate experience of being in a store and hearing this demonic trash blaring over the store’s public announcement system. This demonic noise is so horrible that one’s soul actually *hurts* and one can get a headache. One cannot wait to get out of that place!!

There will be the noise of hissing and growling of the demons who will take the shape of the most hideous monsters. The damned will curse each other, especially the souls which were related by family ties, and associated with each other in life. They will mock one another. Catholics will especially be mocked because they were given the means to salvation and they threw their salvation away.

The damned hear resounding in their ears the severe words of the angry Judge: “Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels.” [St. Matthew 25:41]. These awful and dreadful words will echo and re-echo in their ears as the worm of conscience that dieth not. They will hear their consciences rebuking them with, “You could have changed. It was not so hard. You liked to boast and criticize others, look where your boasting has brought you! You thought you were so great and look at you now. How ugly you are, you horrible monster! You are worse than all the other trash in this place! Cursed is the day that you were conceived, and the day that you were born! What good was all the pampering of your body in your lifetime? Look where all that luxurious pampering has brought you—to this reward of pitch and

darkness!! Where is your air-conditioner now? Where is the comfort of pleasant warmth in this frozen part of hell where the fire chills you to the bone? *Etc.*”

Yes, there will be no end to the torment of the ears; however, we will now consider the odors of hell.

What do the damned *smell* in hell?

The stench of one carcass is so disgusting. Most people have some idea of what this smells like. Who has not at some point smelled perhaps a dead mouse or experienced smelling a piece of rotten meat?

One man we know told us that he came to a place where there were deer carcasses at room temperature which were set aside to feed some dogs. He said the stench was so horrid that all he knew was that he had to get out of that place because staying there was not compatible with life or sanity. What a striking thing to experience! What if we picture “hundreds of thousands [of carcasses] heaped together, the air for miles around would be so infected that it would cause the death of all in the vicinity.”¹⁹

Fr. Cochem has many more forceful points about the stench of hell. First of all, he tells us to remember that hell is an abyss filled with brimstone [sulfur]. He also mentions pitch, the residue from distilling tar which is hot and sticks to things.

He relates how St. Bonaventure says the body of a single reprobate would so taint the air on earth as to cause the death of all living beings coming near it. Then Fr. Cochem goes on to say that, “if one single damned body emits so horrible a stench, what can the exhalation be that rises from many millions of these wretched beings?”²⁰

Fr. Cochem tells how the tyrant Maxentius used to punish a living man by binding him to a corpse, “face to face and limb to limb, until the unhappy victim fainted, or even died through contact with the dead and decomposing body.” What an inhumane punishment to give a man! Yet in hell, the bodies will be placed close to one other and this is a fitting punishment for the damned because God is all-just.

In addition to these nauseating and frightful examples, Fr. Cochem reminds us that the demons will also emit a vile stench which is much more offensive than the souls of the reprobates. He says, “We read in the life of St. Martin that the evil one appeared to him

¹⁹ This partial quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 129.

²⁰ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 130.

upon one occasion, and the stench that filled the room was so overwhelming that the saint said to himself, ‘If one single devil has so disgusting an odor, what can the stench be in hell, where there are thousands of devils all together?’²¹

Of course, we all have our own ideas of the most horrible odors we have experienced—rotten food with mold, sewage, vomits, rotten eggs, *etc.* It is best to imagine the worst smell we have ever experienced and use *that smell* in this meditation. The important thing is to incorporate the most graphic scene in order for this meditation to be the most efficacious.

We live in very immoral times where people are loath to accept suffering of any kind, which includes people unwilling to have any distasteful odors anywhere. We see this is true by going into the bathroom supply aisle in a store, where we find every kind of potpourri, aerosol fragrances, scented candles, and even perfumed oils to plug into an outlet – all of which is meant to keep everything smelling wonderful at all times. If a person finds it difficult to tolerate these odors, what is he going to do if he must endure far worse in hell for all eternity?

With this remarkable contrast in mind, let us turn to the sense of taste.

What do the damned *taste* in hell?

We live in very corrupt times and in very rich times, especially in more modernized countries. Every luxury seems to be available in residential areas and most definitely on the internet.

People so are obsessed with specialty foods and drinks. The food industry gears its advertising to appeal to every whim people have from fancy gourmet coffee, elaborate entrees, and so-called ‘health-food’ to the lowest ‘craving’ for sweet, salty and greasy foods. This industry is pushing more and more for us to satisfy any whim. Obesity is on the rise even in poor countries. In these apostate times man has truly forgotten God!! Food, instead, has become his sole comfort. St. Paul’s admonition fits our times well when he speaks of people “whose god is their belly”.²²

What a contrast when comparing this to what is to be expected in hell. Hunger and thirst forever! Starvation without end! All the things we mentioned about the wretched smells in hell will pervade the taste buds as well as the nostrils of the damned.

²¹ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 131.

²² St. Paul, *Philippians*, 3:19.

The taste buds will be tormented with the bitter tears of remorse and the fire. The mouth and tongue will be torched and tortured with a violent thirst as Our Lord says of Dives, who wanted Father Abraham to let fall one drop of water to soothe his burning tongue. The throat will likewise be scorched and parched, never allowed to have **any** relief.

In the history of mankind, we can find examples of people starving in famines and wartimes. We can read about people eating the most disgusting and unclean things because they were starving—including eating human flesh!

Yet, what a stark contrast this picture is to modern men who, having indulged themselves at the slightest pang of hunger on earth, will have never-ending, intense gnawing-pain in their stomachs in hell!!

As Our Lord says, “Blessed are ye that hunger now: for you shall be filled,” and later on a few verses down He adds, “Woe to you that are filled: for you shall hunger.” *St. Luke’s Gospel*, 6:25.

So here in this meditation we can clearly see our dear Lord’s words fulfilled. Our Lord spoke very often about hell, but the theme that He spoke the most about when referring to hell is the everlasting fire. With this in mind, let us now consider what torments are awaiting the sense of touch.

What do the damned ***feel with the sense of touch*** in hell?

Now let us turn our attention to what is perhaps the most gripping of the physical pains in hell—***the never-ending fiery flames of hell!!***

Fr. Martin von Cochem has several poignant things to say about hell’s fire. We now share some of them with our fellow students in ***Mary’s School of Sanctity***. Because we want to avoid going to this horrible abode of the reprobate, we want to make the deepest impression on our souls and be completely filled with a just fear of the Lord.

St. Bridget says in her revelations, “The heat of hell-fire is so great that if the whole world were wrapped in flames, the heat of the conflagration would be as nothing in comparison with it.”²³

²³ This quote is taken from *The Last Four Things* by Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 119.

Fr. Cochem writes, “St. Augustine tells us that the most fearful fire on earth is, in comparison with the fire of hell, like a painting of fire compared to a real fire.”²⁴

Fr. Cochem continues, “When thou seest a fire, call to mind the fire of hell. And since thou couldst not endure to put thy hand for a single instant into that fire, think what the heat of hell-fire must be, surpassing as it does so infinitely the small fire thou seest before thee. If thou canst not bear this, how canst thou endure the other?”²⁵

Most likely, we humans have done this brief reflection at some point in our lives. Unfortunately, we most likely shrugged our shoulders and have thought within ourselves, “That’s a horrific thought. I surely cannot endure thinking about that anymore. At least, I will not think about it anymore *right now*.”

Here’s another powerful statement from Fr. Cochem:

“It has now been made clear that the damned will one day be cast, body and soul, into the huge and awful furnace of hell, into the immense lake of fire, where they will be surrounded by flames. There will be fire below them, fire above them, fire all round about them. Every breath will be the scorching breath of a furnace. These infernal flames will penetrate every portion of the body, so that there will be no part or member, within or without, that is not steeped in fire.”²⁶

There are times when we humans suffer a slight example of this description. Take the case of someone who is in the heat of a ferocious fever, or someone who has taken some medication that causes a major vasodilation of the blood vessels, or some hormonal or other physical cause of a burning flush. In these circumstances, one feels as if he would like to take his skin off if it were possible to get a little relief or coolness. Yet, this troublesome ailment is nothing compared to the eternal internal and external intense heat of the damned.

We humans are truly frail and fickle. Again, when we think of the corrupt times we live in, we are witnesses of how most people are continuously looking for physical comforts. With the human body temperature being 98.6 degrees, we are very limited in what temperatures feel tolerable to us. Indeed, it seems that mid-seventies are our best

²⁴ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 120.

²⁵ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 120.

²⁶ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 120.

comfortable range and if conditions be anything slightly above or below this, people start to complain.

At least in modern industrialized countries, people have air-conditioning in their homes, offices, stores, cars—just about everywhere. People indulge in swimming pools, *etc.*, because they feel like they cannot handle the season unless they have these amenities. And again, people use “the heat” as an excuse to dress so scantily as if they were still in the Garden of Eden and original sin had not yet occurred. The same type of self-indulgence occurs in the coldest months of the year. Let’s face it, modern man wants to be comfortable all the time and not sacrifice anything. Most unfortunately, people do not realize that their attitude is a recipe for damnation.

Using the above considerations:

“In truth, hell is a place of suffering, pain, and sadness. ‘Pierce thou my flesh with thy fear: for I am afraid of thy judgments.’ [Ps. 118: 120]”²⁷

The exercitant is to read through all of the material or as much as he needs to, in order to accomplish what St. Ignatius intends, namely, to acquire:

a deep awareness of the pain suffered by the damned, so that if I should forget the love of the Eternal Lord, at least the fear of punishment will help me to avoid falling into sin.

Quoted from the *Second Prelude*, above.

For indeed, St. Ignatius wants the exercitant to make the considerations so he has a stronger *Fear of the Lord* and abhorrence for sin and especially to stir up his heart *and* to pour out his heart to Our Lord to ***thank Him for the great kindness and mercy He has always shown until this present moment.*** [Bold text taken from the colloquy quoted above]

In our next lesson, we will consider the **FIFTH Exercise (ON HELL) again but this time we will consider THE PAIN OF THE LOSS OF GOD.**



²⁷ Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition, St. Louis, MO, and London, page 69.

The Blessed Virgin Mary: Anti-Satan, Anti-Marx, and Anti-Feminist

In August 2022, *Catholic Candle* concluded an examination of the striking manner in which the feminists follow the same eight-point program as Satan and Marx, and how feminism is a tool of Satan and the Marxists to corrupt society and the family. Following up this examination, we now consider a related truth, *viz.*, Our Lady is the opposite of those evils.

The Blessed Virgin Mary is Anti-Satan, Anti-Marx, and Anti-Feminist

Reflecting back on these recent articles, we see that the feminists contrast so strongly with the Blessed Virgin Mary. Of all human persons, she is most of all God's masterpiece. Our Lady, more than any other creature, is Anti-Satan, Anti-Marx and Anti-Feminist.

There are many ways to see that Our Lady is Anti-Satan. Here, *e.g.*, is God's prophesy to Satan how Our Lady will uniquely be (and now, is) anti-Satan:

I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.²⁸

Because feminist leaders, especially, are tools of Satan, they hate the Blessed Virgin Mary. We would (correctly) expect this before we even knew this to be true, simply based on the fact that there is complete enmity between Our Lady and the leader of the feminists, *viz.*, Satan.

The Blessed Virgin is the Perfect Virgin and Perfect Mother. Feminists hate her precisely for both of these perfections. She is the perfection of what they hate and oppose. Even when they don't mention her, the feminist opposition to what she stands for, is clear. Here, for example, are the writing restrictions imposed on the writing staff at the flag ship feminist magazine, *Cosmopolitan*:

Sue Ellen Browder ... former employee at *Cosmopolitan*, said that when she worked at the magazine, she regularly fabricated stories about fictional women known as the *Cosmo Girl*. "I could make her into anything I wanted her to be – a doctor, a lawyer, judge, even a high-priced call girl – but there were *two things*

²⁸ *Genesis*, 3:15.

she could not be if she was going to be glamorous, sophisticated and cool: a ***virgin or a mother.***”²⁹

At *Cosmopolitan*, the “*Cosmo Girl*” could not be a virgin or a mother because feminists wage war on both virginity and motherhood. Feminists hate Our Lady because she is the perfection of both.

Further, we see feminist hatred, scorn, and contempt heaped upon the Blessed Virgin Mary. Feminist leaders even occasionally praise another feminist leader explicitly because she is the ***opposite of Mary***. For example, when feminist actress and celebrity Elizabeth Taylor died in 2011, American feminist academic Camille Paglia heaped praise upon her, including praising her as the ***anti-Mary***. Here are her greatest praises of Elizabeth Taylor:

She is Babylonian pagan woman – the goddess Ishtar, the ***anti-Mary!*** My sensibility as a culture critic and as a feminist was deeply formed by her. She was truly transcultural ... and with an open sexuality in that puritanical period, it was so daring! She picked up one man after another. To me she represented the ultimate power of the sexual woman.”³⁰

There are a great many other scornful statements by feminist leaders insulting Our Lady. For example, here is how religious feminist leader, Mary Daly, disparages our dear Blessed Mother:

Mary is a “pale derivative symbol disguising the conquered Goddess”, a “flaunting of the tamed Goddess”. Her role as servant in the Incarnation of God amounts to nothing other than a “rape”.³¹

Secular feminist leader, Simone de Beauvoir, called the Blessed Virgin Mary the “supreme victory of masculinity”, implying that somehow, Our Lady is some tool of a war against women, rather than the dear and compassionate Mother of mankind.³²

It is not without reason the feminists hate the Blessed Virgin Mary. As summarized below, she is the opposite of the feminists and of their satanic, Marxist program outlined

²⁹ Quote from *The Anti-Mary Exposed* by Carrie Gress, St. Benedict Press LLC © 2019, ch. 5, <https://onepeterfive.com/attack-blessed-virgin/>

³⁰ <https://catholicinsight.com/radical-feminism-and-the-anti-mary/> (emphasis added).

³¹ *Gyn/Ecology*, by Mary Daly, (1978), found here: http://ignatiusinsight.com/features2005/mhauke_maryfem_july05.asp

³² <https://theconversation.com/how-the-cult-of-virgin-mary-turned-a-symbol-of-female-authority-into-a-tool-of-patriarchy-127806>

in the *Catholic Candle* series from February through August, 2022. For example:

1. The feminists and feminism are anti-God.

Our Lady is completely the opposite. More than anyone else, she is united to God. She is the daughter of the Eternal Father, the mother of God the Son and the spouse of the Holy Ghost. She is the one to whom the Angel Gabriel brought God's greeting that "the Lord is with thee". *St. Luke's Gospel*, 1:28.

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we devote ourselves to God and to fighting feminism.

2. The feminists and feminism are revolutionary and are anti-authority.

Our Lady is completely the opposite. More than any other creature, she works for the reign of her Divine Son in all things. She is the Queen of Heaven. All revolutions are against her and her Divine Son. All rejection of true authority is against her universal queenship.

Whereas Satan was the first revolutionary, Our Lady is, more than any other creature, the anti-revolutionary. In the Garden of Eden, Eve joined Satan's revolution. The Blessed Virgin Mary is the *New Eve* who repaired that evil.

So far was she from revolting against God's order, she was most perfectly the servant (slave girl) of God, calling herself "the handmaid of the Lord". *St. Luke's Gospel*, 1:29.

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we are obedient and serve God, including by fighting feminism.

3. The feminists and feminism seek to divide people.

Our Lady is completely the opposite. Mary seeks to unite all men in the unity of the Catholic Church. She strives that as many people as possible be members of her Son's one Mystical Body.

Mary is our mother and seeks to unite all of us, as her children. Mary leads us to the virtues, such as charity, mildness, longsuffering, generosity, *etc.* By promoting

these virtues, Mary uses these virtues to unite people, and to oppose Satan, Marx, and the feminists, who seek to divide people.

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we live our lives devoted to true charity toward our neighbor, and to fighting feminism.

4. The feminists and feminism promote discontent, envy, and discord.

Our Lady is the complete opposite. She is the *Comforter of the Afflicted*. (Litany of Loretto). She is the *Mother Most Amiable*. (Litany of Loretto).

She is the *Queen of Peace*. (Litany of Loretto). She is the mother of the Prince of Peace. *Isaiah*, 9:6.

In our times, God wills that peace will come upon the world through the consecration of Russia to the Immaculate Heart of Mary.

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we live our lives in the peace of God, completely uniformed to God's Will in all things, and as implacable opponents of feminism.

5. The feminists and feminism promote hatred.

Our Lady is the complete opposite. She is the *Mother of Fair Love*. *Ecclesiasticus*, 24:24.

God wills universal devotion to the Immaculate Heart of Mary because her heart shows the great tenderness of her love. In our times, God wills that peace will come upon the world through the consecration of Russia to the Immaculate Heart of Mary (*i.e.*, to her loving heart).

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we live our lives as examples of, and ambassadors of, charity as well as implacable opponents of feminism.

6. The feminists and feminism are result-oriented and unprincipled, because Satan and Marx neither act according to immutable principles nor encourage their followers to do so.

Our Lady is the complete opposite. She is the greatest example of a creature obedient to God. She is the “handmaid of the Lord”. She is our model of how to serve God in all things, in the way that pleases Him most.

Mary teaches us all of the virtues and how to live according to the principles of virtue.

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we direct our lives according to the principles of the Catholic Faith and, including the imperative of being untiring enemies of feminism.

7. The feminists and feminism are full of lies.

Our Lady is the complete opposite. Our Lady’s Son is the Eternal Truth.

In Our Lady, “is all grace of the way and of the truth”. *Ecclesiasticus*, 24:24.

She explains that she has labored “for all that seek out the truth.” *Ecclesiasticus*, 24:47.

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we live our lives thirsting for the truth and abiding always in the Truth, and fighting the lies of feminism.

8. The feminists and feminism are anti-Natural Law.

Our Lady is the complete opposite. Our Lady loves and promotes the Natural Law because it was created by her Son and is a necessary help to salvation.

Purity is part of the Natural Law, in which reason tells us that we should live and act so as to shun the moral defilements which are so shamelessly promoted by Satan, Marxists, and the feminists. Our Lady is the *Mother Most Pure* and *Mother Most Chaste*, *Mother Inviolable*, and the *Mother Undeiled*. (Litany of Loretto).

The family is the necessary building block of the Church and society, according to the Natural Law. Our Lady gave us the perfect example of a wife and mother, in the Holy Family. She perfectly fulfills the Natural Law.

Satan, Marxists, and the feminists hate and seek to destroy marriage. Our Lady had the perfect marriage and is the model of all wives, fulfilling the Natural Law in every way.

These examples are only a beginning. The list is “endless” of the ways in which Our Lady practiced the Natural Law and gave us the perfect example of adherence to the Natural Law.

Further, as many feminist leaders know, Our Lady is a necessary help to us in order that we live our lives in complete conformity with the Natural Law and defend it against feminism.

Conclusion:

Our life on earth is a warfare. We are in the Church Militant! We are *not* in the service of Satan. There is no middle ground. Are we adopted children of Mary or have we adopted feminism?

We must choose sides! Are we on God’s side or are we on Satan’s side?

In this time in which God’s enemies are all around us, we must cling closely to our dear Mother Mary, the Anti-Satan, the Anti-Marx, and the Anti-Feminist!



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