

Catholic Candle

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Words to Live by – from Catholic Tradition

During this month of the Holy Rosary, it is very consoling to remember the following:

Whoever shall have a true devotion for the Rosary shall not die without the Sacraments of the Church.

The Seventh Promise of the 15 Promises to those who pray the Rosary, From Saint Dominic and Blessed Alan De La Roche

Even though it seems that there are no uncompromising priests available to us in most places, we must remember that if we are faithful to the recitation of the Holy Rosary and don't compromise in any way, Our Lady will take good care of us in this life and at our death.



Catholic Candle note: During this month of the Holy Rosary, it is an especially opportune time to not only appreciate the Holy Rosary more and to be more devoted to it, but also to understand better that the forces of evil are strengthening their attacks on it.

The Holy Rosary is Increasingly Powerful and Increasingly Attacked

In our times of Great Apostasy, when there is no access to an uncompromising priest to provide the uncompromising sacraments (at least in most places), God wants us to be greatly devoted to those means of salvation He currently places in our hands, especially the Rosary.

We are in the time of the greater efficacy of the Holy Rosary, as Our Lady told us, through Sr. Lucy of Fatima:

God is giving **two last remedies** to the world: the Holy Rosary and devotion to the Immaculate Heart of Mary. ... Prayer and sacrifice are the two means to save the world. As for the Holy Rosary, Father [Fuentes], in these last times in which we are living, the Blessed Virgin has given a new efficacy to the praying of the Holy Rosary. This in such a way that there is no problem that cannot be resolved by praying the Rosary, no matter how difficult it is – be it temporal or above all spiritual¹

Therefore, we should now have a greater appreciation of the power of the Rosary, and the devil knows of its greater power too. In his fight against us, the devil and his minions attack the Rosary more fiercely because they have an increased fear of its power and its role protecting and sanctifying the Church Militant during these times.

Also, it seems to us that the devil might know that his time is short before the Triumph of the Immaculate Heart by the consecration of Russia to the Immaculate Heart of Mary. Thus, Satan and his minions are boldly intensifying their attacks on the Rosary. Hell's forces are attempting to stigmatize this heaven-sent means of sanctification as a weapon of violence of “right-wing extremists”. Since no one likes being called an “extremist” or a “crackpot”, this stigma makes people embarrassed to pray the Rosary and reluctant to connect themselves with it.

For example, in August, 2022, the *Atlantic* magazine attacked the Rosary as part of what the magazine calls the “extremist gun culture”.² The *Atlantic* also declares that the Rosary has “been woven into a conspiratorial politics” and “radical-traditionalist ... campaigns against” the acceptance of unnatural impurity in the Church. (The *Atlantic*'s name-calling refers to Catholics who faithfully uphold Catholic dogma on matters of purity.) The article warns about what it calls “rad-trad” Catholics who “idealize the traditional patriarchal family” (in other words, these Catholics oppose feminism).³

¹ Words of Sister Lucy, seer at Fatima, from her December 26, 1957, interview by Fr. Augustin Fuentes, vice-postulator of the cause of beatification for Francisco and Jacinta. (Emphasis and bracketed word added.) This interview can be found at: <http://radtradthomist.chojnowski.me/2019/03/is-this-interview-that-caused-her.html>

² <https://www.theatlantic.com/ideas/archive/2022/08/radical-traditionalist-catholic-christian-rosary-weapon/671122/>

³ <https://www.theatlantic.com/ideas/archive/2022/08/radical-traditionalist-catholic-christian-rosary-weapon/671122/>

The magazine says that this is part of the “far-right” milieu including “real world terrorist attacks”.⁴ The magazine asserts that:

The “battle beads” culture of spiritual warfare permits radical-traditional Catholics literally to demonize their political opponents and regard the use of armed force against them as sanctified. The sacramental rosary isn’t just a spiritual weapon but one that comes with physical ammunition.⁵

The *Atlantic* acknowledges that some mainstream [*viz.*, conciliar] Catholics pray the Rosary too, but distinguishes those mainstream Catholics from “the modern radical-traditionalist Catholic movement” because that movement “generally rejects the Second Vatican Council’s reforms” and “is far outside the majority opinion in the Roman Catholic Church in America”. To show how (supposedly) extreme the “radical-traditionalist Catholic movement” is, the magazine points out that “many prominent American Catholic bishops advocate for gun control”.⁶

The take-away message from the article is that society should be wary of those “radical-traditionalist Catholics” who pray the Rosary and hold “extreme” positions on social issues. The magazine suggests that these “extremist” conservative Catholics are only a short distance away from committing “real world terrorist attacks”.⁷

The leftists’ persecution of Christ’s True Church continues to increase. They are anti-God and are showing their “true colors” more clearly!

Let us re-double our love of the Rosary and spread devotion to it, far and wide! As our Lady of Fatima assures us, “there is no problem that cannot be resolved by praying the Rosary, no matter how difficult it is – be it temporal or above all spiritual”⁸

⁴ <https://www.theatlantic.com/ideas/archive/2022/08/radical-traditionalist-catholic-christian-rosary-weapon/671122/>

⁵ <https://www.theatlantic.com/ideas/archive/2022/08/radical-traditionalist-catholic-christian-rosary-weapon/671122/>

⁶ All of the quotes in this paragraph are from:
<https://www.theatlantic.com/ideas/archive/2022/08/radical-traditionalist-catholic-christian-rosary-weapon/671122/>

⁷ <https://www.theatlantic.com/ideas/archive/2022/08/radical-traditionalist-catholic-christian-rosary-weapon/671122/>

⁸ Words of Sister Lucy, seer at Fatima, from her December 26, 1957, interview by Fr. Augustin Fuentes, vice-postulator of the cause of beatification for Francisco and Jacinta. (Emphasis and bracketed word added.) This interview can be found at:
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Want to Make Only Your Best Decisions – And No Mistakes?

For a happy life – with no stress – make your many daily decisions by asking God what **He** wants you to do.

Whatever be the affair, enter with Moses into the tabernacle to ask advice of the Lord, (and) return instructed in many things present and to come.⁹

Further, we should gladly place ourselves entirely in God's Hands:

Lord, I willingly commit all things to You, for my anxiety can profit me little. But I would that I were not so concerned about the future, and instead offered myself without hesitation to Your good pleasure.¹⁰

God knows what is best for you. How do you know what God wants? Well, you know He loves you very much. He suffered and died for you. Each time you ask Him what to do, remember that He knows all things and wants you to do His Will.

Of course, you must study the traditional Faith to better understand that God created you to be happy on earth and to be perfectly happy with Him in heaven. He knows the best way for you to attain this happiness.

He will tell you if only you will listen. That's the crux of the problem: most people don't listen because they want to follow their own will, not God's. They know deep down that God is right yet they refuse to listen when His Will conflicts with their own. They will be sorry and unhappy for their prideful mistake. It seems they never learn.

So, start out with a deep love for God and with a firm determination that you will follow His all-knowing answer to your question (*viz.*, what you should do). With this frame of mind, and following your strong resolution not to commit even the smallest sin, all your actions will be the right ones – for the greater honor and glory of God.

A capital "T" was added in lieu of the small "t" in this part-sentence taken from the larger quote given above.

⁹ *My Imitation of Christ* by Thomas à Kempis, Book 3, ch.38.

¹⁰ *My Imitation of Christ* by Thomas à Kempis, Book 3, ch.39.

Listen here to the voice of Christ:

My Child, I am the Lord Who gives strength in the day of trouble. Come to Me when all is not well with you. Your tardiness in turning to prayer is the greatest obstacle to heavenly consolation, for before you pray earnestly to Me you first seek many comforts and take pleasure in outward things. Thus, all things are of little profit to you until you realize that I am the one Who saves those who trust in Me, and that outside of Me there is no worthwhile help, or any useful counsel or lasting remedy.¹¹

Amen, amen, I say to you that if you ask the Father anything in My name, He will give it to you.¹²

Do not concern yourself about the best way to approach a loving God. Remember, talk to Him like a friend you trust, and ask “What should I do?” in this or that situation. As noted above, listen closely and follow through on what He tells you even if it is hard to do, since you know deep down that He is right.



Mary's School of Sanctity

Lesson #15: The Spiritual Exercises of St. Ignatius – The Second Exercise on Hell—On the Pain of Loss of God; the Worm of Conscience; and the Eternity of Hell

Meditation on the pain of the loss of God and the other moral punishments of hell is so efficacious that we wanted to add it to our series of the ***Spiritual Exercises***. Even though the following considerations are not given by St. Ignatius, the holy writers of the Church have focused so much on them because they aid souls in increasing the soul's desire for God and in acquiring a filial love of God. Since the highest perfection requires the filial love of God, we Catholics should aspire to obtain filial love. In fact, the part of this meditation about the loss of God should intensely move us to desire to love God ever increasingly. This meditation can and should be done often to strengthen our love of God and to help us remain faithful children to Our Heavenly Father. One crucial additional advantage to this meditation is that it helps a person have perfect contrition.

¹¹ *My Imitation of Christ* by Thomas à Kempis, Book 3, ch.30.

¹² *St. John's Gospel*, Chapter 16.

We will set this out as in the previous exercises.

The *preparatory prayer* is the same as usual: ***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 ***FIRST PRELUDE*** is the mental representation of the place. Here it is to see hell as we saw it in Lesson #14.

The ***SECOND PRELUDE*** is to ask for the grace to acquire true filial love of God and a great horror of sin and its malice which so displeases God Whom we should love with all our hearts, minds, and souls. ***THUS, WE SHOULD BEG GOD THAT WE BURN WITH SUCH GREAT LOVE FOR HIM THAT WE HAVE A GREAT FEAR OF LOSING OUR WILLINGNESS TO LOVE HIM WHICH COMES AS A CONSEQUENCE OF US HAVING BLINDING PRIDE. Hence, we beg Him to give us self-knowledge in order to foster our knowledge of Him, and the proper humility necessary in order to have a divine friendship with Him. Furthermore, we will consider an additional way to conceive a true horror for sin by trying to understand the ugly malice which is found in the mind of the damned so as to conceive a true fear of imitating such a wretched soul. Hence, we beg God to help us shun all sinful pride.***

The ***FIRST POINT*** is the pain of the loss of God. Here it will be to ponder deeply about what it means to lose our most beloved Spouse of the soul, Jesus Christ, the Bridegroom Himself. I will take the sobering words of Our Lord to allow myself to feel the intense anguish of losing Him Who I was created to love and be united with for all eternity in sublime bliss. In His parable about the foolish virgins who did not care to keep the oil of sanctifying grace in the lamps of their immortal souls while they waited for the Divine Bridegroom, Our Divine Lord said, “Amen, I say I know you not.” And again, Our Lord tells His Apostles what He will say to those who did not love Him or want to obey His Commandments, “Depart from Me, ye cursed into everlasting fire, which was prepared for the devil and his angels” [St. Matthew 25; 41]. I will make many more considerations to penetrate this GREAT LOSS.

The ***SECOND POINT*** is to consider the worm of conscience and its remorse.

The ***THIRD POINT*** is to consider ETERNITY. The pain of loss and remorse of conscience will never end.

The ***COLLOQUY***: Enter into a colloquy with Our Lord speaking to Him about His mercy and thanking Him profoundly for His mercy. Also the exercitant should humbly beg God for His continued mercy on his soul. Included in this begging heart to heart talk with Our Lord is to beg for a humble and fervent love for Him in order to desire Him with all one’s heart and to want to be with Him for all eternity.

Considerations for the FIRST POINT – the Pain of the Loss of God

One can begin this meditation on the pain of the loss of God, by taking some moments to consider what loss means in general. When one loses something he owns and cares about, he grieves for its loss. Logically, the more important the object lost, the greater is his grief for having lost it. For example, if one loses his car keys, he is not pleased. Go further and consider if he loses the car itself, he would be even more distressed. Now take the example of him losing his house key and think about his reaction. Then go further and consider his house burning down from top to bottom, we would say that he suffered an enormous loss.

Still, we can go further and consider what it is like to lose a loved one, *e.g.*, a loving spouse, or a child. How horribly grieved one is for such a loss! Now we must consider the ultimate and most crucial loss possible for man: THE LOSS OF THE ALL-GOOD GOD FOR ALL ETERNITY!!!

For this to have a profound impact upon us, we must ponder deeply Who God is. In our Lessons #10 and #11 on the *Principal and Foundation*, we spoke of God and His magnificent attributes. We meditated on the fact that we were created to praise, revere, and serve God, and this really means to love Him with our whole heart and mind. “Our hearts were made for Thee, O Lord, and are restless until they rest in Thee,” is the famous quote from St. Augustine. Oh, how St. Augustine captured this tremendous truth!

Think about it: to be cursed by God; to be separated from our Creator, our Redeemer, and our Sanctifier!

If we were thus cursed, then this deserved curse means that we did not appreciate being created, redeemed at such an enormous price, and also that we shunned the Holy Ghost, the Divine Love, by our refusal to cooperate in His most loving assistance, to sanctify us and make us happy in this life and in eternity.

The pain of the loss of God really involves a soul realizing the lesson of what we meditated on in the *Principle and Foundation*. The lesson, that is, that we are creatures of God, made in His Image and likeness in order to praise, revere, and serve Him during our lifetime, and thus save our souls and be happy with Him for all eternity. The happiness that God planned for us to have is the only perfect happiness there is, seeing God in the Beatific Vision for all eternity. This means seeing God in the state of

glory, which St. Thomas Aquinas explains is the only way man can see God.¹³ The damned soul knows there is no possible happiness available for him.

Yet, the reprobate, whilst he was on earth did not concern himself enough ***or at all***, with this moral obligation. He tried to be happy in his own way and not in the way that God designed. He was made for happiness and still wants the happiness that he was created to enjoy; yet because at his death his will was fixed against God, it remains fixed against God for all eternity. Nevertheless, he still wants happiness in eternity in his own way, which doesn't include God. This constant contradiction of the truth about his happiness and his own proud designs for happiness on his own terms constitutes this horrific ***pain of loss***. In other words, he will never get his way. In life this soul didn't want to obey God's way of things, namely, do God's Will and therefore in hell, he does not want to do God's will.

Let's further penetrate the mindset of the damned. Because the reprobate rejected God and served himself by giving into selfish sensuality, this base selfishness naturally brought forth an excessive opinion of himself, which we usually call self-conceit. The natural result of his self-conceit is pride, which is none other than he wishing to appear above what he really is. His reason tells him what manner of man he is and that he owes all praise to God. However, because he is not consulting his reason when seeing himself, he becomes completely blind. God, in His Infinite Wisdom, allows the reprobate to remain in his blinding-pride. The reprobate lived his life on earth as the enemy of God, despising God's precepts.

In addition to this wretched way that they lived, at their deaths these souls cared more about the punishments they deserved and their plight than they cared about the injustice their sins against God have caused. They show further false judgment and injustice to God by not thinking about His mercy. They falsely judge that their own wretchedness is greater than God's Mercy, thus heaping a far greater insult on God. This is a sin against the Holy Ghost and is known as *dying unrepentant*. This sin can never be forgiven. Because they refused to acknowledge what they owed to God, He allows them to die in their self-centered self-pity and despair.

Of course, we can also well imagine the case of a completely blinded soul caught up in the pride of presumption at his death. This person shows his insulting and audacious pride by not recognizing the injustices that he committed against God, and presuming that God will take him to heaven.

Therefore, the souls in hell are punished not only for their malicious disregard for God's commandments but also for their selfish disregard for His justice.

¹³ St. Thomas explains that without the light of Glory, man cannot see God in His essence because God's essence is too much for our finite minds. We cannot comprehend God completely as He understands Himself, but we can truly understand Him intellectually.

The unrepentant sinner sees at his particular Judgment that God is Just and He rightly condemns the sinner to eternal separation from the Infinite Good, namely, God.

So now in hell, being fixed in his blind pride, he knows that he deserves to be separated from God FOREVER! We must remember that the lost soul's heart is fixed in evil in hell as it was found at death, and indeed, as it was in his life on the earth. As the saying goes, as we live, so we shall die. If we try to make ourselves our own god and disregard God and His Commandments, we show that we hate God. There are no repentant sinners in hell. These souls think to themselves in hell, as they did in their lifetime, **and** at the crucial moment of their death, that, "since I cannot have happiness on *my* terms, I don't want the Author of happiness at all." And yet they know they are miserable because they were made for God's Way of happiness, and not their own.

They have lived according to Satan's motto, "*Non serviam*," and now they are not surprised to find that they are living that motto for all eternity. They plainly hate God and blaspheme Him and His justice. **THEY HAVE BROUGHT UPON THEMSELVES THIS ETERNAL DENIAL OF TRUE HAPPINESS!!!**

Our Lord calls their punishment *eternal death*. St. Thomas Aquinas says that before the general resurrection, the damned will suffer as if they had their bodies. And so before and after the general resurrection, their eternal death is always occurring. They will feel the awful intense pain as if they were at the moment of their souls actually separating from their bodies, namely, *death*. We must imagine in this meditation the concept of being forever on the point in which our souls are being separated from our bodies. This is a fitting punishment for the damned because it shows *all the better* the absolute malice of one trying to make himself his own god and not wanting to be humble and comply with God's Plan.

The soul that damns itself truly has rejected God. Nevertheless, we must not think that the inability to have the happiness their human nature desires, does not give these souls the greatest pain—for truly it does!

Fr. Cochem, in his book, *The Last Four Things*, quotes St. Bonaventure as saying, "The most terrible penalty of the damned is being shut out forever from the blissful and joyous contemplation of the Blessed Trinity."¹⁴

¹⁴ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 155 (first letter of this quote was made a capital "T").

Likewise, Fr. Cochem follows this with the authority of St. John Chrysostom saying, “I know many persons fear hell because of its pains, but I assert that the loss of the celestial glory is a source of more bitter pain than all the torments of hell.”¹⁵

Fr. Cochem also informs us that:

For the vision of God is so beauteous, so blissful, so full of rapture and infinite delight, that all the joys and attractions of earth cannot compare with it in the remotest degree. In fact, all celestial happiness, how great soever it might be, would be turned to bitterness if the vision of God was wanting; and the redeemed would choose rather to be in hell, if they could there enjoy that beatific vision, than be in heaven without it. Just as the privilege of beholding the divine countenance constitutes the chief felicity of the blessed, the one without which all others would be no happiness at all, so it is the chief misery of hell, that the lost souls should forever be excluded from it. On this subject St. John Chrysostom says: “The torments of a thousand hells are nothing in comparison to the anguish of being banished from everlasting bliss and the vision of God.”¹⁶

Let us think about what St. Paul writes, “That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.”[1st Corinth 2:9]

Also, St. Paul writes, “We see now through a glass in a dark manner, but then face to face.” 1st Corinth 13:12.

Here St. Paul is alluding to the wonderful Beatific Vision that awaits the Elect. Certainly the mystical saints saw visions of God and were completely in love with Him. They were so much in love that they longed extremely earnestly for heaven. We were all made for this union with God, which is the Beatific Vision.¹⁷

¹⁵ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 155-156.

¹⁶ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 157-158.

¹⁷ Here is how St. Thomas Aquinas, greatest Doctor of the Catholic Church, explains this truth:

It is impossible for any created good to constitute man’s happiness. For happiness is the perfect good, which lulls the appetite altogether; else it would not be the last end, if something yet remained to be desired. Now the object of the will, i.e. of man’s appetite, is the universal good; just as the object of the intellect is the universal true. Hence it is evident that naught can lull man’s will, save the universal good. This is to be found, not in any

Since spiritual pains are much worse than physical ones, the damned suffer the most exquisite pain in always knowing they cannot have happiness in any way whatsoever. Now let us pass on to our second point, which we must keep in mind is ongoing in conjunction with the pain of loss.

Considerations for the SECOND POINT – the worm of conscience – “this worm that dieth not”

Fr. Cochem, in *The Last Four Things*, says:

All the senses of the reprobate have each their peculiar punishment: their reason, or intellect, is punished by the pain of loss – a punishment surpassing all the senses. The memory of the reprobate is tormented by “the worm that dieth not,” that is, by a most keen and constant remorse of conscience, which will give them no rest.

The lost sinner will remember how many graces and means of salvation he had during life to save his soul; how God sent him so many good instructions, how he had the grace of prayer within his power to enable him to practice the virtues of his state, to overcome temptation, to keep the commandments of God and the Church; how his pious friends exhorted him to lead a good life by their exhortations, but especially by their good example; he had so many opportunities of instructing himself in his obligations by the hearing of the word of God and the reading of good books, and of strengthening himself in the discharge of his duties by the reception of the sacraments and by the practice of devotion to the blessed Virgin!¹⁸

The damned feel an overwhelming shame. The reprobate will see how easy it was to have saved his soul. He will see that he could have taken the means and lived completely for God. He could have made the necessary efforts to amend his life.

Yet he was too lazy and/or slothful. He was seeking comfort and ease instead. He certainly did not think about what happens to souls immediately after death, the particular Judgment. He did not meditate on the four last things. He could have kept

creature, but in God alone; because every creature has goodness by participation. Wherefore God alone can satisfy the will of man, according to the words of Psalm 102:5: “Who satisfieth thy desire with good things.” Therefore, God alone constitutes man’s happiness.

Summa, Ia IIae, Q.2, a.8, *respondeo*.

¹⁸ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 163.

his mind focused on his duty and pleasing God. He will see all the lost opportunities for virtue and his growth in virtue. He will constantly reproach himself and hear the reproaches of Christ and all that Christ suffered in order to help him save his soul. But now it is too late!! He can never change what he did in his life. He will feel intense despair and will wail, lamenting and gnashing his teeth. His hatred of God will ever be manifest to him and his fellow-inmates in that abode of doom.¹⁹

Here again we quote Fr. Cochem in *The Last Four Things*:

St. Thomas [Aquinas] tells us that the sins of each one will be a fully known to the others as if they could behold them with their bodily eyes. Every one can imagine what anguish this must be. For what is so painful on earth as to be put to open shame? ²⁰

Jeremiah 23:40, “*I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.*” ²¹

Thus, as St. Ephrem says, this shame and infamy will be more insupportable than hell-fire itself, because it will keep constantly before their remembrance the sins whereby they defiled themselves on earth.²²

Their shame is most bitter and is intensified by the fact that every soul in hell knows all of the sins of his fellow inmates. All reputations will be public. The Catholics will especially be mocked in hell because they were given the supreme benefits of the Church and they still failed to save their souls. This suffering of intense shame will be worse because of the fact that IT WILL NEVER END!!!

This brings us to the third point—the consideration of eternity.

The **THIRD POINT** is to consider ETERNITY.

¹⁹ St. Thomas Aquinas says that the souls of the damned hate God as their punisher but not in His essence because then they could not hate Him if they viewed Him as all-good and all-loveable.

²⁰ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 150.

²¹ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 150.

²² This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 150-151.

Not only is this suffering without end, without mitigation, without interruption, but it is also without consolation.

Fr. Cochem explains why hell must be eternal:

Rather than humble himself before God, and implore His pardon, he [the reprobate] would endure yet greater tortures in hell. Therefore, because the sinner will not repent of his sins, nor ask pardon for his sins, he remains eternally in a state of sin, and because his sin is never expiated or repented of, the punishment is likewise eternal.²³

The torments of the damned will never end, never pass away. When a thousand years have gone by, another thousand will commence and so on for evermore.²⁴

One can meditate on this concept of eternity and think of how if I damn my soul I will NEVER get out of this place, I will be here FOREVER!

The damned see clearly that they will never be released from the prison that they deserve and they shriek with despair and blasphemies against their Creator and Judge for punishing them so. THEIR DESPAIR AND HATRED ARE AT THEIR HEIGHT AND WILL NEVER DIMINISH AS LONG AS GOD IS GOD – THUS, FOREVER!!!!

COLLOQUY: After considering these points, let us speak with heart-felt prayer to Our dear Lord about all He has done for us. Let us beg Him to give us a genuine sorrow for sins and fear of displeasing Him ever again in our lives. Let us desire with the mystics to be with Him in the highest contemplation. Let us beg Him to enkindle our hearts with love and gratitude for sparing our souls up to the present time and not allowing us to fall into hell. Let us tell Him of our desire to be so strongly attached to Him that we shudder at the mere thought that anyone could actually hate Him. Let us end our colloquy with begging Him to never let us fall into carelessness in our service of Him, knowing that such carelessness is the road to ruin.

It is also a good idea to speak to Our Lady and St. Joseph, begging their intercession in order to increase our love for God and our hatred of sin.

²³ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 172-173.

²⁴ This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 170.

In our next lesson, we will consider **DEATH** both in the state of grace and in the state of mortal sin. This meditation is done with the same motivation of intensifying our love for God and our hatred for sin.



Catholic Candle note: The article below looks back upon the *global cooling* and *new ice age* scares of the 1970s.

The purpose of this 1970s *climate-change* hoax and also the one which is now on-going, is a global power-grab. These *climate-change* hoaxes aim at destroying what remains of freedom and destroying national sovereignty in the world, to pave the way for a New World Order — *i.e.*, global governance. Ultimately, this power-grab is anti-Catholic and anti-God.

For more analysis of these “green” frauds to achieve this global power-grab, read this article: <https://catholiccandle.org/2019/12/22/the-baseless-climate-change/>

Recalling a 1970s Climate-Change Hoax

Several members of the *Catholic Candle* Team lived through the *global cooling* scare of the 1970s. That manufactured “crisis” gives a person additional perspective on the present supposed “climate crisis” – a perspective which the younger generation does not have on its own, at least as fully.

During the 1970s, year after year, the liberals and mainstream media screamed out the alarm of impending environmental disaster because of *global cooling*. This crisis was (supposedly) certain to come very soon and was (supposedly) backed by “irrefutable” data. They constantly declared that *global cooling* was a “fact”. The policymakers were told that they must act immediately, before it was too late.

People were told that the *new ice age* was an existential crisis and that the fate of mankind would be determined during the next small number of years. People were told that mankind’s survival depended upon everyone working together to fight the *global cooling* emergency as their highest priority.

The mainstream media, the politicians, and liberal academics solemnly assured the public that, in the new colder climate which is (supposedly) quickly coming, the crops would fail or the crop yields would plunge and that there would be widespread famine.

The *global cooling* alarmism was every bit as much of a broad societal scare as is the current *global warming/climate change* boogeyman. One member of the *Catholic Candle*

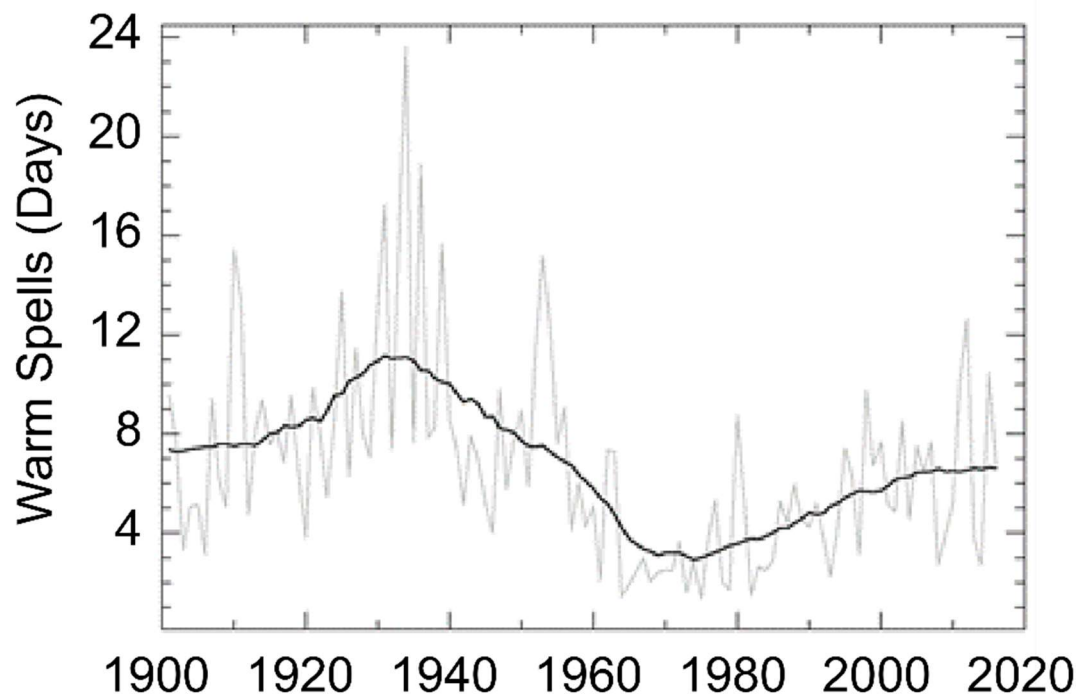
Team distinctly remembers that, when he was in elementary school, he read an article at school about the *new ice age* which (supposedly) was coming. The article included a drawing aimed at scaring children, depicting a family wearing their winter coats and hats in their living room, with icicles hanging from their noses, their exhalations of breath visible in the room because it was so cold.

Another such recollection about this *global cooling* scare is that academics, scientists, politicians, and media figures solemnly declared that people can expect that the new ice age “might” include year-round glaciers which descend from the north deep into the U.S. Midwestern States. They published scientific-looking maps of the U.S. which showed how far south the “data showed” people could expect the glaciers to travel.

Of course, no year’s weather is identical to any other year’s weather, nor is any century’s weather identical to any other century’s weather. Natural fluctuations have always occurred and always will occur. There are long-term cycles and short-term cycles. That is how God created the world.

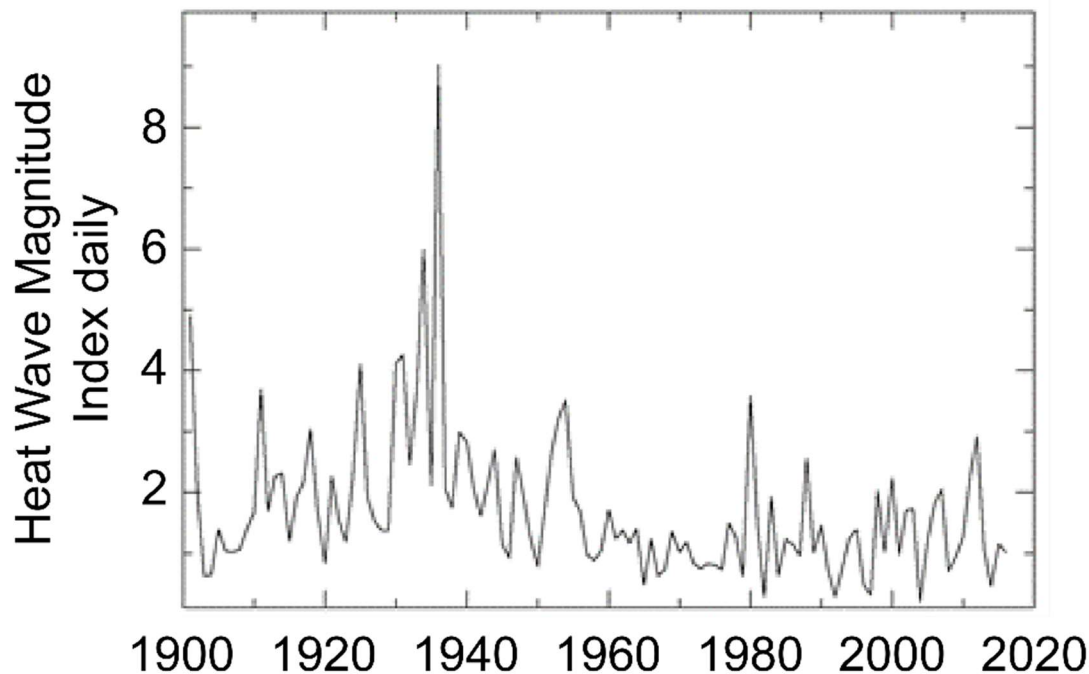
So *global cooling* alarmism, like other frauds, is a half-truth – which, of course, means it is a lie. The “half-truth” was that, during the 1970s, the climate was going through the cooling phase of one of those natural cycles.

Here is a U.S. government graph showing the cooling phase that the climate was in then:



Get this U.S. government graph on the government’s website:
<https://science2017.globalchange.gov/chapter/6/>

Here is another government weather graph showing the same basic point and the same natural temperature cycles which were at a low point in the 1970s, before the subsequent warming part of the cycle:



This graph is found on the U.S. government's website here:
<https://science2017.globalchange.gov/chapter/6/>

But in the 1970s, this cooling phase of the weather cycle was used dishonestly to perpetuate a hoax that we were entering a *new ice age*. From the government, the media, and academia, people heard an incessant drum beat of an alarming *global cooling* – ***just like we hear now about global warming/climate-change***.

Here is an example of the *global cooling* alarmism published in 1971 by the *Washington Post*.²⁵ This article – and the entire climate-scare campaign occurring then – promote the opinions of “experts” and “scientists” who are government climate researchers and academics at a prestigious university, who warn about the (supposed) *new ice age*:

²⁵ We gratefully acknowledge the investigative journalism of Tony Heller, who found this newspaper clipping and posted it at <https://realclimatescience.com>. Mr. Heller is the person who added the highlighting. This newspaper article can also be found at: https://web.archive.org/web/20160805020812/http://pqasb.pqarchiver.com/washingtonpost_historical/doc/148085303.html

U. S. Scientist Sees New Ice Age Coming

By Victor Cohn
 Washington Post Staff Writer

The world could be as little as 50 or 60 years away from a disastrous new ice age, a leading atmospheric scientist predicts.

Dr. S. I. Rasool of the National Aeronautics and Space Administration and Columbia University says that:

- "In the next 50 years," the fine dust man constantly puts into the atmosphere by fossil fuel-burning could screen out so much sunlight that the average temperature could drop by six degrees.

- If sustained over "several years" — "five to 10," he estimated — "such a temperature decrease could be sufficient to trigger an ice age!"

These conclusions—including the ominous exclamation point rare in scientific publication — are printed in this week's issue of the journal *Science* out today, signed by Rasool and co-worker Dr. S. H. Schneider.

They are also being presented by Schneider at an in-

ternational Study of Man's Impact on Climate now being held in Stockholm as a prelude to a world environmental conference there next June.

Dr. Gordon F. MacDonald, scientist-member of President Nixon's three-man Council on Environmental Quality, said in an interview that these conclusions point up "one of the serious problems" U.S. and other delegates must address next year.

He called Rasool "a first-rate atmospheric physicist" whose estimate that fuel dust could drop temperatures by six degrees "is consistent with estimates I and others have made."

Whether this could cause an ice age "within five or 50 years or even more," he said, "I wouldn't want to guess."

But he "agreed completely" with Rasool that is is now urgent to start an international network to monitor atmospheric dust.

If his calculations prove correct, Rasool said, it may

be simply necessary for men to stop most fossil fuel-burning—use of coal, oil, natural gas and automobile gasoline—and switch in the main to nuclear energy, despite the atom's own disadvantages. Pollution controls alone, he said, cannot do the job. "I think you have to stop the source."

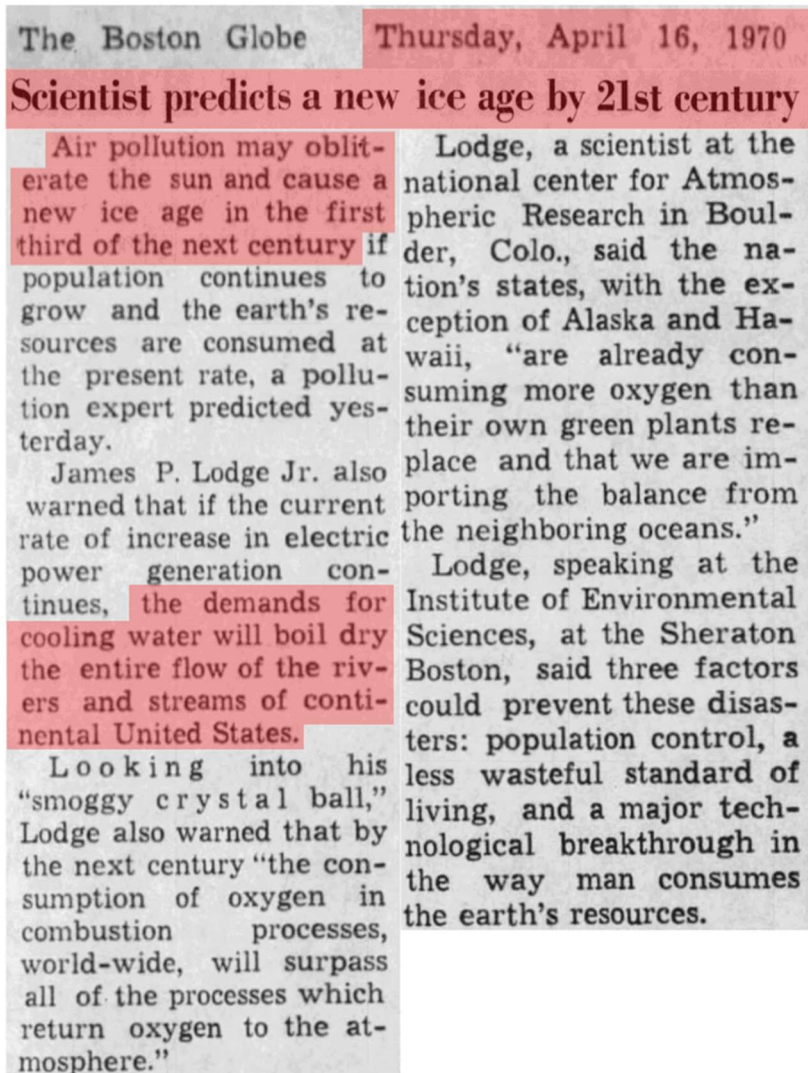
A new ice age would flood the world's coastal cities and further lower temperatures to build up new glaciers that could eventually cover huge areas.

Scientists have long debated whether man's activity is actually heating or cooling the earth, if either. A "1970 Study of Critical Environmental Problems" concluded that the Rasool-Schneider kind of prediction was impossible to make yet.

"The area of greatest uncertainty," that study concluded, is "our current lack of knowledge" of the optical properties of man-made dust "in scattering or absorbing radiation from the sun or the earth." The study also noted that the "fastest computer" at the time was a "God-damn" machine.

Notice the dire warning about the flooding of the world's coastal cities (*just like the alarmists predict now*) and also notice the warning that "huge areas" of the earth will be covered by new glaciers. The solution the 1970s leftists promoted to respond to this "crisis" is to stop the *global cooling* by greatly reducing all burning of fossil fuels and also increase the government's control over people's lives — so that the government can force us (for our own supposed good) to live in a way contrary to the way we would choose to live.

Here is another example of the *global cooling* scaremongering in 1970, this time in Boston's daily newspaper called the *Boston Globe*²⁶:



Notice that the media (in this case, the *Boston Globe*), cites an “expert” and “scientist” who was a government researcher, who warns that pollution is causing this crisis, resulting in a *new ice age*. The “solutions” they always advocated then are the same ones that they also advocate in the present climate fraud, *viz.*, population reduction and to have the government increasingly control people’s lives. This control forces them to live in a way that will not (supposedly) destroy the world through a climate emergency and for the government to force people to adopt (unwillingly) a “less wasteful standard of

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living” (as this article phrases it). Although we are currently further along on the path to a globalist totalitarian government, we were on that same path then.

Notice this “expert’s” absurd prediction that all rivers and streams in the U.S. will dry up.

Below is a “*new ice age coming fast*” scare from 1974, published by the well-known London daily newspaper, the *Guardian*²⁷:

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Space satellites show new Ice Age coming fast

By ANTHONY TUCKER, Science Correspondent

WORLDWIDE and rapid trends towards a mini Ice Age are emerging from the first long term analyses of satellite weather pictures.

Of potentially great importance to energy strategies and to agriculture, but barely observable yet in Britain because our weather is strongly buffered by the Atlantic, a preliminary analysis carried out at Columbia University, New York, by the European climatologists Doctors George and Helena Kukla indicates that snow and ice cover of the earth increased by 12 per cent during 1967-1972.

This appears to be in keeping with other long-term climatic changes, all of which suggest that after reaching a climax of warmth between 1935 and 1955, world average temperatures are now falling. But the rate of increase of snow and ice cover is much faster than would be expected from other trends.

The technique employed, which was first described in this country last year during a conference at the Climatic Research Unit at the University of East Anglia, depends on the averaging of information from standard and infra-red satellite weather pictures. In spite of

the newness of the technique the findings are important and it is a matter of some urgency that they should be re-examined by other groups.

It is particularly important to know whether the earth's reflectivity is changing, for this is one of the factors in which a change tends to be self-perpetuating until some new worldwide balance is reached. An increase of snow and ice cover coupled with a decrease in cloud, or even with no change in cloud cover, means that more of the incoming energy from the sun is reflected straight out again, thus further reducing temperatures.

The Columbia University findings suggest that at present the main changes are not in the general area of winter snow and ice coverage but in the continuation of coverage later and later into the spring. This appears to be true of both the northern and southern hemispheres.

In the highly complex dynamics of world weather patterns an interconnection of some kind between major events is inevitable, but often obscure. It could be, for example, that the extraordinary occurrence of a stationary low pressure area over Brisbane, with its attendant disas-

trous flooding, is a feature of the overall trend.

The Brisbane low pressure area appears to have started life as a normal Pacific cyclonic feature moving along a normal south-easterly curving track. But instead of recurving towards the south-west, it was blocked by an anticyclone to the south of Australia. It happens that blocking anticyclones play an important role in the characteristics of weather in the northern hemisphere and account for some adverse changes in our own climate. The trends appear to be cyclic, fairly long-term and extremely important. It is therefore surprising that, in Britain at least, support for scientific analysis of the history of climate is almost non-existent.

But Nottingham at least is fighting off the advancing ice age — grass is growing and seeds are sprouting there now.

The artificial spring has been created by the underground hot water pipes which now carry heat to thousands of homes in the city. As an experiment city officials scattered grass seeds on wasteland near the central library and grass is shooting up there and in other areas where the pipes are.

Here is another 1974 article — this one from *Time* magazine,²⁸ promoting the scare of “another ice age” and a “global climatic upheaval” with increasing thickness of arctic ice packs and other (supposedly) frightening signs.

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Science

Another Ice Age?

Monday, Jun 24, 1974

In Africa, drought continues for the sixth consecutive year, adding terribly to the toll of famine victims. During 1972 record rains in parts of the U.S., Pakistan and Japan caused some of the worst flooding in centuries. In Canada's wheat belt, a particularly chilly and rainy spring has delayed planting and may well bring a disappointingly small harvest. Rainy Britain, on the other hand, has suffered from uncharacteristic dry spells the past few springs. A series of unusually cold winters has gripped the American Far West, while New England and northern Europe have recently experienced the mildest winters within anyone's recollection.

As they review the bizarre and unpredictable weather pattern of the past several years, a growing number of scientists are beginning to suspect that many seemingly contradictory meteorological fluctuations are actually part of a global climatic upheaval. However widely the weather varies from place to place and time to time, when meteorologists take an average of temperatures around the globe they find that the atmosphere has been growing gradually cooler for the past three decades. The trend shows no indication of reversing. Climatological Cassandras are becoming increasingly apprehensive, for the weather aberrations they are studying may be the harbinger of another ice age.

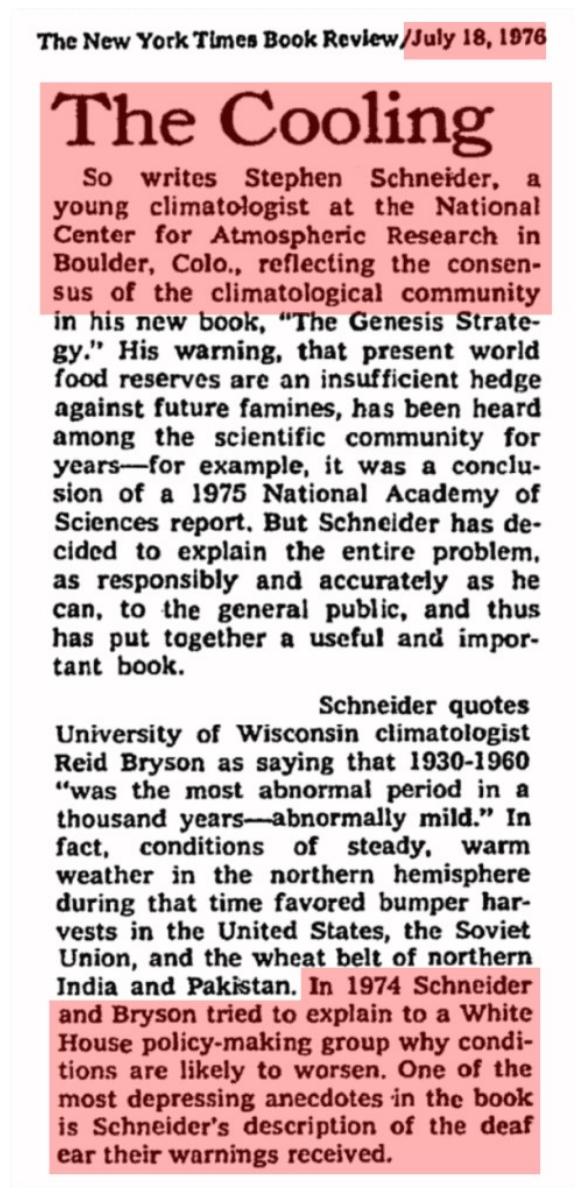
Telltale signs are everywhere —from the unexpected persistence and thickness of pack ice in the waters around Iceland to the southward migration of a warmth-loving creature like the armadillo from the Midwest. Since the 1940s the mean global temperature has dropped about 2.7° F. Although that figure is at best an estimate, it is supported by other convincing data. When Climatologist George J. Kukla of Columbia University's Lamont-Doherty Geological Observatory and his wife Helena analyzed satellite weather data for the Northern Hemisphere, they found that the area of the ice and snow cover had suddenly increased by 12% in 1971 and the increase has persisted ever since. Areas of Baffin Island in the Canadian Arctic, for example, were once totally free of any snow in summer; now they are covered year round.

Here is the *New York Times*²⁹ promoting a book by a government climate researcher who is explaining the “consensus of the climatological community” that the world will soon

or <http://time-proxy.yaga.com/time/archive/printout/0%2C23657%2C944914%2C00.html>

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experience a *global cooling* crisis. This “consensus” is the same type of fraud as the current “scientific consensus” saying that we are now heading toward the opposite catastrophe (global warming) which will (supposedly) occur in the near future.



Below is another *global cooling* scare article from the New York Times, based on the data analyzed by an international group of scientists:³⁰

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International Team of Specialists Finds No End in Sight to 30-Year Cooling Trend in Northern Hemisphere

By WALTER SULLIVAN

An international team of specialists has concluded from eight indexes of climate that there is no end in sight to the cooling trend of the last 30 years, at least in the Northern Hemisphere.

In some, but not all cases, the data extend through last winter. They include sea surface temperatures in the northern central Pacific and north Atlantic, air temperatures at the surface and at various elevations as well as the extent of snow and ice cover at different seasons.

In almost all cases it has been found that the year-to-year variations in climate are far more marked than the long-term trend. The long-term trend often becomes evident only when data from a number of years are displayed.

The report, prepared by German, Japanese and American specialists, appears in the Dec. 15 issue of *Nature*, the British journal. The findings indicate that from 1950 to 1975 the cooling, per decade, of most climate indexes in the Northern Hemisphere was from 0.1 to 0.2 degrees

Celsius, roughly 0.2 to 0.4 degrees Fahrenheit.

Data from the Southern Hemisphere, particularly south of latitude 30 south, are so meager that reliable conclusions are not possible, the report says. The 30th parallel of south latitude passes through South Africa, Chile and southern Australia. The cooling trend seems to extend at least part way into the Southern Hemisphere but there have been indications of warming at high southern latitudes.

The various indexes were reported as follows:

¶Average surface air temperatures recorded at 358 stations north of latitude 20 degrees south from 1951 to 1975 have been analyzed by Drs. R. Yamamoto and T. Iwashima of Kyoto University in Japan on regional and season bases. A general cooling is evident with "an intensive cooling episode" from 1961 to 1964.

¶Generally similar trends are evident in temperatures of the lower 15,000 feet of the atmosphere as charted by Dr. Horst Dronia of the Weather Office in

Hannover, West Germany. For the period from 1960 to 1976, he has calculated, for 220 points in the Northern Hemisphere, the average temperature of the atmosphere from the separation between the pressure levels near the surface (at 1,000 millibars) and one high up (at 500 millibars). An increase in separation indicated expansion and hence warming. A decrease, for example, of 20 meters (66 feet) was taken to mean atmospheric shrinking, indicating a cooling in that case of 1 degree Celsius (almost 2 degrees Fahrenheit).

¶Observations extending higher into the atmosphere confirmed the trend. The authors were Drs. J. K. Angell and J. Korshover of the National Oceanic and Atmospheric Administration Laboratories in Silver Spring, Md.

¶North Pacific water temperatures compiled by the same agency's Marine Fisheries Service have been analyzed by Dr. Jerome Namias of the Scripps Institution of Oceanography at La Jolla, Calif. The original source was temperature readings of cooling water intake made

by ships at a rate of more than 20,000 a month. The data, plotted for 153 locations, show a gradual cooling broken by a sharp warming in 1967-68.

¶A similar study based on data from weather ships in the North Atlantic has been done by Dr. Martin Rodewald, former head of the Oceanic Division of the German Weather Service. Since the seven American weather ships were withdrawn in 1973 only two have remained but observations of a cooling trend have continued.

¶A gradual increase in area of the mid-level circumpolar vortex, the massive flow of frigid air around the Arctic, has been recorded by Drs. Angell and Korshover. In 1976 its southern extent was the greatest in 10 years and last winter it was 1 percent larger than in any previous winter observed.

¶Snow and ice cover in the Northern Hemisphere have varied greatly but there has been a net increase according to a satellite photograph analysis by Dr. George J. Kukla of Columbia University's

Lamont-Doherty Geological Observatory. This has been most marked in the spring when so highly reflective a cover returns much solar energy into space at a time of intense solar radiation.

¶Antarctic sea ice coverage, after increasing to 1972, has been shrinking.

The observations come at a time when a warming trend could have been expected from the increase of carbon dioxide

in the atmosphere due to extensive fuel burning. The gas inhibits the escape of solar heat from the earth. Dr. Kukla, in a telephone interview this week, said that the cause of the apparent cooling remained unknown and that no scientific attempt to predict whether the trend would continue was possible. Monitoring of the various indexes is continuing, he added.



Just like today regarding the *global warming/climate-change* scam, there were countless news articles and “scholarly” studies which declared that the “science is settled”, the “data proves”, and the “experts have reached a consensus” that *global cooling* is a fact and a *new ice age* is coming unless we make fighting it our top priority.

It is easy to ridicule all of these false and absurd predictions from the 1970s – such as that all rivers and streams in the U.S. will dry up and that we will have year-round glaciers in the U.S. Midwest (and in other “huge areas” of the world).

But for anyone who now thinks that *he* would have scoffed at that glacier nonsense then, here is a good test: ***does he scoff at the current global warming/climate-change hoax now?*** If a person does not discern that the present climate scare is simple nonsense even though “everyone else” believes in it, there is little chance such a person would have discerned this past *global cooling* scare was a hoax when “everyone else” believed it back then.

We must be thinkers, not gullible sheep following the globalist *climate change* alarmists!

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