

# Catholic Candle

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

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

*On the importance of continually advancing in the spiritual life*

Here is the teaching of St. Thomas Aquinas, greatest Doctor of the Catholic Church:

**On the Road to God, not to advance is to fall back.**

*Lectures on St. John's Gospel, ch.4, #690.*



## **Everyone Must Die, So Let's Review**

There are three possible destinations to which you can go, immediately after your life on earth: Heaven, Hell, or Purgatory. These three possibilities can motivate where you go:

1. Fear of eternal punishment in the fires of Hell, as Our Lady warned at Fatima;
2. Fear of extended punishment in the fires of Purgatory; and
3. A yearning for eternal happiness with the Beatific Vision.

Keep the above incentives in mind every day of your life to ensure a glorious and happy salvation.

Let's review:

He who dies in mortal sin, even if only with a single mortal sin, will be sent at once to hell.

For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by ....

*Book of Wisdom, 5:15.*

By mortal sin a man cuts himself off from God. It is really he himself that sends himself to hell. God's desire would be to bring him to heaven if he would have maintained his baptismal innocents and not polluted his soul with sin.<sup>1</sup>

What is purgatory? Purgatory is a place of temporary punishment for those who have died in the state of grace, but have not fully satisfied God's justice for all punishment due their sins.

Purgatory is a middle state where souls destined for heaven are detained and purified. Souls in purgatory cannot help themselves, for their time for meriting is past. But they can be helped by the faithful on earth, by prayers, and other good works.<sup>2</sup> ...

The greatness and the duration of a soul's sufferings in Purgatory vary according to the gravity of the sins committed. One who has lived a long life of sin, but is saved from hell only by a deathbed repentance, will stay in the purging fires of Purgatory longer, and suffer there more intensely than a child, who has committed only the venial sins of an ordinary child.<sup>3</sup>

Now it is time to discuss your final arrangements in preparation for death. Surely you see that you must live your life making ready for your all-important Particular Judgment.

Jesus Christ is the Judge at the Particular Judgment. Before Him each soul must stand. The soul will stand in the awful presence of God the Son, to give an account of its whole life: of every thought, word, act, and omission.

Our Lord warns us:

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<sup>1</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha Wisconsin, ©1949, Ch. 77, p.155.

<sup>2</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha Wisconsin, ©1949, Ch. 77, p.156.

<sup>3</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha Wisconsin, ©1949, Ch. 77, p.158.

Every idle word that men shall speak, they shall render an account for it in the day of judgment.

*St. Matthew's Gospel*, 12:36.

Neither does the Father judge any man, but all judgment He has given to the Son.

*St. John's Gospel*, 5:22.

A man's whole life will be spread before him like a great picture. He will remember everything, although he might have forgotten much at the moment of death. How he will wish then that he had done only good.<sup>4</sup>

Another important matter to consider at this time is an old subject that has regretfully gained new acceptance in today's pagan world: cremation. Because cremation indicates that a person doesn't believe an article of faith (*i.e.*, the resurrection of the body), it is incumbent on you to specify in no uncertain terms that you do not want to be cremated for any reason (although the government may call for cremation during an epidemic, for example.)

Our Lord often foretold the resurrection of the body, and emphasized its importance:

For the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment

*St. John's Gospel*, 5:28-29.

Of course, it is most important to arrange for traditional prayers, as well as a Requiem High Mass, if possible, and for a grave in a Catholic cemetery.<sup>5</sup>

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<sup>4</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha Wisconsin, ©1949, Ch. 77, p.154-155.

<sup>5</sup> We realize that Catholic graveyards are, in general, owned and operated by Catholic dioceses, and that these same dioceses are now controlled by the modernist hierarchy pushing all the evils and nonsense of the past 60 years since Vatican II. Yet, one can be buried in diocesan cemeteries which are older, and which were blessed by certainly-valid bishops before Vatican II. Thus, if the bishop was valid, the blessing was valid, and thus the cemetery ground is sacred - even though the dioceses themselves are rotten during the current great apostasy around us.

Everyone's goal is eternal happiness with the Beatific Vision, so let's discuss what this means and how it can inspire us to strive to achieve It. This will help us to avoid mortal – and even venial – sin.

The only means, then, of arriving at a knowledge of the Divine Essence [*viz.*, in the Beatific Vision] is that God unite Himself in some sort to us, and after an incomprehensible manner elevate our minds to a higher degree of perfection, and thus render us capable of contemplating the beauty of His Nature. This the light of His glory will accomplish. Illumined by its splendor we shall see God, the true light, in His own light.

For the blessed always see God present and by this greatest most exalted of gifts, being made partakers of the divine nature, they enjoy true and solid happiness.<sup>6</sup>

Yes, everyone must die, but if you love God and avoid evil, He has prepared for you eternal happiness with the Beatific Vision. It is not that hard to live in such a way that you always keep in mind the possibilities and incentives to reach your final glorious salvation.



## Mary's School of Sanctity

### ***Lesson #16 The Spiritual Exercises of St. Ignatius — ON DEATH [In the state of grace vs. In the state of mortal sin]***

In addition to the meditation on both the pains of the senses and the horrific pain of the loss of God, we now include a meditation on death. This also was not included in St. Ignatius's original *Spiritual Exercises*; however, it is so valuable for fostering man's proper desire for God and to work for God's glory and praise. Furthermore, if we are to acquire the ***holy indifference***<sup>7</sup> that St. Ignatius wants us to have and keep, we must meditate on death, not only within the framework of the *Spiritual Exercises*, but also on a

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<sup>6</sup> *Catechism of the Council of Trent*, Joseph F. Wagner, Publisher, ©1923, Article XII, p.137 (bracketed words added for clarity).

<sup>7</sup> The explanation of ***holy indifference*** is given in June, 2022, ***Lesson #11 The Principle and Foundation Part II***. <https://catholiccandle.org/2022/06/27/lesson-11-the-principle-and-foundation-part-ii/>

regular basis. In other words, he who meditates often on death will be able to prepare for death and die well.

This meditation will be set out in the style of St. Ignatius.

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 will be to see with my imagination my death bed or the scene of my death.

The **SECOND PRELUDE** is to ask for the grace:

**1) to understand the gravity of sin now while there is still time for me; 2) to truly see that my life here on the earth is a test in which I am merely an exile; 3) to see that I must be detached from this world in order to have an intense desire for God in heaven, and 4) to be convinced that by understanding these truths, I will be preparing to die well.**

The **FIRST POINT** is to consider what death is in itself. *First, I will consider the following attributes of death.*

1) **Death is certain**—all humans have to die.

2) **Death takes everything**—our possessions, our time, our body.

3) **Death is painful**— [the separation of the soul from the body] an instantaneous change. A person may linger and be ‘dying’ for a long period of time but the actual substantial change which occurs when the soul departs the body is one intensely painful moment.

4) **Death’s circumstances are unknown.** — No one knows the actual time and place in which he will die. God could reveal this to someone, but for most people He does not reveal these facts.

The **SECOND POINT** is to consider what will happen to me spiritually at my death, *e.g.*, what spiritual battles will I encounter at my death?

I will also consider what my death would be like if I am in the state of grace. I will contrast this with what my death would be like if I am in the state of mortal sin.

Furthermore, I will consider what the spiritual struggle and combat at death will involve for both of these states of soul.

The **COLLOQUY**: the possibilities for the colloquy are numerous. I will let the Holy Ghost guide me for my colloquy. I will draw on the considerations which struck my heart the most and address myself to Our Lord, Our Lady, St. Joseph or all three. I will pour out my heart to them, now thanking them for their mercy, now petitioning for their help at my death so I can die well, *etc.*

### **Considerations for the FIRST POINT:**

One can surely take many different aspects about death into consideration, but we will limit them to the following four attributes of death.

1) **Death is certain**—all humans have to die.

“And as it is appointed unto men once to die, and after this the judgment.” *Hebrews*, 9:27.

In the book of Genesis, it is revealed to us that man has to die. “In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.” *Genesis*, 3:19.

Death came into the world as a consequence of Adam’s sin. Therefore, no one can escape the hand of death. There is absolutely nothing we can do to avoid death. Tradition teaches that Our Lady died even though she was conceived without original sin. Yet, death for her was a fitting imitation of her Divine Son. Enoch walked with God and was seen no more [Gen.5:24]. Elias was taken up in a fiery chariot with fiery horses into heaven in front of the prophet Eliseus [4 *Kings*, ch. 2]. Yet we know from the book of the Apocalypse that these two prophets will be martyred by the Antichrist. Hence, they will have to die like everybody else.

2) **Death takes everything—our possessions, our time, our body.** “For we brought nothing into this world: and, certainly, we can carry nothing out.” [1 Timothy 6:7] Our Lord reminds us of this fact in His parable about the rich man who had plenty and thought within himself, saying, “What shall I do, because I have no room where to bestow my fruits? And he said: This will I do: I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer.”

Our Lord continues, “But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?” *St. Luke’s Gospel*, 12:16-20.

At death, we will have no more time. No more time to praise, revere, and serve God. The time for merit will be over and the time to increase in our love for God will be over.

Likewise, the time to offend God is over and we can do no more damage to our souls then. All is ended. All is final. No one will go with us for we go alone. Our bodies must be left behind.

Simply stated, our souls will be summoned to the tribunal. Our souls will be “naked” and we, along with our works, will undergo the scrutinizing inspection of God.

**3) Death is painful**— [Death is the separation of the soul from the body] an instantaneous change. This is the separation of a person’s two parts which are more intimately connected together than a person is connected with his own arm or leg – which separation is painful indeed!

A person may linger and be ‘dying’ for a long period of time, but the actual substantial change which occurs when the soul departs from the body is one intensely painful moment. We often hear people say such things as, “At least so-and-so didn’t suffer, or he/she died so peacefully and didn’t suffer much”, or “He or she passed quietly in his/her sleep”. No, we must not be fooled into thinking that because someone was non-responsive at death, that his/her death wasn’t painful. Death is **THE MOST PAINFUL MOMENT OF LIFE!!** No other suffering in life is as painful as death. This is because death involves acute physical suffering coupled with mental suffering. **No one** is exempt from this suffering, not even infants.

People talk about giving the dying person morphine so he/she will not suffer too much. We must remember that death is supposed to be painful and the pains of death are for our benefit and purification. They are meant to be offered up to God as reparation for our sins. We are intended to imitate Christ in His suffering and death. We are intended to unite our death to Christ’s Passion and death. Life is a trial to see if we will be faithful to Christ, and death is our final exam.

**4) Death’s circumstances are unknown.**—No one knows the actual time and place in which he will die. God could reveal this to someone but for most people He does not reveal this. In fact, St Gregory tells us that God conceals the time of our death so that we will always be prepared to die.<sup>8</sup>

St. Bernard says, “Since, then, death may take away life at any time and in any place, we ought, if we wish to die well and save our souls, to live always in expectation of death.”<sup>9</sup>

Scripture also warns us that the timing of death is unknown to us, in order for us to take the means to prepare for it: “Delay not to be converted to the Lord, and defer it not from

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<sup>8</sup> This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration five, *The Uncertainty of the Hour of Death*.

<sup>9</sup> This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration five, *The Uncertainty of the Hour of Death*.

day to day; for His wrath shall come on a sudden, and in the time of vengeance He will destroy thee.” *Ecclesiasticus*, 5:8-9.

Here is how St. Paul warned the Thessalonians to prepare for death:

But of the times and moments, brethren, you need not, that we should write to you: For yourselves know perfectly that the day of the Lord ***shall so come as a thief in the night***. For when they shall say: Peace and security, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. But you, brethren, are not in darkness, that the day should overtake you as a thief. For all you are the children of light and children of the day: we are not of the night nor of darkness. Therefore, let us not sleep, as others do: but let us watch, and be sober. For they that sleep, sleep in the night; and they that are drunk, are drunk in the night. But let us, who are of the day, be sober, having on the breast plate of faith and charity and, for a helmet, the hope of salvation. *Thessalonians*, 5:1-8.

Here are the words of Our Lord warning us to be always ready for death:

Watch ye, therefore, because you know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore, be you also ready, because at what hour you know not, the Son of man will come. *St. Matthew's Gospel*, 24:42-44, *cf.*, *St. Luke's Gospel*, 12:39.

And again:

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Apocalypse*, 16:15.

St. Peter echoes these words:

Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before Him unspotted and blameless in peace. *1 Peter*, 3:14.

Likewise, Holy Mother Church warns us and prays for us in the Litany of the Saints for the Rogation Days, “From a sudden and unprovided death, deliver us, O Lord.” This invocation carries with it a 300 days indulgence which inspires us to say it often.

This fact – that we know not the hour, the moment, or the circumstances of our death – helps us to remember what St. Paul tells us to work out our salvation in all fear and trembling. With this sober thought, let us pass on to the consideration of the second point.



## Considerations for the SECOND POINT:

Why is death so terrifying for us humans? Is it only because of the horrific pain of the separation of the soul and body? No, it is because of the unknown beyond. We will meet Jesus Christ our Judge and He will be all just, and the time of mercy will be over. Furthermore, there will be the formidable foe to taunt us especially at our last hours. St. Gregory reminds us with the following words what this will mean. He tells us:

Consider well how terrible is the hour of death, and how appalling the remembrance of our evil deeds will be at that time. For the spirits of darkness will recall all the harm they have done us, and remind us of the sins which we have committed at their instigation. They will not go to the deathbed of the godless only, but they will be present with the elect, striving to discover something sinful whereof to accuse them. Alas! How will it fare with us hapless mortals in that hour, and what can we say for ourselves, seeing how innumerable are the sins to be laid to our charge? What can we answer our adversaries, when they place all our sins before us, with the object of reducing us to despair?<sup>10</sup>

Fr. Cochem also tells us in his book *The Last Four Things*, “It is the opinion of many of the Fathers, that every one, when expiring, sees the evil enemy, at any rate at the moment of drawing his last breath, if not before. How appalling this sight is, and with what terror it must inspire the dying, exceeds the power of words to declare.”<sup>11</sup>

What will our death be like? It really depends on how we have lived.

If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be. *Ecclesiasticus*, 11:4.

St. Alphonsus de Liguori explains the meaning of this passage in this quote from one of his sermons about death.

If, when the tree of your life is cut down, you fall to the south, that is, if you obtain eternal life, how great shall be your joy at being able to say: I shall be saved; I have secured all; I can never lose God; I shall be happy for ever. But, if you fall to the north, that is, into eternal damnation, how great shall be your despair! Alas! You shall say, I have erred, and my error is irremediable! Arise, then, from your tepidity, and, after this sermon, make a resolution to give yourselves sincerely to God.

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<sup>10</sup> This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 15.

<sup>11</sup> This quote is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, page 19.

This resolution will insure you a good death, and will make you happy for eternity.<sup>12</sup>

With these realities in mind let us consider the two types of death possible to a man—death in the state of grace or in the state of mortal sin.

### ***Death in the State of Grace***

“The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace.” *Wisdom*, 1:1-3.

These are very consoling words of Scripture. They remind us that God will not ever abandon us. The quotes given above about the attacks of the evil one at our death are dreadful, yet we know that our heavenly helpers will be with us to defend us. Our Lady and St. Joseph will come to assist us. Also, we know that our guardian angel and patron saints will protect us.

We should work hard to foster a great love for Our Lady and St. Joseph. By being close friends with this holy couple, they become our heavenly parents, too. By speaking to them very often, this will help us to develop the habit of having recourse in prayer to them. In this way we will build our confidence in them and their special protection against the evil foes who at our death will be trying desperately to drag our thoughts to darkness and despair. Then, even when we are in the greatest weakness of our lives, that is, when we are dying – we will still be directing our thoughts and prayers to them.

Likewise, we should not forget that if we are faithful in praising, revering, and serving God in our lives, then we will look forward to finishing our course here on earth and be out of the danger of losing our souls.

How then can we be faithful in praising, revering, and serving God? We must work on being detached from earthly goods in order to put our hearts on eternal things and on our service of God. We must be zealous in His service because our entire eternity will be determined by how well we served Him.

Fr. Hurter, in his *Sketches for the Exercises of an Eight Day's Retreat*, says:

“Whilst we have time let us work good.” [Gal 6:10] “Defraud not thyself of the good day, and let not the part of a good gift overpass thee.” [Eccl.,14:14] therefore spend your days in such a manner that you can say every evening what our Divine

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<sup>12</sup> Quote from St. Alphonsus de Liguori's Sermon XXXIII for the Fourth Sunday after Pentecost.

Redeemer said on the evening of His earthly life: “I have finished the work which Thou gavest me to do.” [John 17, 4] Then we can hope to hear the consoling words of the divine Judge: “Well done, good and faithful servant... enter thou into the joy of thy Lord.” [Matt. 25:23] <sup>13</sup>

Therefore, death in the state of grace is a beautiful thing. When we live loving God with all our might, then we have peace with God. We accept what He deems best to send us even if we do not understand His plan. We soon build trust in His Providence and will be willing to die trusting in Him.

Now let us consider the tragedy of death in the state of mortal sin.

### ***Death in the State of Mortal Sin***

What kind of death can a person in mortal sin expect? Whether a person be a hardened sinner, a careless sinner who foolishly thinks that he will convert on his deathbed, or a worldling who doesn't give any serious thought of death, death will come and find him unprepared. Hell awaits him. Despair seizes him. He has been living in hellish pride, no doubt, for quite some time now.

He has been living in selfishness and accustomed to giving in to sensuality. Where was God in his life? He either put God completely out of the picture or only had a little corner reserved for God and any communication with God. He talked to God only when he wanted something from God. He had no real friendship with God. He totally disregarded Our Lord's words, “If you love me, keep my commandments.”

St. Alphonsus de Liguori describes the scene:

How will the dying man, who has always lived in sin, be able, in the midst of the pains, the stupefaction, and the confusion of death, to repent sincerely of all his past iniquities? I say *sincerely*, because it is not enough to say and to promise with the tongue: it is necessary to promise with the heart. ... What terror and confusion will seize the unhappy Christian who has led a careless life, when he finds himself overwhelmed with sins, with the fears of judgment, of hell, and of eternity! Oh! What confusion will these thoughts produce when the dying sinner will find his reason gone, his mind darkened, and his whole frame assailed by the pains of approaching death. He will make his confession; he will promise, weep, and seek mercy from God, but without understanding what he does; and in this

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<sup>13</sup> Quoted from *Sketches for the Exercises of an Eight Day's Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, ©1918, third edition, 1926, St. Louis, MO and London, page 81.

tempest of agitation, of remorse, of pains and terrors, he will pass to the other life. *The people shall be troubled, and they shall pass [Job, 34; 20].*<sup>14</sup>

Another striking quote of St. Alphonsus is, “Having loved sin till death, he has also loved the danger of damnation. Hence the Lord will justly permit him to perish in that danger in which he has voluntarily lived till the end of his life.”<sup>15</sup>

St. Paul puts the situation of the unrepentant sinner aptly when he says, “Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall he reap corruption.” *Galatians*, 6:7-8.

And what of the typical worldling who has been caught up in the pleasures of the world—one who wanted all sorts of material things and comforts? When death approaches, he will finally realize that he must leave everything behind. How empty he will find his life then. He will see that he has led a very shallow life. All the pampering of his flesh and the luxuries that he wallowed in, he can have them no more.

And of course, as we have said above, the devil will torment him now, saying that it is too late to be truly sorry and it is not worth humbling himself to beg God’s mercy. The devil will try whatever trick worked the best with the poor sinner before. He can easily use the trick of despair or presumption. Certainly, the devil will try with all his might to see that this poor wretch makes it to hell and makes absolutely no attempt at true repentance.

**COLLOQUY:** Accordingly, now after having considered these very sobering truths, I can certainly pour out my heart to the Sacred Heart and thank him for His example of how to die. I will thank Our Lord and Our Lady for all the mercy shown to me up to this point. I will thank God for all of His insights and blessings, especially for allowing me to understand death better through considering death in all its aspects.

I will ask God for the grace of final perseverance.

I will talk to Our Lady, my Mother, to assist me in life and especially at my death.

Likewise, I will talk with St. Joseph and beg him to help me always, and especially as I draw my last breath.

In our next lesson, we will consider both the **PARTICULAR JUDGMENT** and the **GENERAL JUDGMENT** in order to keep enhancing our love for God and to foster an

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<sup>14</sup> This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration six, *The Death of a Sinner*.

<sup>15</sup> This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration six, *The Death of a Sinner*.

even greater desire in our souls to persevere in making our greatest efforts in all we do for Him.



**Catholic Candle note:** The article below pertains to fighting feminism because it is the program of Our Lord's enemies (who are our enemies too). Previously, we saw how the program of the feminists is the same program as Satan and the Marxists.

<https://catholiccandle.org/2022/08/26/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-vii/>

## How to Fight Feminism – Part 1

Feminism is a tool of Satan and the Marxists. Previously, we saw that feminism was merely an application to specific circumstances (*i.e.*, with women as a subject rather than blacks or persons living lives of unnatural impurity) of the more general program which Satan and the Marxists use to wage war upon Western Civilization (the remnants of Christendom).

These are the circumstances in which we live. So, what should be do? Of course, the answer is that we should fight back! We are soldiers of Christ! The truth matters! The coward's life is a failure and is contemptible! A coward dies a thousand deaths but a brave man only one!<sup>16</sup> When a man discovers that criminals have broken into his home, he sets to work opposing them!

Just as the Council of Trent was part of a counterattack against the Protestant revolution, likewise, in our current times, where there is an on-going Marxist revolution, we must counterattack! We must counter the enemies of Christ (who are also our own enemies). So, *e.g.*, when we see the enemy attacking our right flank, we must martial troops to meet them and push them back.

To effectively oppose these enemies, we must do what a wise military strategist does: we must study the enemies' tactics and their methods of fighting to learn how to best defeat them. Thus, to some extent, we must study what the enemy does and fight it by doing the *opposite*.

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<sup>16</sup> Cf., Shakespeare, *Julius Caesar*, Act II, scene 2.

The Satanic/Marxist/feminist attack on society can be framed in a variety of different ways which really “boil down” to the same eight-point Satanic/Marxist program we have already seen that they use.<sup>17</sup> Below is one way this attack is sometimes framed.

In 1969, the groundbreaking radical feminist leader, Kate Millett, would hold meetings with eleven of her friends in New York City during which they recited a type of litany, a feminist manifesto of sorts, or a plan of attack, that has proven to be remarkably effective. Here is an eyewitness account of one of these meetings. It opened with the chairwoman asking:

“Why are we here today?”

“To make revolution,” they answered.

“What kind of revolution?”

“The Cultural Revolution.”

“And how do we make Cultural Revolution?”

“By destroying the American family!”

“How do we destroy the family?”

“By destroying the American Patriarch.”

“And how do we destroy the American Patriarch?”

“By taking away his power!”

“How do we do that?”

“By destroying monogamy!”

“How can we destroy monogamy?”

“By promoting promiscuity, eroticism, prostitution, abortion, and homosexuality!”<sup>18</sup>

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<sup>17</sup> <https://catholiccandle.org/2022/08/26/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-vii/>

<sup>18</sup> Quoted from the eye witness account of her sister, Mallory Millett, recounted here: <https://mallorymillett.com/?p=37>

So, let's take these elements of their very effective feminist plan of attack and examine them, one-by-one. This will help us to see how we can best defeat these enemies of Christ by fighting against their plan through our initiatives in exactly the opposite direction.

## **We must Fight The Feminists' Cultural Revolution**

In the first element of their chant, these feminist leaders say they are going to “make revolution”. It was in this time period that Kate Millett wrote from New York to her sister:

“Come to New York. We're making revolution! Some of us are starting the *National Organization of Women* [N.O.W.] and you can be part of it.”<sup>19</sup>

So, these feminist leaders declare they are waging a war – a revolution – against us, against society, *etc.* We must oppose them! They are attacking us and seek to destroy us! We must fight them, **counter-attacking** and **opposing** them with all of our strength!

This feminist goal is the same as Marxist Goal #31 (of 45 total goals) as read into the U.S. Congressional Record in 1963:

31. Belittle all forms of American culture ...<sup>20</sup>

Just as a political revolution seeks to overthrow the government of a country, so a “cultural revolution” seeks to overthrow the culture of a country. Our culture was formed and established by the Catholic Church, as She converted the heathen tribes of Europe, although it is true that this culture has been adulterated with Protestantism, which was the beginning of a descent into the so-called “Enlightenment” and further corruptions which increasingly distanced (former) Christendom from Our Lord Jesus Christ.

Nonetheless, just as the high Catholic culture of Christendom was not “built in a day”, likewise, it is not destroyed in a day either. There were the remnants of much good culture in the Western World that still remained, especially before Vatican II and before the 1960s. It has taken hundreds of years for the enemies of Christendom to degrade society to what it was in the 1960s, at the beginning of the Marxist and feminist revolution. (Of course, it has gotten much worse since then.)

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<sup>19</sup> <https://www.frontpagemag.com/fpm/2014/09/marxist-feminisms-ruined-lives-mallory-millett/>

<sup>20</sup> Quoted from the Congressional Record – Appendix, pp. A34-A35, *Current Communist Goals*, Extension of Remarks of Hon. A. S. Herlong, Jr. of Florida in the House of Representatives, Thursday, January 10, 1963.

So, as we see the Marxists and feminists (and Satan's other minions) focus on promoting **cultural revolution**, we must fight back by focusing on promoting **cultural tradition**, *i.e.*, preserving our cultural heritage. This work is the opposite of the revolution to overthrow our culture.

There are many aspects of our fight to preserve our culture. For example, we must fight to preserve good and beautiful music, *e.g.*, Gregorian Chant and the music of Mozart. We must seek to suppress the music of the rebellion and of the cultural revolution, *e.g.*, rock and roll, rap, *etc.*

Likewise, we must fight to preserve beautiful painting and other fine arts, against the attack of the cultural revolutionaries, who attack the uplifting beauty of good art. This feminist attack on beauty is the same as Marxist Goal #22 and #23 (of 45 total goals) as read into the U.S. Congressional Record in 1963:

22. Continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to "eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms."

23. Control art critics and directors of art museums. "Our plan is to promote ugliness, repulsive, meaningless art."<sup>21</sup>

Part of the culture of each nation is to know well its past and history. This is natural and reasonable. A family has a history and should know this history well. A nation is, as it were, a family "writ large". Thus, the feminists' cultural revolution includes an attack on our nation's history, as also reflected in Marxist Goal #31 (of 45 total goals) as read into the U.S. Congressional Record in 1963:

31. Belittle all forms of American culture **and discourage the teaching of American history** on the ground that it was only a minor part of the "big picture." Give more emphasis to Russian history since the Communists took over.<sup>22</sup>

We see that American history is not only de-emphasized and dumbed-down but is also greatly falsified, *e.g.*, in the leftists' *1619 Project*, falsely asserting that America was founded for the purpose to promoting slavery. The same is occurring in all of the rest of former Christendom.

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<sup>21</sup> Quoted from the Congressional Record – Appendix, pp. A34-A35, *Current Communist Goals*, Extension of Remarks of Hon. A. S. Herlong, Jr. of Florida in the House of Representatives, Thursday, January 10, 1963.

<sup>22</sup> Quoted from the Congressional Record – Appendix, pp. A34-A35, *Current Communist Goals*, Extension of Remarks of Hon. A. S. Herlong, Jr. of Florida in the House of Representatives, Thursday, January 10, 1963 (emphasis added).



The feminists and other Marxists attack good literature and replace it with debased stories and meaningless poetry.

We see many attacks on our culture's customs, rules of etiquette, and all manner of propriety. For example, beginning in the 1960s the cultural revolutionaries promoted wearing blue jeans virtually everywhere. Although blue jeans were not invented in the 1960s, the cultural revolutionaries promoted wearing them *everywhere* in order to degrade our culture and destroy the idea that what we wear should be appropriate for the particular occasion. That is why, even back in the 1970s, one of the *Catholic Candle* Team members (who is a lifelong Traditional Catholic), did not allow his children to wear blue jeans out to parties or other events and occasions. That principle still applies today. Again, the feminists' cultural revolution was (and is) destroying former Christendom's customs, etiquette and propriety.

Of course, the cultural revolutionaries viciously attack virtue, especially modesty and purity. The enemies of our culture attacked true manliness and true womanliness (true femininity), along with attacking true virtue.

Against this feminist and Marxist cultural revolution, we must tirelessly promote what is traditional, godly, and according to the Natural Law, as well as according to the Catholic Faith.

### **We Must Fight the Feminists' Attack On The Family**

As we saw above, Kate Millett and the other founders of the *National Organization of Women* (N.O.W.) chanted (at their meetings) how they intend to wage their cultural revolution:

“And how do we make Cultural Revolution?”

“By destroying the American family!”

Kate Millett and her co-conspirators correctly saw how essential it is to destroy the family in order for their revolution to succeed. Satan, the Marxists, and feminists know that a revolution in the state will not succeed without destroying the family because the family is civil society's first institution. The state is built upon families (*not* upon individuals) as its primary building blocks.

Thus, with satanic astuteness, the feminists promote the same evil goal (*viz.*, destroying the family) as the Marxists do. The Marxists' revolutionary goals #40-41 (of 45 total goals) are listed as follows, as these goals were read into the U.S. Congressional Record in 1963:

40. Discredit the family as an institution. ...

41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks and retarding of children to suppressive influence of parents.<sup>23</sup>

The feminists are only part of a network of evil groups which promote Satan's work and these groups all use the same satanic/Marxist plan and promote the same evils. *Black Lives Matter* ("BLM") is another example of a group which explicitly and intentionally opposes the natural, normal, God-given family.<sup>24</sup> Here is how BLM states its anti-family *credo*:

***We disrupt the Western-prescribed nuclear family*** structure requirement by supporting each other as extended families and "villages" that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable.<sup>25</sup>

In this regard, Our Lord's enemies agree with the popes and with the Catholic Church – *viz.*, that a successful revolution in the state requires a successful revolution in (*i.e.*, destruction of) the family. A good, non-Marxist state requires good non-Marxist families. But when the family is destroyed, the state is in great peril and cannot survive. Here is how Pope Pius XI explains the truth that the family is the foundation of civil society and is prior to the state in nature and rights:

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

In the ***first place comes the family***, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason, it has ***priority of nature and therefore of rights over civil society***. Nevertheless, the family is an imperfect society, since it has not in itself all the means for its own complete development; whereas civil society is a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community; and

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<sup>23</sup> Quoted from the Congressional Record – Appendix, pp. A34-A35, *Current Communist Goals*, Extension of Remarks of Hon. A. S. Herlong, Jr. of Florida in the House of Representatives, Thursday, January 10, 1963.

<sup>24</sup> See, e.g., <https://catholiccandle.org/2021/03/03/black-lives-matters-program-is-the-same-as-that-of-satan-and-marx/>

<sup>25</sup> <https://blacklivesmatter.com/what-we-believe/> (emphasis added).

so, in this respect, that is, in view of the common good, it has pre-eminence over the family, which finds its own suitable temporal perfection precisely in civil society.

The third society, into which man is born when through Baptism he reaches the divine life of grace, is the Church; a society of the supernatural order and of universal extent; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind; hence it is supreme in its own domain.

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

Against this feminist and Marxist cultural revolution, we must focus our minds and our efforts upon the best ways for us to defend (and to counterattack) against the feminists' cultural revolution. We must promote and support the family as an institution and we must defend it against attacks! We must emphasize its importance, praise it, and lead others to esteem it greatly.

We must fight against the selfish, *me-first* attitude of our present time in which young adults reject or unreasonably delay taking the concrete steps God Wills for them to take in order that they each find the spouse God intends and begin the life of their vocations. (This leaves aside the impurity and other sins that typically accompany this failure to respond – or delay in responding – to God's vocational call.)

## **We Must Fight the Feminists' Attack On Patriarchy**

Let us see the feminists' strategy to destroy the family. That will allow us to do our best to thwart this (and every other) element of this (evil) feminist revolution as framed by Kate Millett and her Marxist comrades.

Kate Millett and the other founders of the *National Organization of Women* (N.O.W.) chanted (at their meetings) the way in which they intended to wage their attack on the family:

“How do we destroy the family?”

“By destroying the American Patriarch.”<sup>26</sup>

Kate Millett and her co-conspirators correctly saw how essential it is to destroy the patriarch of the family in order for their revolution to succeed. The father (patriarch) is

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<sup>26</sup> Quoted from the eye-witness account of her sister, Mallory Millett, recounted here: <https://mallorymillett.com/?p=37>

the protector and defender of the family. The family is safe when its vigilant guardian is at his post.

Satan, the Marxists, and feminists know that a revolution in the state will not succeed without destroying the family and this won't happen if the patriarch is doing his duty.

The feminists join other Marxist groups, *e.g.*, *Black Lives Matter* (“BLM”) which explicitly and intentionally opposes the natural, normal, God-given hierarchy of the family. BLM declares its opposition to what it calls “heteropatriarchal imperialism”<sup>27</sup> – by which BLM means the authority of a father over his family. (The misspelling of “patriarchal” is in the BLM original.)

Another example, among countless others, is the anti-patriarchal attack of the French socialist and commune leader, Benoît Malon, who declared:

What must happen is to ***completely abolish the authority of the father*** and his almost royal power in the family. In effect, equality only will be perfect if this is achieved. Aren't the children of as great a value as the parents? By what right do the latter command the former? Enough of obedience! Enough of inequality!<sup>28</sup>

Of course, Benoît Malon is a man, yet he is attacking the authority of men (fathers). This should not surprise the reader. Only superficial people care most about their own practical advantage. Malon cared more about destroying the authority of patriarchs because he is a tool of the devil who hates paternity. This is like the black BLM leaders praising Cuba's (non-black) communist leaders who were oppressing black Cubans.<sup>29</sup>

Again, in the quote above, the socialist, Benoît Malon, declared: “Enough of obedience!” We see that this feminist/BLM/Marxist/satanic goal of destroying a father's authority involves the obvious “stench” of Satan's rebellion: “*Non serviam!*” Satan and his servants love this destruction of patriarchy because this destruction opposes God Who is the Creator both of the Natural Law, and also of the supernatural law.

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<sup>27</sup> Quoted from <https://blacklivesmatter.com/what-we-believe/> accessed on June 4, 2020.

Beginning in about June 2020, conservatives noticed the BLM *credo* and its overt Marxism. They began quoting it to warn the public about the encroaching Marxism throughout western nations. Sometime, in approximately September 2020, BLM removed this *credo* and substituted a more generic one in its place. Here is an archive copy of BLM's Marxist *credo* we quote, here: <https://web.archive.org/web/20200917194804/https://blacklivesmatter.com/what-we-believe/>

<sup>28</sup> *Le socialisme intégral*, Benoît Malon, (emphasis added), a translation of this from the original French, is found here: <https://www.traditioninaction.org/Cultural/B009cpMen.htm>

<sup>29</sup> <https://catholiccandle.org/2021/10/03/black-lives-matter-is-showing-its-true-colors/>

In this regard, Our Lord's enemies agree with the Catholic Church (and with sound reason) – *viz.*, that a successful revolution in the state requires a successful revolution in (*i.e.*, destruction of) authority in the family. A well-ordered state requires well-ordered families. But when the order in the family is destroyed, the state is in great peril and cannot survive.

That is why the Church (and sound reason) defend a father's authority in his family. For example, St. Paul commands:

Wives, be subject to your husbands.

*Colossians*, 3:18.

St. Paul further teaches:

Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to use authority over the man: but to be in silence.

1 *Timothy*, 2:11-12.

A person could wrongly think that somehow a husband's authority over his family – which is infallibly certain – is not founded upon the Natural Law but only upon Church Law. However, the truth is that his authority is founded upon both.

Entire books can be written showing the certitude of a man's authority over his wife and children ***based on the Natural Law (i.e., the natural order of things) as well as upon Church Law.*** However, for the present article, we include only a very few proofs showing that a man's authority over his wife comes from nature and creation itself.

Firstly, notice that God declares that he makes Adam's wife, Eve, to be a ***helpmate*** for him. This is a fact of nature itself and does not depend on future laws made by the Church. Here are God's words:

And the Lord God said: It is not good for man to be alone: let us make him a ***help*** like unto himself. And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a ***helper*** like himself.

*Genesis*, 2:18-20 (emphasis added).

It is obvious that in any context, the helper is the assistant, not the main authority in the situation. That is why, until the recent feminist revolution, a wife was traditionally<sup>30</sup> and commonly called her husband's "**helpmate**", because she was his inseparable **helper**. By contrast, the **husband is not called a "helpmate"** to his wife, not because he does not help her (he certainly does!) but because he is the **leader** of the family.

St. Paul also shows that the authority of man over woman is from nature, by appealing to the roots of this authority in creation itself. Here are St. Paul's words, appealing to the creation itself of man and woman:

For the man is not of the woman, but the woman of the man. For the man was not **created** for the woman, but the woman for the man.

1 *Corinthians*, 11:8-9 (emphasis added).

Another way we can see from infallible Scripture that Adam had authority over his wife is that he **named** her – he both named her "woman"<sup>31</sup> when God brought her to him<sup>32</sup> and also gave her the proper name, "Eve".<sup>33</sup> Just as parents name their children (and humans name their pets) so Adam named his wife showing he has authority over her (although, of course, this authority is not the same as a human naming a pet).

Further, Eve listened to the Devil and was deceived.<sup>34</sup> The sin of Adam, the Man, was far worse because he was not deceived by the Devil but **chose to follow Eve**, the Woman, into sin rather than to follow God. Thus, God shows that Adam's sin was to follow the leadership of his wife, rather than to lead her. Here are God's words:

And to Adam He said: **Because thou hast hearkened to the voice of thy wife**, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat,

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<sup>30</sup> See, e.g., the section called "A Wife, A Helpmate", which is part of "Our Deportment," a secular code of manners for refined society by John H. Young A.M., published in 1881, and found here: [https://www.theepochtimes.com/gender-roles-of-husband-and-wife-in-the-home-based-on-1880s-gentlemans-etiquette-manual\\_4573890.html](https://www.theepochtimes.com/gender-roles-of-husband-and-wife-in-the-home-based-on-1880s-gentlemans-etiquette-manual_4573890.html)

<sup>31</sup> *Genesis*, 2:23: "And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man."

<sup>32</sup> *Genesis*, 2:22: "And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam."

<sup>33</sup> *Genesis*, 3:20: "And Adam called the name of his wife Eve: because she was the mother of all the living."

<sup>34</sup> 1 *Timothy*: 14: "Adam was not seduced; but the woman being seduced, was in the transgression."

cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life.

*Genesis*, 3:17 (emphasis added).

From the above, it is clear that the revolution being waged by Satan's tools, (including, but not limited to, the feminists), is an attack on the natural and supernatural order God created and which He intends. In our fight against these evils, we must especially fight to defend what Satan's tools are especially attacking. We must do all that we can to uphold a father's authority for the honor of God and for the good of society.

## ***To be Continued***



## ***Catholic Candle's 2023 Catholic Calendar***

The *Catholic Candle's* 2023 Traditional Catholic calendar will be available soon. It is free to download and freely distributable.

To make this calendar into a hanging calendar, follow these instructions and use the picture at this link: <https://catholiccandle.neocities.org/#gsc.tab=0>

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