

Catholic Candle

December 2022 catholiccandle.org catholiccandle@gmail.com

Words to Live by – from Catholic Tradition

St. Gertrude's Example of Trustful Surrender to Divine Providence

One day when St. Gertrude was climbing a hill, she slipped and fell down to the bottom. She was unhurt and began to climb up again, saying: "What great happiness it would have been for me, O Lord, if this fall had been the means of bringing me sooner to Thee!" Her companions asked her if she was not afraid of dying without receiving the Last Sacraments. "I would certainly wish with all my heart to receive them in my last moments", she answered, "but I much prefer the will of God, for I am sure the best disposition for a good death is submission to His will."

Quoted from *Trustful Surrender to Divine Providence, the Secret of Peace and Happiness*, Father Jean Baptiste Saint Jure, S.J. and Saint Claude De La Colombiere, S.J., Tan Books, 1983.



Do You Want to Be Happy and Live Without Worry or Stress?

I'm sure you do. We all do. But most people don't want to live in the way through which they will achieve that goal – which is to live a life solely for the greater honor and glory of God. Instead, they want to live a life of pleasure and to be well-liked and popular. Here is some of what it takes to achieve that happy life:

He who attributes any good to himself hinders God's grace from coming into his heart, for the grace of the Holy Ghost seeks always the humble heart.¹

We must live our life as God wants us to live, not as *we* want. Of course, the life God wants for us begins with a regular prayer life. We must pray much – (St. Paul instructs us to “Pray without ceasing”. 1 *Thessalonians*, 5:17.

Next, we must study Christ and His teachings from the many traditional Catholic books, such as *The Imitation of Christ*, *Catechism of the Council of Trent*, *St. Alphonsus de Liguori's Books on Our Lord's Incarnation and His Passion and Death*. Our Lord tells us the disposition we must have for that study:

I am He Who in one moment so enlightens the humble mind that it comprehends more of eternal truth than could be learned by ten years in the schools. I teach without noise of words or clash of opinions, without ambition for honor or confusion of argument.²

Under these conditions, we will find our study of Christ so rewarding because to know God is to love God. We will discuss things with Him often, and as our Good Friend. He will always respond with the correct answer. We will understand that God is all-knowing, generous, and wants us to be happy on earth, and later, much happier, with Him in heaven. He will do only what is best for us. We will learn to love Him as a trusted Friend, living the life that God wants for us – a happy one without stress or worry.

So, *e.g.*, if we were interviewing for a desirable job, we should respond during the interview as if God were questioning us. Or, when speaking during an important company meeting, speak as God wants us to. Speaking and living as God wants --- what could be better for you? We can have real confidence that it will ensure a happy, worry-free life, and that God will do the best for us. But if something unusual happens, we won't worry because we know it is in our best interests.

However, as stated above, we must thoroughly study Christ's life on earth. His Life shows us everything we need to know – how to live, and to speak, and to pray. This life – our “new” life – is ready for us. Let's start today! God will bless our efforts, and remember: we must be saints to get into heaven.



¹ *Imitation of Christ*, Thomas A Kempis, Bruce Publishing Co., 1962, Book III, Ch. 43, p.164.

² *Imitation of Christ*, Thomas A Kempis, Bruce Publishing Co., 1962, Book III, Ch. 43, p.165.

Mary's School of Sanctity

Lesson #17 The Spiritual Exercises of St. Ignatius —ON THE PARTICULAR AND THE GENERAL JUDGMENT [In the state of grace VS In the state of mortal sin]

Now after the sobering meditations that we have done on the pains of hell both of the senses and pain of the loss of God, and on death, we now consider how we can increase our sobriety by meditating on our particular judgment and the general judgment at the end of time. This meditation was also not included in St. Ignatius's original *Spiritual Exercises*; however, since we know that we are poor creatures and cannot be too serious about our salvation, we must endeavor to take more means to help us be as sober as we can.

For the same reason, we should do meditations on hell, on death, and on judgment often in order to keep the seriousness of the goal of our life ever before our eyes.

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 particular judgment before God. My body and soul have been separated and I am aware of my past and know exactly how I have been.

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

To weep for my sins while I still have time and to put my life in order before it is too late for me, knowing that my eternity will be determined by the way I live my life now.

The ***FIRST POINT*** is to consider what the particular judgment of my immortal soul is. What is involved in the particular judgment? Our Lord Jesus Christ will be my Judge. He will repay me for all I have done and all I have neglected to do. I will also consider what my particular judgment will be like if I am in the state of grace. I will contrast this with what my particular judgment will be like if I am in the state of mortal sin.

Furthermore, I will consider that the sentence from the Divine Judge will be final. I will resolve to live my life now at present the way I will want to be found at my particular judgment— which will occur as soon as my soul leaves my body.

The **SECOND POINT** is to consider the general judgment. What will this scene be like? I will try to form an image in my mind of the valley of Josaphat where the Church teaches that the general judgment will occur.

I will consider Our Lord judging the just and the damned. On which side will I be?

The **COLLOQUY**: the possibilities for the colloquy are numerous. I will ask Our Lady and St. Joseph to help me live now the way I would have wanted to have lived when I am called to stand before the tribunal of the Incarnate Wisdom, Our Lord Jesus Christ.

I will now humbly beg Our Lord, Our Lady, St. Joseph or all three to help me live with the thought of pleasing God ever before my eyes. I want to fear my Judge, Our Lord Jesus Christ with a filial fear, that is, a loving fear of displeasing my dear Lord and the Spouse of my soul. Because I know that I will die the way I lived, I will beg for the grace of perseverance in my daily struggles and the gift of final perseverance.

Considerations for the FIRST POINT: the particular judgment

I have just drawn my last breath. My body is motionless and those attending me have already assumed that my soul is gone, but no, my soul's departure will happen in God's mysterious way and in His timing. No one can guess the exact moment. Some time has passed. But oh! **It is now, and the pain is like no other pain that I have ever felt before!!!** My will says, "Oh, my Lord, be merciful to me, help me!" [If I am in grace, I do hope I prayed that last prayer well.] [If I am in wretched sin, I did not think to say it but instead I have cursed that awful pain!] ***This last pain of my life, this tremendous pain, is only lasting one moment, but to be torn asunder in such a manner!!*** ***WOW!! Unspeakable pain!!*** Alas, my soul is now severed from my body. How did I fair? Lo, the Judge is already here to ask me the **ONE TERRIBLE QUESTION—WHAT HAVE YOU DONE WITH THE TALENTS I GAVE YOU? RENDER AN ACCOUNT OF YOUR STEWARDSHIP BECAUSE YOU CAN BE STEWARD NO LONGER!!!**

He sees everything I have ever thought, imagined, said, done or left undone. Nothing is hidden from Him. I am alone and I must answer. I know how I stand in that instant of judgment after that ultimate moment of pain, that is, my death. Now the next instant – **THE SENTENCE.** What will it be?

St. Alphonsus De Liguori preached these words:

BELOVED Christians, of all the goods of nature, of fortune, and of grace, which we have received from God, we are not the masters, neither can we dispose of them as we please; we are but the administrators of them; and therefore, we should employ them according to the will of God, who is our Lord. Hence, at the hour of death, we must render a strict account of them to Jesus Christ, our Judge. "You are not,"

says St. Bonaventure, in his comment on these words, “a master, but a steward over the things committed to you; and therefore, you are to render an account of them.”³

St. Alphonsus de Liguori goes on to comment on Our Lord’s words, “Every idle word that men shall speak, they shall render an account for it on the day of judgment” [Matt 12:36] by saying:

But if every glance, every idle word, and even good works, shall be judged, with what rigor shall immodest expressions, blasphemies, grievous detractions, thefts, and sacrileges be judged? Alas! On that day every soul shall, as St. Jerome says, see, to her own confusion, all the evils which she has done.⁴

St. Augustine says referring to Our Lord in regard to the particular judgment of each soul that, “He will come in love to the good, in terror to the wicked.”⁵

Keeping these wise words in mind, let us investigate the death of a member of the Elect versus the death of a reprobate.

The Particular Judgment for those in the state of grace:

We must remember, ***“Precious in the sight of the Lord is the death of His saints”*** Ps. 115:15; and ***“the souls of the just are in the hand of God, and the torment of death shall not touch them.”*** Wisdom 3:1

St. Alphonsus De Liguori tells us that, “the just man is not afflicted at the thought of being obliged to take leave of the goods of the earth, for he has always kept his heart detached from them.”⁶

Here is another encouraging quote from St. Alphonsus:

³ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday*, ***sermon xxxvii. Eighth Sunday after Pentecost. - On the particular judgment.***

⁴ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday*, ***sermon xxxvii. Eighth Sunday after Pentecost. - On the particular judgment.***

⁵ This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration fifteen, *The Particular Judgment, First Point.*

⁶ This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration eight, *The Death of the Just, First Point.*

He who dies loving God, is not disturbed by the pains of death; but, seeing that he is now at the end of life, and that he has no more to suffer for God, or to offer Him other proofs of his love, he accepts these pains with joy. With affection and peace he offers to God these last moments of life, and feels consoled in uniting the sacrifice of his death to the sacrifice which Jesus Christ offered for him on the Cross to His eternal Father. Oh! How great the peace of the Christian who dies abandoned and reposing in the arms of Jesus Christ, Who has loved us to death, and has condescended to suffer so cruel a death in order to obtain for us a death full of sweetness and consolation.⁷

Death of the Just

Thus, the soul that dies in the state of grace is a friend of Christ and loves Christ above all things. What a consolation for this just soul to hear the sweet words, “Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world!” [Matt. 25:34] Or to hear the following: “Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord!” [Matt. 25:21]

These are very consoling and peaceful words, indeed! Our Lord says these words to the straight-to-heaven saints. Yet to most souls who die in the state of grace the words are modified to convey to the soul the need to expiate in the horrible fires of Purgatory. Tradition tells us that these fires are the same as hell, except, of course, the fires in Purgatory will have an end, therefore the souls in Purgatory are not in despair but in holy hope. Also, it must be remembered that the souls retained in Purgatory suffer with love and longing for Heaven. What consolation for the Holy Souls to know that they will eventually be going to Heaven!

Of course, the souls of the best friends of Our Lord bypass purgatory and enter into the joy of their Lord immediately. They enter upon the reward for their heroic efforts—the Beatific Vision!

One can also think about how the devil will accuse the just man at his particular judgment, however, Our Lady, St. Joseph and the man’s patron Saint will be there to defend him. From this peaceful pondering of the saved, let us pass on to the terrifying punishment of those who were not friends of Christ.

⁷ This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration eight, *The Death of the Just, First Point*.

The Particular Judgment for those in the state of mortal sin:

What happens to the one who is so unfortunate as to die in the state of deadly sin [that is, mortal sin]?

St. Augustine says, “*Above shall be an enraged Judge; below, a frightful chaos; on the right, sins accusing him; on the left, the devils dragging him to punishments; within, a burning conscience: beset in this manner, whither will the sinner fly!*”⁸

St. Alphonsus De Liguori tells us,

In the first place, the Judge shall demand of sinners an account of all the blessings and graces which He bestowed on them in order to bring them to salvation, and which they have rendered fruitless. He will demand an account of the years granted to them that they might serve God, and which they have spent in offending Him.⁹

Thus, the reprobate will face his Judge with nothing good to say for himself. Listen to St. Bernard’s words referring to the sins of the reprobate which will accuse her [meaning the soul of the reprobate]:

Her very sins shall accuse her [the soul] and they shall say: “You have made us; we are your work; we shall not desert you. We are your offspring; we shall not leave you: we shall be your companions in hell for all eternity.”¹⁰

In addition to the fitting punishment just described, St. Alphonsus quotes some very striking words of St. Augustine as follows:

The devil will be at hand, and will recite the words of your profession [whether religious vows or other vows made]. He will charge us before our face with what we have done, he will state the day and the hour in which we have sinned.”¹¹

⁸ This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration fifteen, *The Particular Judgment, First Point*.

⁹ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon xxxvii. Eighth Sunday after Pentecost. - On the particular judgment*.

¹⁰ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon xxxvii. Eighth Sunday after Pentecost. - On the particular judgment*.

¹¹ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon xxxvii. Eighth Sunday after Pentecost. - On the particular judgment*.

St. Alphonsus gives the following impressive quote St. Cyprian describing what the devil will say to Our Judge, “*I have suffered neither stripes nor scourges for this man.*” Then St. Alphonsus explains the deeper meaning of St. Cyprian’s words. Basically, the devil is saying here, “Lord, I have suffered nothing for this ungrateful sinner, and to make himself my slave he has turned his back on thee who has endured so much for his salvation. He, therefore, justly belongs to me.”¹²

The reprobate will be overcome by his shame.

St. Basil says, “That she [meaning the soul] shall be tortured more by her shame and confusion than by the very fire of hell.”¹³

Imagine the terror that seizes the reprobate, because he, of course, knows his own guilt for having rejected Our Lord during his life, as he now hears the sentence to DEPART FROM ME into EVERLASTING FIRE!!

God wants no part with this sinner who has hated Him. This sinner has wanted his own version of so-called happiness without God in the picture and so now this unrepentant sinner will be condemned to unhappiness for all eternity. He is getting what he deserves. He really wanted no part with God in his lifetime while on earth, so he can possess no part with God in his eternal death in hell.

By the following strong words, St. Alphonsus exhorts us who are still alive to beware:

“Before judgment, prepare thee justice.” [Eccl. 18: 19] Let us adjust our accounts before the day of accounts. Let us seek God, now that we can find him; for the time shall come when we will wish, but shall not be able to find him. **“You shall seek me, and shall not find me.”** [John 7: 36] **“Before judgment,”** says St. Augustine, **“the Judge can be appeased, but not in judgment.”** By a change of life, we can now appease the anger of Jesus Christ, and recover his grace; but when he shall judge, and find us in sin, he must execute justice, and we shall be lost.¹⁴

¹² This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration fifteen, *The Particular Judgment, Second Point*.

¹³ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon xxxvii. Eighth Sunday after Pentecost. - On the particular judgment.*

¹⁴ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon xxxvii. Eighth Sunday after Pentecost. - On the particular judgment.*

Now let us turn our attention to the second point of this meditation, the General Judgment.

Considerations for the SECOND POINT: the general judgment

The general judgment, an article of our Catholic Faith, is a reality which we must drill into ourselves, deeply, and establish this reality into the very marrow of our bones.

If we keep this terrifying day in our minds, then how many evils and sins would be avoided by us? Yes, we know we must not displease Our Dear Lord, but when we feel frail and sorely tempted or influenced by the world around us, we have to pull out the scene of the General Judgment and fear the whole world knowing the sin publicly that we are being tempted to commit right now. If we really think about this particular single sin we could commit right now as being viewed by every human being that ever existed, exists right now, and will exist in the future, would we commit this sin? Would to God that this scene of the terrifying Wrath of God would convince us of the evil of sin, every sin, great or small!

Apocalypse paints the scene of the General Judgment very vividly. First, we know that the present world will be destroyed by the final conflagration. Nothing will escape this purifying fire. This fire will kill all the rest of mankind. Every soul will have a particular judgment. So much for worldly amusements! So much for seeing the world! The earth has been defaced by sin so it is fitting that God renew it and make a new heaven and a new earth. “Heaven and earth shall pass away but My word shall not pass away.” [St Mark 13:31]

Yes, St. Alphonsus puts this fact aptly when he says, “all shall become one heap of ashes.”¹⁵

Indeed, do we not pray, “Thou shalt renew the face of the earth” in the prayer to the Holy Ghost? Yes, we want our hearts to be renewed in the dew of the Comforter.

After the final conflagration, the angels will gather the Elect from the four corners of the world. The trumpet will sound and all will rise again for the great assembly of mankind for the final judgment. Then the angels shall come and separate the reprobate from the elect, placing the latter on the right, and the former on the left.

St. Jerome used to say: “As often as I consider the Day of Judgment, I tremble. Whether I eat or drink, or whatever else I do, that terrible trumpet appears to sound in my ears,

¹⁵ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment*.

arise ye dead, and come to judgment”¹⁶ and St. Augustine declared, that nothing banished from him earthly thoughts so effectually as the fear of judgment.¹⁷

We wonder what the bodies of the just and damned look like and how the Elect and the damned will feel.

St. Alphonsus answers our questions in these awe-inspiring words:

At the sound of that trumpet the souls of the blessed shall descend from Heaven to be united to the bodies with which they served God on Earth; and the unhappy souls of the damned shall come up from Hell to take possession again of those bodies with which they have offended God. Oh! How different the appearance of the former, compared with that of the latter! The damned shall appear deformed and black, like so many firebrands of Hell; but the just shall shine as the sun (Matt xiii 43) Oh! How great shall then be the happiness of those who have fortified their bodies by works of penance!¹⁸

But the reprobate, like goats destined for the slaughter, shall be placed on the left, to await their last condemnation. St. Chrysostom says, “On the day of judgment there is no hope of mercy for poor sinners.” Furthermore, **St. Augustine says, “The greatest punishment of sin in those who live in enmity with God, is to lose the fear and remembrance of the divine judgment.”**

Continue, continue, says the Apostle, to live obstinately in sin; but in proportion to your obstinacy, you shall have accumulated for the day of judgment a treasure of the wrath of God **“But according to thy hardness and impenitent heart , thou treasurest up to thyself wrath against the day of wrath” [Rom 2:5]**

Then sinners will not be able to hide themselves but, with insufferable pain, they shall be compelled to appear in judgment. “To lie hid” says St. Anselm, “will be impossible, to appear will be intolerable.”¹⁹

¹⁶ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment.*

¹⁷ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment.*

¹⁸ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment.*

¹⁹ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment.*

Fr. Cochem tells us that the bodies of the elect will be beautiful to behold and fragrant, whereas the bodies of the damned will be utterly disgusting and hideous to see emitting such a horrific and vile stench. The damned will howl and shriek as they are forced by the angels to assemble for judgment in the Valley of Josaphat.²⁰

Then the Sign of the Cross and the instruments of Our Lord's Passion will be brought to be visible by all. Then Our Lord Himself, the Just Judge will appear.

According to St. Jerome, the presence of Jesus Christ will give the reprobate more pain than Hell itself. "It would," he says, "be easier for the damned to bear the torments of Hell than the presence of the Lord."²¹ Hence, on that day, the wicked shall, according to St. John, call on the mountains to fall on them and to hide them from the sight of the judge. "And they shall say to the mountains and the rocks: Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." [Apoc. 6:16.]

With what kindness will Our Lord speak to the sheep, the Elect!!

Let us listen to the beautiful and consoling text of St. Alphonsus:

But now comes the sentence. Jesus Christ will first turn to the elect, and address them these consoling words: *Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world...* How great will be the joy of the elect in hearing the Judge say to him: Come, blessed children, come to a kingdom; for you there are no more pains, no more fears; you are and shall be saved forever. I bless the blood which I have shed for you and I bless the tears which you have shed for your sins. Let us ascend into Paradise, where we shall remain together for all eternity! The most holy Mary will also bless her servants, and will invite them with her to heaven. And thus, singing Allelujas, the elect will enter heaven in triumph, to possess, to praise, and to love God forever.²²

Let us contrast the above beautiful words St. Alphonsus gives us to ponder with the terrifying words that come from the Lamb of God showing God's just Anger and Wrath as He speaks to the damned.

But on the other hand, the reprobates, turning to Jesus Christ, will say to Him: What will become of us? The Judge will say, since you have renounced and

²⁰ This information is taken from *The Last Four Things*, Fr. Martin von Cochem, O.S.F.C., ©1899, Benzinger Brothers, on the chapter about the Resurrection of the Dead.

²¹ This quote is taken from St. Alphonsus de Liguori's *Preparation for Death, Consideration 25, Point 2*.

²² This quote is taken from St. Alphonsus de Liguori's *Preparation for Death*, in his consideration twenty-five, *The General Judgment, Third Point*.

despised my grace, ***Depart from Me, you cursed, into everlasting fire. Depart;*** begone from Me; I wish neither to see nor to hear you ever more. *You cursed*, go, and since you have despised by blessing, go accursed. And where, O Lord, will they go? ***Into fire***, into hell, to burn both in soul and in body. And for how many years, or how many ages? ***Into everlasting fire***; for all eternity; as long as God shall be God. After this sentence, says St. Ephrem, the reprobate will take leave of the angels, of the saints, of relatives, and the divine Mother. “Farewell, ye just! Farewell, O Cross! Farewell, O Paradise! Farewell, fathers and children, for we shall never see any of you again! Farewell O Mary, Mother of God!”²³

St. Alphonsus tells us that the punishment of being separated from the sheep is a huge loss for the damned. Here he cites St. John Chrysostom, “This punishment alone would be sufficient to constitute a hell for the wicked”.²⁴

Then considering the finality of the sentence St. Alphonsus has this to say:

What excuses can save the wicked on that day? Ah! they can offer no excuses. “The just shall see, and shall rejoice, and all iniquity shall stop her mouth.” [Ps. 106: 42.) Their very sins shall close the mouth of the reprobate, so that they will not have courage to excuse themselves. They shall pronounce their own condemnation.²⁵

St. Bernard says, that, “the sentence of the elect, and their destiny to eternal glory, shall be first declared, that the pains of the reprobate may be increased by the sight of what they lost.”²⁶

Concluding thoughts:

On which side will I be? I must consider with fear and trembling that I could easily be on the side with the goats. I must examine my life and amend all defects I detect. I must ask others for their advice about defects they find in me. And I must do penance and not

²³ This quote is taken from St. Alphonsus de Liguori’s *Preparation for Death*, in his consideration twenty-five, *The General Judgment, Third Point*.

²⁴ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment*.

²⁵ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment*.

²⁶ This quote is taken from St. Alphonsus de Liguori’s *Sermons for Sunday, sermon 1, the First Sunday in Advent, on the General Judgment*.

neglect my soul. Indeed, I must never forget that I will die the way I have lived and my eternity depends on how I live and how I die.

COLLOQUY: How can I thank God for the instruction I have received from all of these considerations! What a healthy fear they have stirred up in my soul! What a desire they have burnt into me to truly want to serve God as I ought and love Him with my whole heart and soul!

I can beg Our Lord to help me always remember that I will have to render an account of myself to Him. Likewise, I will beg my Mother Mary to guide and protect me in this life so I can be rendered safe for all eternity. Also, I will fly to St. Joseph, the Patron of the dying to help me live virtuously, so I can die virtuously and be safe both at my particular judgment and at the General Judgment. I will close with an Our Father, Hail Mary, and a Glory Be.

In our next lesson, we will consider the great Mercy of God, not only in His Redemption of Mankind, but in His having preserved us in life and having given us the Faith and insights to follow Him well.



Catholic Candle note: Previously, we saw how the program of feminism is, at its core, the same as the program of Satan and the Marxists.

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

Because we are Soldiers of Christ, we must fight feminism because it attacks Christ the King and His Reign. Below, is part 2 of the article explaining how to fight feminism. The first part of this article was published in the November 2022 issue of *Catholic Candle* and is available here: <https://catholiccandle.org/2022/11/28/1917/>

How to Fight Feminism – Part 2

Defense of Patriarchy (continued)

We pick up in part 2 of this article discussing a topic we did not finish in part 1 – viz., feminism's attack on patriarchy. We saw that Satan, the Marxists, and the feminists especially attack God's order by attacking patriarchy. God is a patriarch – in fact He is THE Patriarch. Just as the goodness of creatures is a participation in His Goodness, similarly, the patriarchy of creatures is a participation in His Patriarchy. As shown in

previous articles²⁷, feminism is inherently anti-God and its attack on the patriarchy of men flows from the hatred of God and of God's Patriarchy.

Here is the beautiful way these truths about patriarchy are set forth by Mrs. Donna Steichen, the anti-feminist author of the exposé, *Ungodly Rage, The Hidden Face of Catholic Feminism*:

Under the feminist assault, patriarchy has come to be regarded as odious, even by patriarchs [such as the Catholic Church's hierarchy]. Feminists denounce it as atavistic,²⁸ inherently inequitable, irredeemably oppressive. But they misunderstand the nature of women's rights. Recovering those rights will require that patriarchy be reclaimed. Selfishness, like pride, is gender neutral. So, patriarchy has sometimes been abused by sinners to justify their selfishness. But the present agonies of the family, of secular society and of the Church all result from failure to meet patriarchal responsibilities, understood and lived as St. Paul outlined them. ...

The term *patriarchy* refers to the male-headed family form and social system expressed in Scripture and existing everywhere in human society. In the Church, it is a title referring to bishops who rank just below the Pope in jurisdiction, though Catholic feminists use the word to mean the male priesthood and the entire male hierarchy. In all cases, it is properly an office, not a declaration of qualitative superiority. ...

Feminist mythology to the contrary, the Church did not inflict inequality on women. Catholicism in fact elevated women to a status they had never enjoyed in pre-Christian societies by venerating the Blessed Virgin Mary as the perfect model of human response to God, by consecrating marriage as a sacrament, by recognizing the family as the basic unit of society and by constantly teaching that [certain intimate] acts are the unique privilege of the married state.²⁹

Mrs. Steichen then beautifully explains the roles of men and women, as God intends them:

The Church teaches that creation exists to raise up souls to God. Woman's natural vocation is irreplaceably at the heart of that purpose, where human nature is most

²⁷ <https://catholiccandle.org/2022/08/26/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-vii/>

²⁸ *Atavism* is: recurrence of or reversion to a past style, manner, outlook, approach, or activity. <https://www.merriam-webster.com/dictionary/atavism>

²⁹ *Ungodly Rage, The Hidden Face of Catholic Feminism*, By Mrs. Donna Steichen, Ignatius Press, San Francisco ©1991, page 226 (bracketed euphemistic words used for delicacy).

plainly seen to be neither simply animal nor purely spiritual but a mysterious combination of both. ... In the “domestic Church” of the family, where the future Church is born, they are the ones most immediately responsible for the physical and spiritual formation of the new generation through the transmission of faith and culture. Their wisdom and generosity are essential in shaping the family as a holy and enduring center where each member is cherished not for what he does but because his immortal soul is of incalculable value. It is in the family that all mankind’s labor is transmuted by love into the human and the personal.

Parenthood is a work of eternal significance in which both parents share, but by nature woman is the one most deeply engrossed. Her vocation is so much a part of herself that she becomes submerged in it; she is compelled by its demands always to be centered outside herself. Certainly, motherhood is a demanding work, and it sometimes brings anguish as well as joy. When a woman’s husband and children rise up and call her blessed, [Prov.31:28] she doubtless deserves their praise. Some who deserve it never receive it; there are heroines of holiness struggling at the brutally difficult task of raising and supporting their children alone. But even in the most painful circumstances, a mother usually finds that her baby awakens in her a previously unknown passion of protective love. To have a life work so absorbing that it makes us forget ourselves is a great human privilege.

Fathers are called by that name because they reflect God’s capacity to generate life outside Himself, a high honor and an awesome responsibility. A father’s role is of great importance; many women have lately discovered from painful experience how vital it is to family stability and the healthy psychological and moral development of children. But normally he must be engaged elsewhere much of the time, dealing with the world, providing for his family’s material needs. Only a fortunate minority of men find a work significant in itself. For most, the knowledge that they are supporting their families is all that gives their labor meaning.

Patriarchy, properly interpreted, means men meeting their vocational obligations. When a husband fulfills his responsibilities as St. Paul prescribes, his role is not one of domination but of service.

This is true and is like the pope, who has true, supreme, universal authority, but is called, as one of the titles which is uniquely his, the “*servus servorum Dei*” (meaning, *the servant of the servants of God*). This is because God gave him his authority to be used for the good of his flock, not for his own selfish advantage. Similarly, a father’s authority and all other authority (all of which authority comes from God) must be used for the good of those under that authority.

Mrs. Steichen continues:

As husband and father, he is to negotiate with the outside world, provide for and protect his family, guide and direct it in consultation with his wife. In normal human relationships, such consultation is broad³⁰

The Marxists and the Feminists are destroyers, following Satan their leader, Who is the Greatest Destroyer of All Time

Like all revolutionaries, the Marxists and feminists are intent on destruction – following the lead of their father, Satan. Satan is the world’s chief destroyer. God is Goodness Itself and always creates good. Satan always destroys good that God had created. Satan promotes sin because it is the destruction of the good that God created.

As shown earlier in this article³¹, Kate Millett and her co-founders of the *National Organization of Women* (NOW) planned to wage cultural revolution by:

- ***Destroying*** the family, through
- ***Destroying*** the father, through
- ***Destroying*** his power (authority), through
- ***Destroying*** monogamy.³²

Later in this article, we discuss the Marxists’ and feminists’ intent to destroy monogamy. For now, we look at the Marxists’ and feminists’ intent to destroy the father through destroying his power/authority. Here is how Kate Millett and her feminist co-conspirators phrased their plan to destroy a father’s authority:

“And how do we destroy the American Patriarch?”

“By taking away his power!”

³⁰ *Ungodly Rage, The Hidden Face of Catholic Feminism*, By Mrs. Donna Steichen, Ignatius Press, San Francisco ©1991, page 227 (bracketed euphemistic words used for delicacy).

³¹ <https://catholiccandle.org/2022/11/28/1917/>

³² Quoted from the eye witness account of her sister, Mallory Millett, recounted here: <https://mallorymillett.com/?p=37>

This is a Marxist/feminist attempt to destroy the social hierarchy, *i.e.*, patriarchal authority/power. But it is clear that God created hierarchy in **everything**, not only in the family and in the state, but in everything else, including in all living things. For example, there are higher and lower animals; there is order among wolves in a pack, *etc.* God created order in the human soul, *e.g.*, with the passions subordinate to the will. And likewise with the rest of creatures. God beautifully orders them. Satan does the opposite – *viz.*, he throws them into disorder.

So, we must foster the order God created and directly fight the attempts by God's enemies to destroy that order, especially in the family and society. We must take as a fundamental principle what St. Thomas Aquinas, greatest Doctor of the Catholic Church, explains – that it is a complete disaster for a father not to be in charge of his home and family. Quoting St. Augustine, St. Thomas teaches:

What could be worse in a home than where a woman has rule over her husband?³³

This complete disaster (for society and for the family) of destroying the father's authority in the family, is exactly what the feminists and communists seek. Simone de Beauvoir, perhaps the best-known feminist of the twentieth century, admitted that they seek destruction of the father's authority, using these words:

A world where men and women would be equal is easy to visualize, for that precisely is what the Soviet Revolution promised.³⁴

Sixty years ago, President Lyndon Johnson declared a “war on poverty” – but it was **really** a war on families and fathers. Those “social programs” (welfare programs) only increased poverty and misery over the decades. Thinking people who were alive at the time, could see that this would happen. But it is obvious now, in hindsight, even to unthinking people. Those welfare-type handouts were remarkably successful in destroying the family, by enabling out-of-wedlock births and irresponsible fathers. This destruction of the family is all around us.

One of countless ways we see this destruction is in the young men who are so troubled, depressed, and often suicidal, that they irrationally resort to shooting-up schools. They grow up without a father at home. In other words, they are **Dad-deprived**.³⁵ Of course,

³³ The Latin is: “Quid enim pejus est domo ubi femina habet imperium super virum?” *Catena Aurea on St. John's Gospel*, ch. 1, #13.

³⁴ Simone de Beauvoir, *The Second Sex*, New York, Random House, ©1952, p.806.

³⁵ https://www.theepochtimes.com/mkt_morningbrief/most-mass-shooters-dad-deprived-males-author-warren-farrell_3786721.html

boys need their mothers too. But the common thread in the lives of the young men who commit these “mass-shootings” is that they lacked a father at home.

Those boys and young men need a firm, serious and attentive father, who is present *every day* providing for his family. They need the type of father described in the *Book of Proverbs*:

Hear, ye children, the instruction of a father, and attend that you may know prudence. I will give you a good gift, forsake not my law. For I also was my father's son, tender and as an only son in the sight of my mother: And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live. Get wisdom, get prudence: forget not, neither decline from the words of my mouth.

Book of Proverbs, 4:1-5.

These are the natural order and the supernatural order which God created. How different from this is the Marxist/feminist plan for revolution! God made men to be leaders and to be the counselors of their wives and children, as the *Book of Proverbs* sets out.

Because God's enemies are in charge of the entertainment industry, another way they effectively destroy paternal authority is by completely emptying out the concept of fatherhood and intentionally mocking it. Especially beginning forty years ago, fathers (and men in general) were portrayed as flawed, weak, selfish, and foolish. The mothers, often single, were in charge and provided wisdom, maturity, and strength. Not many years after that, children's shows cast the children in adult situations acting with maturity, cleverness, and success. If a Dad were portrayed at all in such shows, he was clumsy, selfish, boorish, and played the role of comic relief. The kids solved their own problems because the parents (especially the fathers) were too bigoted, incompetent, and narrow-minded to help or to contribute to modern society.

Pope Francis, who promotes the entire leftist/globalist agenda, also does his part to destroy paternal authority, especially his own universal patriarchy. In the same way that the entertainment industry erodes fatherly authority and fathers, so does Pope Francis, by, for example:

- Wearing a clown nose in public, mocking his solemn office:



- And wearing a balloon “miter”:



Pope Francis not only mocks his own authority but he promotes feminism, *e.g.*, claiming that feminism originates from the Holy Ghost. Here are his words:

If certain forms of feminism have arisen which we must consider inadequate, ***we must nonetheless see in the women's movement the working of the Spirit*** for a clearer recognition of the dignity and rights of women.

Amoris Laetitia, Section 54 (emphasis added).

Summary so far, regarding this Section on Patriarchy

The above analysis helps us to focus our minds and our efforts upon the best ways for us to defend (and to counterattack) against the feminists' cultural revolution. For the honor of God and for the good of society, we must especially fight to defend what Satan's tools are especially attacking.

Because this attack on our civilization is especially an attack on patriarchy, we must support and emphasize the importance of the husband and father in the role God gave to him in both the natural and supernatural orders. That is, we must strongly support patriarchy as an institution. We must emphasize its importance, praise it, and lead others to esteem it greatly. Of course, we must condemn and oppose selfish patriarchs who rule for their own private pleasure, just as we must oppose all sin.

We should emphasize that the patriarch is the head of his family. He should be the sole "breadwinner" supporting his family.³⁶ If he cannot support his family in the job he has, then he has the wrong job, or he needs a second job, or he needs to implement a family budget with lower expenditures. An austere economic life is not shameful for a family but the wife and mother working outside the home is shameful.³⁷ How blamable is the

³⁶ Here is how Pope Pius XII taught this truth, addressing wives in an allocution to newlyweds:

It is the duty of your husband to work to provide the necessities for the home

Pius XII, Allocution to newly-weds of March 11, 1942, quoted in *The Woman in the Modern World*, arranged by The Monks of Solesmes, Boston: St. Paul Editions, 1958, pp. 83-85

³⁷ Here is one way that Pope Benedict XV taught this truth:

It is in fact amazing what the woman can do for the good of the human race, or for its ruin; if she should leave the common – [*i.e.*, traditional] – road, both the civil and domestic orders are easily upset.

With the decline in religion, cultured women have lost their piety, also their sense of shame; many, in order to take up occupations ill-befitting their sex, took to imitating men; others abandoned the duties of the house-wife, for which they were fashioned, to cast themselves recklessly into the current of life.

man who pushes his wife to abandon her crucial role in the home in order to bring in money!

The Marxists and Feminists Attempt to Destroy Patriarchy by Destroying Monogamy

We see above the Marxist/feminist plan to destroy the family by destroying patriarchy. Those enemies of Christ the King planned to destroy patriarchy by destroying monogamy.

As a reminder to the reader, here is a portion of that plan in context. Radical feminist leader, Kate Millett, and her co-founders of the *National Organization of Women* (NOW) were plotting how they would wage cultural revolution. Here are their words:

“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?”

Pope Benedict XV, Encyclical *Natalis trecentesi*, (Woman in the Modern World), December, 27 1917 (bracketed word added to show the context).

The feminists hate the role God gave to women. As reason, the Natural Law, and our Catholic Faith show us, women’s role is exceedingly important but that role is not to be patriarchs – the heads of the family or of public society. The sublime role of women is outlined here: <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>

We are, of course, aware that there are dire situations in which women simply must work outside the home – even women who are mothers of children. This would usually be the case when the father is not present or is dead. Our point here is that such situations are an objective evil (that is, a lack of a due good) and are a deviation from God’s plan. This is the case even if on her part, her intentions were perfect, she has no sin, and is making even heroic efforts. But we should be very wary of a “slippery slope” mentality. Her decision to work should only be made after consultation with a strict, no-nonsense advisor, during which it becomes clear that there is no other way to support the children, and that she has absolutely no impure motives of “an easier life”, “more spending money”, etc.

“By destroying monogamy!”³⁸

This feminist attack on monogamy is merely following the plan of Satan and the Marxists. Marx’s colleague and co-author, Frederick Engels, identified monogamy as a key obstacle which must be removed in order to achieve the communist cultural revolution. Here is one way in which Engels expressed the communist’s war on monogamy:

The first *class opposition* that appears in history coincides with the development of the ***antagonism between man and woman in monogamous marriage***, and the first *class oppression* coincides with that of the female sex by the male.³⁹

Thus, we see the typical Marxist tactic: set one group in society against some other group. Again, as we have seen, Marxism is all about dividing people into groups and setting them at war with each other, to weaken society and conquer it.⁴⁰

Engels continues:

Then it will be plain that the first condition for the liberation of the wife is to bring the whole female sex back into public industry, and that this in turn demands ***the abolition of the monogamous family*** as the economic unit of society.⁴¹

We see here, as always, that the program of the feminists is the same as the Marxists (here, it is a war on monogamy). Further, as always, we discern the unmistakable reek of Satan’s work (in this attack on monogamy), just like the remainder of the feminist and Marxist program.

³⁸ Quoted from the eye witness account of her sister, Mallory Millett, recounted here: <https://mallorymillett.com/?p=37> (emphasis added).

³⁹ *Origins of the Family, Private Property, and the State*, Frederick Engels, 1884 (emphasis added), which can be found here: Downloaded from <https://www.marxists.org/archive/marx/works/1884/origin-family/ch02d.htm>

⁴⁰ See the analysis of this Marxist tactic here: <https://catholiccandle.org/2022/03/20/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-ii/>

⁴¹ *Origins of the Family, Private Property, and the State*, Frederick Engels, 1884 (emphasis added), which can be found here: Downloaded from <https://www.marxists.org/archive/marx/works/1884/origin-family/ch02d.htm>

Satan, the Marxists, and the feminists hate monogamy because they hate the Natural Law.⁴² They hate the Natural Law because they hate God, the Creator of the Natural Law as well as of the revealed law.

Monogamy and the indissolubility of marriage are tenets of the Natural Law⁴³ (and reason) as well as of the revealed law. Our Lord commanded:

What therefore God hath joined together, let no man put asunder.

St. Matthew's Gospel, 19:6.

Our Lord noted that Moses allowed divorce because, as the Doctors of the Church explain, the evil Israelite husbands would have otherwise murdered their wives to be rid

⁴² The Natural Law is what we know we must do by the light of the natural reason God gave us. One example of the Natural Law is that we must never tell a lie. We naturally know this because we know that the purpose of speech is to convey the truth and so we naturally know that telling a lie is abusing the purpose of speech.

Here is how St. Thomas explains what the Natural Law is:

[L]aw, being a rule and measure, can be in a person in two ways: in one way, as in him that rules and measures; in another way, as in that which is ruled and measured, since a thing is ruled and measured, in so far as it partakes of the rule or measure. Wherefore, since all things subject to Divine providence are ruled and measured by the eternal law, as was stated above [in *Summa*, Ia IIae, Q.91, a.1]; it is evident that all things partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends. Now among all others, the rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and this participation of the eternal law in the rational creature is called the natural law. Hence the Psalmist after saying (Psalm 4:6): "Offer up the sacrifice of justice," as though someone asked what the works of justice are, adds: "Many say, Who sheweth us good things?" in answer to which question he says: "The light of Thy countenance, O Lord, is signed upon us": thus implying that the light of natural reason, whereby we discern what is good and what is evil, which is the function of the natural law, is nothing else than an imprint on us of the Divine light. It is therefore evident that the natural law is nothing else than the rational creature's participation of the eternal law.

Summa, Ia IIae, Q.91, a.2, *respondeo*.

⁴³ *Summa Theologica* of St. Thomas Aquinas, *Suppl.*, Q.67, a.1.

of them.⁴⁴ Thus, Moses allowed one Natural Law (marriage) to be broken in order avoid the breaking of an even greater Natural Law, *viz.*, “Do not murder.”

However, Our Lord says (about Moses allowing divorce): “but from the beginning it was not so.”⁴⁵ In other words, divorce was not allowed starting in the beginning of creation, showing that marriage is indissoluble under the Natural Law.⁴⁶

Thus, we see that “serial polygamy” is evil, *i.e.*, divorcing one person to “marry” another. Monogamy is required by God both under the Natural Law (and reason) and under the revealed law.

Even more obviously, God and Nature require monogamy to the exclusion of having multiple wives (or multiple husbands, or multiple “partners”) at the same time. Our Lord taught:

[A] man leaves father and mother, and shall cleave to his wife, and they **two** shall be in one flesh. Therefore, now they are not **two**, but one flesh.

St. Matthew’s Gospel, 19:5-6 (emphasis added).

Further, we see that monogamy is part of the Natural Law, in that the acts which are proper to marriage are between two, a husband and his wife, not more than two.

St. Paul made clear that marriage involves an exclusivity of rights in marriage which requires monogamy and is incompatible with polygamy. St. Paul teaches:

The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife.

1 *Corinthians*, 7:4.

⁴⁴ See, *e.g.*, *Catena Aurea on St. Matthew’s Gospel*, 5:31-32, St. Thomas Aquinas quoting St. John Chrysostom.

⁴⁵ *St. Matthew’s Gospel*, 19:7-8. Here is the longer quote:

They say to him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: **but from the beginning it was not so.**

Emphasis added.

⁴⁶ *Summa Theologica of St. Thomas Aquinas, Suppl.*, Q.67, a.1.

A lack of monogamy inherently destroys the unique fidelity which the spouses owe to each other in marriage.

Further, God intended that a man and his wife should be the very best lifelong friends. Here is one way St. Thomas explains this truth:

The greater the friendship, the firmer and the more lasting it is. Now, between husband and wife there seems to be the greatest friendship; for they join ... for the sharing of all of home life; hence a sign of this is that man leaves even his father and mother for the sake of his wife.⁴⁷

But the greatest of friendship cannot be between more than two. Because a person cannot have two **best** friends, when there are more than two friends and when there is a dispute, “either he will hate the one, and love the other; or he will sustain the one, and despise the other.” *St. Matthew’s Gospel*, 6:24.

So, with more than two spouses (if it could be), there would not be such a best friendship, and they would not signify Christ and His Church, as spouses should. *Ephesians*, 5:31-32.

In part 3 of this article, we will see how the Marxist and feminist attack on monogamy is an attack on the virtue of purity.

To be Continued



Catholic Candle’s 2023 Catholic Calendar

The *Catholic Candle’s* 2023 Traditional Catholic calendar is available here. It is free to download and freely distributable. https://catholiccandle.org/wp-content/uploads/2022/12/calendar_2023.pdf

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>

Catholic Candle’s purpose is to promote and defend the Traditional Catholic Faith. Many of our Readers assist us in this task by spreading the word about *Catholic Candle*

⁴⁷ *Summa Contra Gentiles*, St. Thomas Aquinas, ch.123, §6 (emphasis added).

and by sharing email copies (or paper copies) of our monthly magazine. To those readers: thank you for your help promoting Traditional Catholic Faith and Practice! We encourage the rest of our readers to share *Catholic Candle* with whoever would be interested. Anyone can subscribe to our free monthly magazine by emailing us this request or by subscribing on our website.