

Catholic Candle

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Words to Live by – from Catholic Tradition

Let us live with a serious spiritual purpose, not for pleasure and entertainment

Life is serious! Here is what the Council of Trent teaches us concerning how we should spend our lives:

The whole life of a Christian ought to be one of continual penance.

Council of Trent, Session 14, chapter 9.



Is Liberalism a Sin?

Many people have no trouble at all understanding that liberalism is an unwise philosophy on which to base a system of governing or a way of life. But is it actually a **sin**?

The word liberal comes from the Latin word “liber”, *i.e.*, “free”. Up to the end of the eighteenth century, this word commonly meant “*worthy of a free man*”. Thus, “liberal arts”, “liberal occupations”, and “liberal education” were desirable and good.

The term “liberal” was applied also to those qualities of intellect and character which were considered becoming to those who were on a higher social scale because of their wealth or education. Thus, “liberal” meant intellectually independent or broadminded, magnanimous, generous, frank, or open.¹

¹ 1913 *Catholic Encyclopedia*, The Catholic Encyclopedia Press, 1913, p. 212, col. 1.

In the way of our ever-changing language, though, liberalism has also come to mean a political system opposed to centralization and absolutism. In this sense, liberalism is not necessarily in opposition to the spirit and teaching of the Catholic Church.²

However, for the past two hundred years or so, the term “liberal” has been applied increasingly to certain tendencies in intellectual, religious, political, and economic life which implied a partial or total emancipation of man from the supernatural, moral, and Divine order.³ It is at this point precisely that liberalism’s opposition to God becomes sinful.

Think of what those last two sentences are saying: emancipation of man from God's laws – freeing man from the obligation of obeying God!

The underlying principle (of liberalism) asserts an absolute, unrestrained freedom of thought, of religion, conscience, creed, speech, and politics.

The necessary consequences of this are ... the abolition of the Divine right and of EVERY KIND OF AUTHORITY DERIVED FROM GOD.⁴

Indeed! All authority comes from God.⁵ So liberalism denies all of God’s true authority over us.

² 1913 *Catholic Encyclopedia*, The Catholic Encyclopedia Press, 1913, p. 212, col. 1.

³ 1913 *Catholic Encyclopedia*, The Catholic Encyclopedia Press, 1913, p. 212, col. 2.

⁴ 1913 *Catholic Encyclopedia*, The Catholic Encyclopedia Press, 1913, p. 212, col. 2 (emphasis added).

⁵ Here is how St. Paul teaches this truth:

[T]here is no power but from God: and those [powers] that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. ... For [the ruler] is God’s minister. ... Wherefore, be subject of necessity, not only for [the ruler’s] wrath, but also for conscience’s sake.

Romans, ch.13, vv. 1-2 & 4-5 (bracketed words added).

Pope Pius IX faithfully echoed St. Paul:

[A]ll authority comes from God. Whoever resists authority resists the ordering made by God Himself, consequently achieving his own condemnation; disobeying authority is always sinful except when an order is given which is opposed to the laws of God and the Church.

Qui Pluribus, November 9, 1846, §22.

So, yes, Liberalism is a sin mainly because it opposes God and the Truth. Here is how this is summed up in the masterful work, *Liberalism is a Sin*:

We may then say of Liberalism: in the order of ideas, it is absolute error; in the order of facts, it is absolute disorder. It is, therefore, in both cases a very grievous and deadly sin, for sin is rebellion against God in thought or in deed, the enthronement of the creature in the place of the Creator.⁶

There are a host of other *exceedingly-injurious* repercussions from sliding into liberalism. But if one didn't know anything else about the scourge of liberalism, the information above should be *more-than-enough* to make it clear that it is totally incompatible with Catholicism.

Yet, understanding this error in principle is one thing, but recognizing this error in particular circumstances is another thing, and many Catholics are fooled here.

For example, unfortunately, most Catholics have accepted the extremely liberal teachings of Vatican II (such as the false idea that “everyone goes to heaven”). They’ve “gone along to get along”. It might make them feel more comfortable in mistakenly believing that there is safety in numbers, saying such things as: “Many of my friends think this way” – supposing therefore, that such thinking is correct.

They do not realize, right then and there, that by doing so, they are being liberal, and thus are ignoring God's laws and rights.

People have in mind that going along with the group consensus sometimes makes life a little easier, and that they can avoid criticism, stress in their social life, problems at work or with their families or friends. These people might tell themselves that it is not their job or their “place” to question liberal priests and the leaders in the Catholic Church (*e.g.*, the Pope and cardinals). Such people tell themselves that fighting liberalism is the leaders' duty. Further, it is certainly easier to accept liberalism than to fight it.

Maybe such people are not so different from the many SSPX parishioners who see no need to look too closely at various proposals and changes that the Society makes to conform with Rome's demands.

It is so much easier to accept what is said from the SSPX pulpit, beginning with just a liberal point or two – for example, that the Catholic Church is much the same as the VC II Conciliar church. Accepting this false position is the “first stop” on the road to developing into an unqualified liberal who progressively comes to accept small liberal

⁶ *Liberalism is a Sin*, by Fr. Felix Sarda y Salvany, 1886, ch.3.

points of doctrine that gradually bring him in line with the average Novus Ordo churchgoer.

If this is you, then regardless of what the SSPX leaders maintain, you, too, are a liberal!

Yet, if by God's grace you suddenly have this epiphany (*i.e.*, discovering your liberalism) and realize you have allowed yourself to be lulled by the comfort of frequent SSPX Masses and regular access to the Sacraments, you need to change now and find your way back to the traditional Catholic Faith.

It will not become easier for you to do this by delaying. Every month makes it harder. God expects much effort and prayers from His friends, to fight evil and to earn salvation. If you have confidence in God's love, He will give you the help you need.



Mary's School of Sanctity

Lesson #18 The Spiritual Exercises of St. Ignatius – ON THE MERCY OF GOD

The meditations we have done on hell, with both its moral and physical suffering; death; and the judgments were intended to sober us and to foster sorrow for our sins. Yet to prevent ourselves from falling for the temptation of discouragement, which is a lack of trust in God, we now add a specific meditation on the Mercy of Our Lord. Our Lord does not want us to ever forget His Providential care for us. He wants us to truly appreciate His kindness and His mercy. This meditation was not included in St. Ignatius's original *Spiritual Exercises*. Still, because appreciation of Our Lord's Mercy brings great gratitude, humility, and filial love for God, we include this meditation here.

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 Our Lord as the Good Shepherd or Our Lord on the Cross suffering greatly for my soul.

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

To weep tears of gratitude for the many countless blessings and mercies that the Lord has poured out on my soul. Also, I will beg Our Lord to have continued mercy on me.

The **FIRST POINT** is to consider what God has done for me. He has taken such tender care of me. He had me baptized and has given me innumerable blessings.

The **SECOND POINT** is to consider how Our Lord died for my sins. He became Man for the purpose of dying on the Cross for me, a sinner. He truly wants my salvation and has promised His constant forgiveness if I am truly sorry for my sins.

The **THIRD POINT** is to consider that Our Lord has not allowed me to die and be condemned to everlasting death in the tomb of hell. He wants my salvation more than I do. I must be grateful for His tender mercies that He has shown to me.

The **COLLOQUY**: I will pour out my heart to Our Lord, the Sacred Heart, and the Good Shepherd of my soul. I will thank Him for ever seeking my soul, I who am so unworthy of His love. I will beg Him to keep me ever close to His Heart and to never let me forget what I owe to Him. I will beg Him to ever increase my love Him..

Considerations for the FIRST POINT: the blessings God has bestowed on me.

We tend to rely on ourselves⁷ and do not think about the fact that we need God. Yet when we reflect honestly within ourselves and look back on our life so far, we find countless things that God has done for us.

We can consider them in chronological order: He created me, He had me baptized as a Catholic *etc.* Not only these, but He also gave me (and each of us) insights and knowledge that He did not give to others. He drew me to the traditions of the Church. He has given me the means to stay informed about the truth I need in order to maintain my Faith and Morals. Indeed, He continues to instruct me every day if I truly am docile to what He wants to teach me.

Yes, He even has given me blessings in the form of crosses and I have not been grateful for this fact. Here is what St. Alphonsus de Liguori says of how valuable crosses are to us:

The saints have done but little to acquire Heaven. So many kings, who have abdicated their thrones and shut themselves up in a cloister; so many holy anchorites, who have confined themselves in a cave; so many martyrs, who have cheerfully submitted to torments, to the rack, and to red-hot plates have done but

⁷ “What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?” 1 *Corinthians*, 4:7.

little. ***“The sufferings of this life are not worthy to be compared to the glory to come.”*** (Rom. 8:18.) To gain heaven, it would be but little to endure all the pains of this life. Let us, then, brethren, courageously resolve to bear patiently with all the sufferings which shall come upon us during the remaining days of our lives: to secure heaven they are all little and nothing. Rejoice then; for all these pains, sorrows, and persecutions shall, if we are saved, be to us a source of never-ending joys and delights. ***“Your sorrows shall be turned into joy.”*** (John 16: 20.) When, then, the crosses of this life afflict us, let us raise our eyes to heaven, and console ourselves with the hope of Paradise. At the end of her life, St. Mary of Egypt was asked, by the Abbot St. Zozimus, how she had been able to live for forty-seven years in the desert where he found her dying. She answered: ***“With the hope of Paradise.”*** If we be animated with the same hope, we shall not feel the tribulations of this life. Have courage! Let us love God and labor for heaven. There, the saints expects us, Mary expects us, Jesus Christ expects us; He holds in His Hand a crown to make each of us a king in that eternal kingdom.⁸

With these consoling words to encourage us, let us resolve to forge ahead accepting everything that God deigns to send us.

Let us pass on to the next consideration of how to appreciate God’s mercy that He has shown us.

Considerations for the SECOND POINT: Christ’s sufferings for the salvation of souls.

In St. John’s Gospel, we see Our Lord has such tender love for souls, for He says, ***“I am the Good Shepherd. The Good Shepherd giveth His Life for His sheep.”*** [John 10:11]

St. Alphonsus tells us in his beautiful sermon on the Mercy of God how Our Lord truly wants our salvation. Listen to his consoling words:

Oh! With what tenderness does God embrace a sinner that returns to Him! This tenderness Jesus Christ wished to declare to us when He said that He is the good pastor, who, as soon as He finds the lost sheep, embraces it and places it on His own shoulders. ***“And when He hath found it, doth He not lay it upon His shoulders rejoicing?”*** (Luke 15:5.) This tenderness also appears in the parable of the prodigal son, in which Jesus Christ tells us that He is the good Father, Who,

⁸ Sermon *On the Mercy of God*, preached on the Third Sunday after Pentecost, taken from *Sermons for All the Sundays in the Year*, by St. Alphonsus M. Liguori. Translated from the Italian of St. Alphonsus M. Liguori by the late very rev. Nicholas Callan, D.D., Roman Catholic College, Maynooth, Eighth edition, Dublin, James Duffy & Sons, 15 Wellington Quay, and London, 1 Paternoster Row, 1882.

when His lost son returns, goes to meet him, embraces and kisses him, and, as it were, swoons away through joy in receiving him. ”***And running to him, he fell upon his neck and kissed him.***” (Luke 15: 20.) God protests that when sinners repent of their iniquities, He will forget all their sins, as if they had never offended Him. “***But, if the wicked do penance for all the sins which he hath committed. ... living, he shall live, and shall not die. I will not remember all his iniquities that he hath done.***” (Ezech. 18: 21, 22.) By the Prophet Isaias, the Lord goes so far as to say: “***Come and accuse Me, saith the Lord. If your sins be as scarlet, they shall be made white as snow.***” (Isa. 1:18.)⁹

We can see the tender care Our Lord takes of us and how in the Gospels there are countless examples of His mercies that He shows to us, His poor sheep. He searches for us and the angels rejoice over the repentant sinner, “***There shall be joy in heaven upon one sinner that doth penance, more than ninety-nine just, who need not penance.***” (Luke 15:7)

He wants us to lean on Him and trust in Him. By doing so, we foster humility.

In our last consideration, we must ponder on how we must be completely committed to showing our gratitude to God by being willing to see our nothingness and our unworthiness of His mercy. We must also have sorrow for all our sins.

Considerations for the THIRD POINT: I am still alive and I can dedicate the remainder of my life to more fervent service of Our Lord.

Let us see yet another instructive quote from the preaching of St. Alphonsus de Liguori.

But no! God cannot despise a humble and contrite heart. “***A contrite and humble heart, O God, thou wilt not despise.***” (Ps. 1: 19.) To show mercy and grant pardon to sinners, God regards as redounding to His own glory. “***And therefore shall He be exalted sparing you.***” (Isa. 30:18.) The holy Church says that God displays His omnipotence in granting pardon and mercy to sinners. “***O God, Who manifested Thy omnipotence in sparing and showing mercy.***” Do not imagine, dearly beloved sinners, that God requires of you to labor for a long time before He grants you pardon: as soon as you wish for forgiveness, He is ready to give it. Behold what the Scripture says: “***Weeping, thou shalt not weep, He will surely have pity on thee.***” (Isa. 30: 19.) You shall not have to weep for a long time: as soon as you shall have shed the first tear through sorrow for your sins,

⁹ Sermon *On the Mercy of God*, preached on the Third Sunday after Pentecost, taken from *Sermons for All the Sundays in the Year*, by St. Alphonsus M. Liguori. Translated from the Italian of St. Alphonsus M. Liguori by the late very rev. Nicholas Callan, D.D., Roman Catholic College, Maynooth, Eighth edition, Dublin, James Duffy & Sons, 15 Wellington Quay, and London, 1 Paternoster Row, 1882.

God will have mercy on you. ***“At the voice of thy cry, as soon as He shall hear, He will answer thee.”*** (Ibid.) ***The moment He shall hear you say: Forgive me, my God, forgive me, He will instantly answer and grant your pardon.***¹⁰

These words show us again how God will only listen to those who are striving with all their might to be truly His friend. Those who are indifferent to God do not take the time or make the effort to be concerned about how they live and act. In the following passage of St. Alphonsus, he shows us the extreme patience God has for souls.

The same Prophet [Isaiah] answers: ***“The Lord waiteth that He may have mercy on you.”*** (Isa. 30:18.) God waits for sinners that they may one day repent, and that after their repentance, He may pardon and save them. ***“As I live, saith the Lord, I desire not the death of the wicked, but that the wicked turn from his way and live.”*** (Ezech. 33: 11.) St. Augustine ***goes so far as to say that the Lord, if He were not God, should be unjust on account of His excessive patience towards sinners.*** By waiting for those who abuse His patience to multiply their sins, God appears to do an injustice to the Divine honor. ***“We,”*** continues the saint, ***“sin; we adhere to sin (some of us become familiar and intimate with sin, and sleep for months and years in this miserable state); we rejoice at sin (some of us go so far as to boast of our wickedness); and thou art appeased! “We provoke Thee to anger; Thou dost invite us to mercy.”*** We and God appear to be, as it were, engaged in a contest, in which we labor to provoke Him to chastise our guilt, and He invites us to pardon. Lord, exclaimed holy Job, what is man, that thou dost entertain so great an esteem for him? Why dost thou love him so tenderly? ***“What is man that thou shouldst magnify him? Or why dost Thou set Thy Heart upon him?”*** (Job. 7: 7.) St. Denis the Areopagite says, that God seeks after sinners like a despised lover, entreating them not to destroy themselves. ‘Why, ungrateful souls, do you fly from Me? I love you and desire nothing but your welfare.’ “Ah, sinners!” says St. Teresa, “remember that He Who now calls and seeks after you, is that God Who shall one day be your Judge. If you are lost, the great mercies which He now shows you shall be the greatest torments which, you shall suffer in hell.”¹¹

¹⁰ Sermon *On the Mercy of God*, preached on the Third Sunday after Pentecost, taken from *Sermons for All the Sundays in the Year*, by St. Alphonsus M. Liguori. Translated from the Italian of St. Alphonsus M. Liguori by the late very rev. Nicholas Callan, D.D., Roman Catholic College, Maynooth, Eighth edition, Dublin, James Duffy & Sons, 15 Wellington Quay, and London, 1 Paternoster Row, 1882.

¹¹ Sermon *On the Mercy of God*, preached on the Third Sunday after Pentecost, taken from *Sermons for All the Sundays in the Year*, by St. Alphonsus M. Liguori. Translated from the Italian of St. Alphonsus M. Liguori by the late very rev. Nicholas Callan, D.D., Roman Catholic College, Maynooth, Eighth edition, Dublin, James Duffy & Sons, 15 Wellington Quay, and London, 1 Paternoster Row, 1882.

Indeed, these words are both consoling and sobering! Yes, we must want to show Christ that we belong entirely to Him. How could we not love Him for His constant display of mercy and kindness to us, unworthy sinners! So overwhelmed should we be from these powerful inspirations and admonitions, that we should not want to take God's mercy for granted.

COLLOQUY: How can I thank God for the edifying instructions from the doctors of the Church? I see more than ever before how I must not take God's mercy for granted. He does not owe me anything. I will thank Our Lord, for giving me many insights. I will beg Him under the titles of the Good Shepherd, my Redeemer, *etc.*, reminding myself that even though God gives His blessings for free, I must be serious and sober about how I use them. I will pour out my heart to thank Him devoutly and beg His continued mercy for my soul and for my loved ones.

In our next lesson, we will consider St. Ignatius's famous meditation on *The Call of Christ the King*. This next meditation begins St. Ignatius's *Second Week* which has been referred to as the 'true' beginning of the retreat because we are now ready to launch out into the depths of learning about how to imitate Our Lord.



Catholic Candle note: The above article is a meditation on the true mercy of God. Below, is a warning against the false, conciliar counterfeit of God's mercy.

Avoid the False “Divine Mercy” Devotion

Catholics should stay away from the so-called “Divine Mercy” devotion and stick to the traditional Catholic devotions, especially the devotion to the Sacred Heart of our Lord Jesus Christ.

The “Divine Mercy” devotion sprang out of supposed apparitions to Sister Faustina in Poland. She is a supposed conciliar “saint”. Pope John Paul II, of course, was Polish and loved “all things” Polish. He “canonized” her. He encouraged devotion to Sister Faustina, her supposed visions, and this devotion.

Before Vatican II, the Holy Office quelled the so-called “Divine Mercy” devotion. The Congregation of the Holy Office, in a plenary meeting held on November 19, 1958, declared the following:

- The supernatural nature of the revelations made to Sister Faustina is not evident.
- No feast of Divine Mercy is to be instituted.
- It is forbidden to divulge images and writings that propagate this devotion under the form received by Sister Faustina.

Sister Faustina's diary was also placed on the *Index Librorum Prohibitorum*, or List of Prohibited Books by Pope Pius XII. The diary was never removed from the List, but the list was completely abolished by the Modernist Pope Paul VI.

There was also a second decree, on March 6, 1959, in which of the Holy Office decreed the following:

- The diffusion of images and writings promoting the devotion to Divine Mercy under the form proposed by the same Sister Faustina is forbidden.
- The prudence of the bishops is to judge as to the removal of the aforesaid images that are already displayed for public honor.

Pope Paul VI lifted these prohibitions and restrictions on April 15, 1978 and Pope John Paul II introduced a "feast" of Divine Mercy into the novus ordo mass's calendar. These actions are part of the conciliar pattern of overturning the pre-Vatican II safeguards of the Faith.

There are many things in the writings of Sr. Faustina which would scandalize an informed Catholic. For example, Sr. Faustina claimed that "Our Lord" declared that "He" is uniting "Himself" more closely with her than anyone else, including "His" own Mother. Here are the words of this supposed apparition to Sr. Faustina:

I am uniting Myself with you so intimately as with *no other creature*.¹²

How different from these words are Our Lord's words to a *real* saint, St. Catherine of Siena! Our Lord told St. Catherine:

¹² Quoted from: *Divine Mercy in My Soul, The Diary of Sr. Faustina*, Stockbridge, MA, Marian Press, ©1987, p. 288 (*emphasis added*).

Do you know, daughter, who you are, who I am? If you know these two things, you will be blessed. You are she who is not; whereas I am He who is.¹³

There are many other evils in the supposed words of “Our Lord” to Sr. Faustina. But for the present article, let this quote (above) suffice for a warning against the supposed “revelations” to Sr. Faustina.

The real image of God’s mercy is the Sacred Heart of Jesus, pierced with a lance, crowned with thorns, dripping with His Precious Blood. The Sacred Heart calls for a devotion of reparation, as the Church had continually promoted before Vatican II. However, this is not true with the “Divine Mercy” devotion.

The picture that accompanies this false “Divine Mercy” devotion is an image of “Our Lord” with rays coming from “His Heart” but “He” has no heart. It is a Sacred Heart without a heart, without reparation, without the price of our sins being shown. This points toward this devotion being a satanic counterfeit of the Real devotion to the Sacred Heart.

In the “Divine Mercy” devotion, there is an absence of the need for reparation for sins. For example, there is a claim that all the temporal punishment for sin will be removed for persons who observe the 3:00 p.m. Low Sunday devotions. How could such a devotion be more powerful and better than a plenary indulgence? How could it not require as a condition that we perform a penitential work of our own? How could it not require the detachment from even venial sin that is necessary to obtain a plenary indulgence?

The “Divine Mercy” devotion seems to place so much emphasis on God’s mercy as to exclude His justice. Our sins, and the enormity of their offensiveness to God, is pushed aside as being unimportant. That is why the aspect of reparation for sin is omitted or obscured. The “Divine Mercy” seems to be the sort of presumption on God’s mercy which is described by Pope St. Gregory the Great, Doctor of the Catholic Church:

Let him who does all that he can, rely firmly upon the mercy of God. But for him who does not do all that lies within his power, to rely upon the mercy of God would be simple presumption.¹⁴

Although God is truly all-merciful, nonetheless, this devotion seems like a devotion NOT suited to our time. Presently, most people seem more inclined to presume upon God’s

¹³ *The Life of St. Catherine of Sienna*, by Blessed Raymond of Capua (St. Catherine of Sienna’s confessor), © 1960 by Harvill Press and P. J. Kennedy & Sons, republished by TAN Books (c) 2011, Part 1 ch. 10.

¹⁴ *The Four Last Things*, by Fr. Martin Von Cochem, quoting Pope St. Gregory the Great – Tan Books and Publishers, Inc. Rockford, Illinois ©1987, Part 4, ch. 4, page 219.

mercy than to despair of God’s mercy. People today have less need to be convinced that God will accept them back as prodigal sons and have more need to be convinced they should “work out their salvation in fear and trembling”,¹⁵ as St. Paul teaches. No doubt some people need to focus on the fact that it is not too late to repent. But it would seem this is not most people’s problem and that this supposed “Divine Mercy” devotion is especially contrary to what we need in our time.

The chaplet of Divine Mercy contains orthodox prayers. However, the evil is that it is the chaplet of this false vision and “Divine Mercy” devotion. If a person thinks that he received spiritual benefit in connection with his use of the “Divine Mercy” devotion, that merely shows that God can draw a person to Himself in any circumstances. If a person got an inspiration while attending the novus ordo mass or a protestant service, that does not indicate that those evil services are in themselves good or a source of any good. The same is true of the “Divine Mercy” devotion.

Lastly, the “new” SSPX now promotes this false conciliar devotion in a low-key way.



***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. Read the analysis of this program, which begins here:

- <https://catholiccandle.org/2022/02/24/the-feminist-program-is-the-same-as-that-of-satan-and-marx/>
- and which proceeds through a total of seven parts, ending with this seventh part: <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 like we fight Satan and Marxism, because they all attack Christ the King and His Reign. Below is part 3, the final part of *Catholic Candle*’s article explaining an effective way to fight the evils of feminism. The first part of this article was published in the November 2022 issue of *Catholic Candle* and is also available here: <https://catholiccandle.org/2022/11/28/1917/>

¹⁵ “Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation.” *Philippians*, 2:12.

The second part was published in December 2022 and is also available here:
<https://catholiccandle.org/2022/12/21/how-to-fight-feminism-part-ii/>

How to Fight Feminism – Part 3

In this article's part 2, we saw how the feminists follow the Marxists (and Satan) by hating – and seeking to destroy – monogamy because they reject the goodness and the importance of monogamy, which are shown by reason, by the Natural Law, and by God.

In that part 2, we saw how the feminists and Marxists hate the special friendship and special fidelity which exists between good spouses. The feminists and Marxists seek to destroy monogamy because they desire to promote disharmony, hatred, and division between persons (as is shown in the seven-part article linked above).

Polygamy (the destruction of monogamy) fosters jealousy, distrust, disharmony, hatred, and a divisive spirit. By contrast, monogamy fosters unity, harmony, trust, generosity, and love. A man and his wife (but especially the wife) have a singular focus on pleasing the other. As St. Paul teaches:

[S]he that is married thinketh on the things of the world, how she may please her husband.

1 *Corinthians*, 7:34.

But if there could be multiple so-called “husbands” or so-called “wives”, this good and natural focus on each pleasing the other above all other people, could not exist.

Further, polygamy causes jealousy as the wife compares how her husband treats her compared to his other so-called “wife” (or “wives”). Foreseeably, one of the two women would think that their supposedly joint “husband” treats his “other wife” better than he treats her or that he treats his “other wife’s” children better than he treats her children. Also, she would often think, because of the way her husband acts, looks, and what he says, that he loves the other so-called “wife” more than her, *etc.* The same would apply among the men, if there could be multiple so-called “husbands”.

Moreover, destroying monogamy is extremely disruptive to the family and throws its God-given order into disarray. A husband is the head of his home, by the Natural Law and by God's revealed law. The wife is the heart of her home for the same reasons. Without monogamy, a family would be disordered and would resemble a monster – with multiple heads or multiple hearts.

Also, with multiple so-called “husbands” there would often be life-long doubt concerning who the father of the mother's child is. This would cause many problems.

So how can we defend monogamy and fight the feminists' and Marxists' attack on it?

We now see better the importance of defending monogamy against the enemies of God and society. But how do we do that?

First, we must promote monogamy! We must praise and honor monogamy and the unique fidelity proper to spouses. We should do this especially by praising couples who have faithfully fulfilled their marriage vows for a long time. For example, at weddings there is a customary dance where the announcer calls off the dance floor “every couple married for less than one day” (*viz.*, the newlyweds), then, a little later, “every couple married for less than one year”; then less than five years, and so on until the last couple is alone on the dance floor. Then everyone gives them a big round of applause. This is a fitting way to honor monogamous fidelity in marriage and years of wedded bliss. It is a way to honor that accomplishment itself, even when the couple is unknown to most people in the room.

Importance of Not Treating False “Marriages” as if they were True Marriages

To defend monogamy, we must avoid condoning the false so-called “marriages” and so-called “spouses” of those who are divorced and “remarried”. Such “remarriage” is an abject failure, a public mortal sin, and an attack on monogamy.

Even if a close relative is involved in this tragedy, the false “spouse” should not be accepted, given gifts, or allowed in the homes of Catholics. The false “spouse” should be treated like a pariah for three reasons:

- The false “spouse” would be included solely because of the supposed “marriage”, so treating the false “spouse” like a real spouse would be lying by our actions;
- Treating the false “spouse” like a real spouse is a scandal and bad example; and
- Refusing to treat the false “spouse” like a real spouse can be a help to causing the false “spouses” to make their lives right with God, with the Catholic Church, with reason, and with the Natural Law.

To treat an adulterous relationship as if it were a faithful marriage, constitutes a lie not only for their relatives but also for anyone else who “plays along” with the charade. This lie, in a way, is no less false than for some so-called “transgender woman” (who is really a biological man) to be treated as if he were really a girl. In both situations, we would be violating reason and flaunting God’s law, showing that (sinful) human respect is more important to us than the Truth and the love of God.

Concerning the Careful Reserve that Spouses Should Exhibit toward Others of the Opposite Sex

To protect monogamy and the precious fidelity between spouses, each spouse should exhibit due reserve and appropriate distance around other persons of the opposite sex. The general standard (for reserve and distance) is no less than (but maybe more than) the minimum that one's spouse would desire, even if that spouse is not present. When one of two persons is married, then any flirting or "free" manners between them disrespects monogamy, marriage, and his (her) spouse.

Although this is always true, such reserve and appropriate distance is not the same in all circumstances, *e.g.*, the distance a married man would keep from an aged, widowed, neighbor lady, would not be the same as the sisterly reserve he would show to his sister-in-law, and both of these would be much different than the even greater reserve he would show to the friendly young lady behind the counter at the coffee shop that he patronizes regularly. Such due reserve is part of honoring, protecting, and defending monogamy. Obviously, this decorum should not only be practiced by married persons but also by unmarried persons in relation to married persons of the opposite sex.

The Feminist's Attack on Monogamy by Promoting Impurity

An important reason why feminists (and Marxists) hate monogamy is because they hate purity. Free license to indulge every urge of passion results in destroying a person's purity, personality, and character. Kate Millet and other founders of the *National Organization of Women* (NOW) singled out destruction of purity as their main method of destroying monogamy.

Again (as quoted earlier in this article), here is the chant with which they opened their feminist meetings:

"And how do we make Cultural Revolution?" she demanded.

"By destroying the American family!" they answered.

"How do we destroy the family?" she came back.

"By destroying the American Patriarch," they cried exuberantly.

"And how do we destroy the American Patriarch?" she replied.

"By taking away his power!"

"How do we do that?"

“By destroying monogamy!” they shouted.

“How can we destroy monogamy?” ...

“By promoting promiscuity, eroticism, prostitution and homosexuality!”, they resounded.¹⁶

The Marxists and other servants of Satan follow the same program as the feminists do, promoting impurity, especially unnatural impurity.

The trained Marxists who lead *Black Lives Matter* (BLM) also promote unnatural impurity and they view (and attack) purity as the enemy. Here is one way BLM stated its position:

We foster a queer-affirming network. When we gather, we do so with the intention of **freeing ourselves** from the **tight grip of heteronormative thinking**, or rather, the belief that all in the world are heterosexual (unless s/he or they disclose otherwise).¹⁷

So, BLM is saying here that, when they gather, their intent is “liberation” from the normalcy of the Natural Law. Here is one way that St. Paul described this filthy, shameless (so-called) “lifestyle”:

God delivered them up to shameful affections. For their women have changed the natural use into that use which is **against nature**. And, in like manner, the men also, **leaving the natural** use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

Romans, 1:26-27 (emphasis added).

¹⁶ *Marxist Feminism’s Ruined Lives*, found here: <https://mallorymillett.com/?p=37> (emphasis added).

¹⁷ Quoted from <https://blacklivesmatter.com/what-we-believe/> accessed on June 4, 2020 (emphasis added).

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 the Western World. Sometime, in approximately September 2020, BLM removed this *credo* and substituted a vaguer and 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/>

It is not by accident that feminists (especially their leaders) live lives of unnatural impurity. Feminism *leads* to that (so-called) “lifestyle”. As Ti-Grace Atkinson (board member and president of its New York City chapter of NOW) explained:

Feminism is the theory; lesbianism is the practice.¹⁸

In other words, although gullible and naïve persons don’t understand this fact, feminism is the explanation (or worldview), which leads to, results in, and explains unnatural impurity.

Because the feminist movement leads to this life of unnatural vice, feminism seeks to break down women’s and girls’ modesty, purity, reserve, and natural bashfulness by continually exposing them to shamelessness, promiscuity, eroticism, and continual contact with filth (impurity) of all kinds.

Thus, among the 45 goals which the communists listed as means to take over the United States, these three goals (#24 – #26) seek to destroy the nation’s purity:

24. Eliminate all laws governing obscenity by calling them “censorship” and a violation of free speech and free press.

25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.

26. Present homosexuality, degeneracy and promiscuity as “normal, natural, and healthy.”¹⁹

One reason that the feminists, Marxists, and the so-called “racial justice” movement all promote impurity (especially unnatural vice) is because they follow Satan’s program. Satan is like a “vulture” in the spiritual realm seeking to “devour” the spiritual “carrion”, *i.e.*, souls which are dead and are reeking with the “stench” of mortal sin.

But there is a further reason these groups promote the vilest impurities. These sins of impurity (especially unnatural impurity) more than other sins, most effectively dull the

¹⁸ Quoted here: https://en.wikipedia.org/wiki/Political_lesbianism (quoting these words of Ti-Grace Atkinson from a pamphlet called “*Lesbianism and Feminism*”, published by the Chicago Women’s Liberation Union in 1971, and then re-published in a book to be used in a college course. This book is called *Feminism and Sexuality: A Reader*, by Stevi Jackson and Sue Scott, Columbia University Press, 1996. The quote is found on p.282.

¹⁹ 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.

mind,²⁰ weaken the will, and destroy the character.²¹ Satan, the Marxists, and the feminists strongly promote unnatural impurity because a ***society is defenseless to their cultural revolution when people are weak-willed and dull-witted because they are steeped in the vice of impurity.***

This is obvious. But let us look at this truth a little deeper. If a man is impure, he is weak and is a slave to lust. By contrast, purity is strong. Here is how St. Augustine refers to this fact, while addressing himself to God:

You formed the living soul of the faithful by bringing their passions into control under the ***strength of continence.***²²

²⁰ Here is how St. Thomas explains this truth:

Intemperance [including impurity] is most disgraceful ... because it is most repugnant to man's glory ... inasmuch as the pleasures which are the matter of intemperance ***dim the light of reason*** from which all the glory and beauty of virtue arises: wherefore these pleasures are described as being most slavish.

Summa, IIa IIae, Q142, a.4 (emphasis added).

²¹ Here is how St. Thomas explains this truth:

Intemperance [including impurity] is most disgraceful ... because it is most repugnant to human excellence, since it is about pleasures common to us and the lower animals, as stated above (*Summa*, IIa IIae, Q.141, a.3). Wherefore it is written (*Psalms* 48:21): "Man, when he was in honor, did not understand: he hath been compared to senseless beasts, and made like to them."

Summa, IIa IIae, Q142, a.4.

²² A person has continence when he performs the *actions* of a particular virtue (*e.g.*, temperance when eating), before he has the virtue itself – which is the habit of doing those good actions such as eating temperately. In this sense, continence is not a virtue but it is the path to acquiring the virtue. *Summa*, IIa IIae, Q.155, a.1. (In a different sense not discussed here, "continence" can be called a virtue in the sense of the celibacy of a monk, *etc.*)

When a person has continence, then he performs good actions despite a struggle occurring in his soul as he fights the unruly demands of his passions. By contrast, when the person has the virtue itself, then his passions are conformed to reason and there is no more disorder in his passion which had previously fought his reason. As a result, a person who possesses the virtue of temperance no longer has an interior struggle. His passions have been so conformed with reason that they no longer seek to eat to excess and so his performance of virtuous acts is sweet, easy, and more meritorious.

The Confessions of St. Augustine, Bk. 13, ch.34.

Because continence and purity are strong, Satan, the Marxists, and the feminists know that their cultural revolution requires that they **bring society to the weakness of incontinence²³ and impurity**.

St. Paul teaches the same thing as St. Augustine, *viz.*, that purity is strong, teaching us this and giving us this crucial example:

I chastise my body, and bring it into subjection.

1 *Corinthians*, 9:27.

Impurity constitutes **being conquered** by our body (*i.e.*, passions). Using St. Paul's words, impurity is a means by which our bodily passions **bring US into subjection**. Plainly, we cannot fight exterior enemies (*e.g.*, the feminists and Marxists) if we ourselves are slaves and have already been brought into subjection by our interior enemies (*i.e.*, disorderly passions). Thus, our enemies know with satanic cunning, that our subjection to impurity is crucial to their subjugating us in a cultural revolution.

What can we do to fight the feminists' promotion of impurity?

As explained in part 1 in this article, to fight feminism, we must see *what* the feminists particularly attack and then we must concentrate our defenses there. So, we see (above) that they are attacking purity in order to attack monogamy because purity is the safeguard of monogamy. Therefore, (as already intimated above), we must defend monogamy, by promoting and defending the safeguards of monogamy, *viz.*, the related virtues of purity, modesty, custody of our eyes, custody of our thoughts, and custody of our imagination. We know this not only through our Catholic Faith but also through the Natural Law (*e.g.*, as masterfully set out in Aristotle's treatise called *The Nichomachean Ethics*).

We must not be ashamed that our standard of modesty is different from (and stricter than) the world's standard and is also much firmer than those who call themselves "Traditional Catholics" but who partially follow the fashions of the world. For example, their women wear trousers (which are men's clothing) like the world does, but they wear what they would euphemistically call "modest", "women's" trousers.

Faithful and informed Traditional Catholics must dress differently than the world, as well as act differently. As one of the more senior members of the *Catholic Candle* Team

²³ Like continence, incontinence is a person's struggle with his disorderly passions except that the incontinent man yields to the demands of his unruly passions. This is a sin and causes a weakening in the man, leading toward vice, which is the habit of committing the sin.

emphasized to his own children when he was raising them: “You are going to *dress* differently because you *are* different” (emphasis in his voice).

In our pagan and corrupt times, if our attire does not proclaim that we are different – very different – then we are not dressing the way we should. This point is sometimes made in a slightly amusing way, as follows: “*When it becomes a criminal offense to be Catholic, may there be enough evidence to convict you.*”

Thus, we see that the virtue of purity plays a key role in the fight against the feminists’ cultural revolution. (Of course, purity plays a key role in saving our own souls too, as we remember that Our Lady revealed to us at Fatima that more people go to Hell because of sins of impurity than for any other reason.)

Part of the essential purity we must have and must promote among others, is the strong custody of our eyes, custody of our thoughts, and custody of our imagination. On the most basic level, these custodies are essential for avoiding lust (which, as we know, is one of the seven deadly sins). As Our Lord teaches us in the *Sermon on the Mount* about the lack of these three custodies:

Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

St. Matthew’s Gospel, 5:28.

But, looking deeper, we see that these three custodies are mandatory not only to avoid mortal sins of lust, but also to avoid other unnecessary occasions of sin.

God made women the more beautiful sex and made men attracted to them. Even aside from a man looking upon a woman with lust, if he looks upon her to simply and chastely admire her beauty, is that a good idea? Well, in some circumstances it is, but not in others. For example, it would usually be a good idea for a man to admire the beauty of his own wife. This would be a natural help in his fulfilling his vocation.

Also, it could be a good idea for an unmarried man whom God is calling to the married vocation to chastely admire an unmarried lady’s beauty. God made her beautiful for such situations, as an aid to both of them fulfilling their vocations.

But if he is already married, or if she is, then what business does he have to be giving himself over to admiring her? It is not an aid to his vocation but is rather a potential and unnecessary occasion of sin, and a hindrance.

Similarly, if an unmarried woman is called to the married vocation and she makes herself attractive to (unmarried) men, in a modest manner, this would be an aspect of her doing her part to fulfill her vocation. But if she is seeking to be admired for her beauty by married men or if she is a married woman seeking to be admired by men who are not her

husband, then that is a potential and unnecessary occasion of sin, and a hindrance – at least unless she has good reason to do so – perhaps, to honor her husband by her modest display of her beauty when it is reasonable that she does so – *e.g.*, among their friends and acquaintances. Although we need not treat this point further now, she (and all of us, at all times) must act according to reason and not mere vainglory.

We should keep Our Lord’s admonishment in mind;

[F]or every idle word that men shall speak, they shall render an account for it in the Day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

St. Matthew’s Gospel, 12:36-37.

The same admonition applies to idle thoughts and actions too.

Thus, we see that we must pray daily for purity and encourage others to pray for purity. We should praise purity and seek to make others esteem this great and strong virtue. The same is true for modesty and the three custodies.

We must be devoted to Our Lady, the *Mother Most Pure* and *Mother Most Chaste*, striving to make others devoted to her also.

We should be devoted to St. Joseph, who is the Lily of Purity, invoked in his litany as “Joseph Most Chaste” and “Chaste Guardian of Virgins”. We can profitably use a St. Joseph cord of purity (which is a traditional sacramental and devotion).

We should foster purity by fasting and by performing other mortifications generously and regularly.

From all of the foregoing, we see that we should:

- Promote and defend modesty, strong custody of our eyes, custody of our thoughts and custody of our imagination, in order to:
- Promote and defend the virtue of purity, in order to:
- Promote and defend monogamy, in order to:
- Promote and defend patriarchal authority, in order to:
- Promote and defend the family, in order to:
- Defend society against the feminist/Marxist cultural revolution.

Let us give ourselves wholly to this fight for Christ the King and His Mother Most Pure!



***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>

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