

# Catholic Candle

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

*We must not follow the crowd, or acquiesce in  
What Our Lord’s enemies decide is “politically correct”*

A Commandment of God in the Book of *Exodus*:

Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment to the opinion of the most part, to stray from the truth.

*Exodus*, Ch. 23, v.2.



**Catholic Candle note:** The article below pertains to Our Lord’s command that the pope together with the bishops of the world consecrate Russia to the Immaculate Heart of Mary. In 2022, Pope Francis performed a consecration to the Immaculate Heart of Mary, naming Russia. However, this consecration did not fulfill the necessary requirements as Our Lord commanded. For an explanation and analysis of this, read this article: <https://catholiccandle.org/2022/04/20/did-the-popes-consecration-fulfill-heavens-command-no/>

## **God is Just and Will Not Be Mocked**

So far, a just God has punished mankind, which has been steeped in sin over the centuries, thereby sending a message He will not be held up to scorn. One of the first great punishments was the Deluge. We read in *Genesis*:

God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man

even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord.<sup>1</sup>

## Warning of the Flood

These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,) He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.<sup>2</sup>

Another early, great punishment was the destruction of Sodom and Gomorrha.

For the sins of their inhabitants Sodom, Gomorrha, Adama, and Seboin were destroyed by “brimstone and fire from the Lord out of heaven.”<sup>3</sup>

Much more recently, came World Wars I and II, with a great loss of life. The Blessed Mother at Fatima revealed that they were punishments for sin. Also at Fatima, Our Lady revealed that God wills that Russia would be consecrated to her Immaculate Heart. In 1929, she appeared to Sister Lucy and told her:

The moment has come when **God asks the Holy Father to make, in union with all the bishops of the world, the consecration of Russia to my Immaculate Heart**, promising to save it by this means ....<sup>4</sup>

Earlier (*viz.*, in 1917), Our Lady of Fatima revealed that the pope definitely will consecrate Russia to her Immaculate Heart and through this means God will grant peace. Here are her words:

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<sup>1</sup> *Holy Bible, Genesis, Ch.6, vv. 5-13.*

<sup>2</sup> *Holy Bible, Genesis, Ch.6, vv. 5-13.*

<sup>3</sup> *The Catholic Encyclopedia, article: Sodom & Gomorrha, 1913.*

<sup>4</sup> *The Whole Truth About Fatima*, Frere Michel de la Sainte Trinite, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, copyright 1989 for English translation, p.464 (emphasis added)

**The Holy Father will consecrate Russia** to me, and she [viz., Russia] shall be converted, and a period of peace will be granted to the world.<sup>5</sup>

However, Our Lady of Fatima warned in 1917 that, when she came in the future, (*viz.*, in 1929) to ask for the consecration, if the pope delayed this consecration, his delay would cause **great harm throughout the world**. Here are Our Lady's words

I shall come [viz., in 1929] to ask for the consecration of Russia to my Immaculate Heart, by the Holy Father and all the bishops of the world. If my request is heeded, Russia will be converted and there will be peace. **If not, she will spread her errors throughout the world, provoking wars and persecution against the Church.**<sup>6</sup>

In 1931, Our Lord assured Sister Lucy that the pope and bishops will perform this consecration – but He revealed that there will first be a **long delay**. Here are Sister Lucy's words describing Our Lord's revelation to her:

Later on, by means of an interior communication, Our Lord said to me, complaining: "They [viz., Pope Pius XI and the bishops of the world] did not want to heed My request! ... Make it known to My ministers, seeing that they follow the example of the King of France in delaying the execution of My demand, they will also have to follow him into misfortune. Like the King of France, **they will repent and do it, but it will be late.**"<sup>7</sup>

Because the world is becoming continually worse, it is reasonable to suppose that another chastisement is coming. We can ponder what this new chastisement will be. But when and how it will occur, I don't know.

Readers of the *Catholic Candle* are aware, and so I needn't recount just how depraved and steeped in sin this world has become today. However, one evil which must be addressed is this: Rome and, perhaps, 99.5% of Catholics in the world said good-bye to

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<sup>5</sup> This is a portion of Our Lady's message during the Third Apparition of Fatima, July 13, 1917 (emphasis and bracketed words added), quoted from *The Whole Truth About Fatima*, Frere Michel de la Sainte Trinite, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, copyright 1989 for English translation, pp. 281-282.

<sup>6</sup> This is a portion of Our Lady's message during the Third Apparition of Fatima, July 13, 1917 (emphasis and bracketed words added), quoted from *The Whole Truth About Fatima*, Frere Michel de la Sainte Trinite, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, copyright 1989 for English translation, pp. 281-282.

<sup>7</sup> *The Whole Truth About Fatima*, Frere Michel de la Sainte Trinite, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, copyright 1989 for English translation, p. 464, (emphasis added; bracketed words added for clarity).

the Catholic faith in the 1960s and 1970s (and afterwards) to join the anti-Catholic Conciliar church, catastrophically adding to the mockery of God which sin always is. Christ established a perfect religion, and we must do our part, the best we can, to promote and practice this religion: the uncompromising Traditional Catholic Religion.

Just how does the world avoid another chastisement? By doing as Our Lord said: the pope and all the Catholic bishops<sup>8</sup> must consecrate Russia to the Immaculate Heart of Mary in the way He directed that it be done. Then, and only then, will peace follow.

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<sup>8</sup> This consecration of Russia which Heaven commanded to be performed, pertains to the bishops wielding jurisdictional power to govern the Church throughout the world. As such, it can be performed by those Ordinaries who govern the Church, despite the doubtfulness that their conciliar consecrations give them the sacramental power of a bishop. For an explanation of this, please read chapters 10 and 11 of this book: <https://catholiccandle.org/wp-content/uploads/2020/08/sedevacantism-material-or-formal-schism.pdf>

*Catholic Candle* holds that a bishop consecrated under normal conditions, by the Church in normal times, properly receives the presumption of the validity of his Episcopal consecration. In other words, the fact that he was consecrated under the Church's normal conditions, in normal times, causes an appropriate presumption that he is a valid bishop.

However, this presumption (of the validity of such a bishop's consecration) could be rebutted even in normal times, by a positive doubt – even a small positive doubt – concerning the validity of his particular consecration. Read more about this principle here: <https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>

We hold that the consecrations performed outside these normal conditions and not during normal times, do not deserve such presumption of validity because the Church does not vouch for those consecrations. Those consecrations should not be taken as valid unless they are proven valid.

We hold that the consecrations (as of the present date – February 2023) consecrating the bishops of the N-SSPX and of Bishop Williamson's group have been proven to be valid, even though those groups are compromising Faith and morals in other aspects.

We assess that the Thuc line, Mendez line, William Moran line and other supposed lines are, at a minimum, unproven and, on occasion, range into the obviously invalid.

For further information about the doubtfulness of the conciliar "consecration" rite, read this analysis: <https://drive.google.com/file/d/0B49oPuI54eEGZVF5cmFvMGdZM0U/view>

For more about the principle that it is our duty to *treat* doubtful consecrations and ordinations as invalid, read this article here: <https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>

Considering the words and actions of our current pope, Francis, and most of the Catholic bishops<sup>9</sup> of the world, I don't see that consecration happening any time soon. What we can and should do now is to use the Blessed Virgin Mary's "sword against evil" – *viz.*, the rosary – in our fight for peace in the world. Since my visit to Fatima in the 1980s, I've always felt that Our Lady's request for us to pray the rosary every day meant all 15 decades. They are all part of the rosary, and she didn't say "at least part of a rosary." In this way, you'd say seven complete rosaries a week, as compared to two and a third partials. Which do you think she prefers? (You are no doubt busy, so it's acceptable to

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<sup>9</sup> *Here is a repetition of the previous footnote, for those readers who did not read that footnote:* This consecration of Russia which Heaven commanded to be performed, pertains to the bishops wielding jurisdictional power to govern the Church throughout the world. As such, it can be performed by those Ordinaries who govern the Church, despite the doubtfulness that their conciliar consecrations give them the sacramental power of a bishop. For an explanation of this, please read chapters 10 and 11 of this book: <https://catholiccandle.org/wp-content/uploads/2020/08/sede-vacantism-material-or-formal-schism.pdf>

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say each mystery at a different time of the day, morning, noon, or night but we should all do our best to pray the entire rosary – 15 decades – every day.)

What do you think? Did I make my case?



## A SHORT HISTORY OF THE *VIA CRUCIS* DEVOTION

*Plus: a method of Constructing your own Stations*

### A Truly Marian Devotion

Throughout Lent, we must make a truly Marian meditation to fully receive the spiritual fruits of this holy season. Tradition holds that Mary, the Mother of God, would daily retrace the route of her Son's Passion in prayerful recollection.<sup>10</sup> Thus, the *Via Crucis* devotion originates in Mary's very reflections during her earthly sojourn.

### A Tradition With Deep Roots

Early Catholics also began imitating the way Jesus walked in Jerusalem during His Passion, which came to be known as the *Via Dolorosa* in the 1500s. St. Jerome spoke of great crowds of pilgrims from all countries coming to reflect on the Passion in the Holy Land.<sup>11</sup> Interestingly, early Catholic pilgrims actually walked a reverse route from that of Our Lord, commencing the prayerful walk at Calvary and concluding downhill at Pilate's house. However, seeing it to be more suitable, the direction was changed in the 16th Century to go from Pilate's house uphill to Calvary.<sup>12</sup>

### Franciscan and Dominican Influence

Motivated by the spirit of Crusades, Catholics began making more frequent pilgrimages to Jerusalem in the twelfth century. Pilgrims of the time mention walking a *Via Sacra*

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<sup>10</sup> 1913 *Catholic Encyclopedia*, Vol XV, article: *Way Of The Cross*, Cyprian Alston, para. 4.

<sup>11</sup> 1913 *Catholic Encyclopedia*, Vol XV, article: *Way Of The Cross*, Cyprian Alston, para. 4.

<sup>12</sup> 1913 *Catholic Encyclopedia*, Vol XV, article: *Way Of The Cross*, Cyprian Alston, para. 4.

during these visits. In the mid-13th Century, the stable presence of Franciscan Friars as custodians in the Holy Land, one being Bl. Bernardo Caimi, facilitated external devotion to The Passion. In 1491, a set of Stations was built at Varallo, Italy by Franciscans.<sup>13</sup> The *Via Crucis* devotion, with the identical fourteen stations in the same order as today, became widespread in Spain in the seventeenth century, mainly among Franciscans. Early Dominicans also took an interest in promoting devotion to Our Lord's Passion in stations including Blessed Alvarez (d. 1420), who, upon returning from the Holy Land, erected small chapels adorned with paintings dedicated to the primary scenes of the Passion.<sup>14</sup>

### **Universal Recognition of *The Stations***

The first use of the term *Stations* to describe the route frequented in Jerusalem is seen in the account of English pilgrim William Wey, who visited the Holy Land in 1458 and again in 1462.<sup>15</sup> To formalize a *Stations* devotion, Pope Innocent XI permitted Franciscans to erect stations within their communities in 1686. Pope Clement XII further gave all churches the right to construct stations, provided that a Franciscan father oversaw the erection of the stations, and the local bishop consented. While the number of stations has fluctuated over time, the number was fixed at 14 by Clement XII in the same year. English bishops were subsequently allowed to erect the stations by themselves in the 19th Century, without a Franciscan priest, and in 1862 this decree was extended to all bishops of the universal Church.<sup>16</sup>

### ***Stabat Mater***

While many have laid claim to the development of the *Stabat Mater* hymn, sung as a poignant reminder to conclude each station with Marian fervor, Pope Benedict XIV "gives it without question" to Innocent III (d. 1216).<sup>17</sup> Found in several fifteenth-century European missals, the *Stabat Mater* was formally accepted into the Roman Breviary and

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<sup>13</sup> 1913 *Catholic Encyclopedia*, Vol XV, article: *Way Of The Cross*, Cyprian Alston, para. 4.

<sup>14</sup> 1913 *Catholic Encyclopedia*, Vol XV, article: *Way Of The Cross*, Cyprian Alston, para. 4.

<sup>15</sup> 1913 *Catholic Encyclopedia*, Vol XV, article: *Way Of The Cross*, Cyprian Alston, para. 4.

<sup>16</sup> 1913 *Catholic Encyclopedia*, Vol XV, article: *Way Of The Cross*, Cyprian Alston, para. 4.

<sup>17</sup> 1913 *Catholic Encyclopedia*, Vol XV, *Stabat Mater*, by Hugh Thomas Henry, paragraph 3, The Encyclopedia Press.

Missal in 1727 for the Feast of the Seven Dolors of the B.V.M.<sup>18</sup> This hymn evokes the emotion of Mary grieving over the sufferings of her Son, a most fitting way to meditate on such a sorrowful, yet necessary, event with the help of Our Lady.

### **Our *Via Crucis* Devotional Project**

Since wild bamboo grows in our North Georgia backyard, our family decided to make use of the natural environment to commemorate the *Via Crucis* this Lent. After cutting the stalks to 6-ft tall, we drove them into the ground with a stake-driver, arranging them in a circle on a woody hillside. We selected images for each of the 14 stations and brought them to a local print shop, which made them into weather-resistant, polycarbonate placards with holes drilled for the insertion of screws. Finally, we affixed the images near the top of the stakes. Now, we are ready every Friday of Lent to meditate on the *Stations* at-home using the methods of St. Alphonsus Liguori and St. Francis Assisi.

Either inside or outside, consider making your own *Via Crucis* for a fruitful Lent. Thanks be to God for such a beautiful tradition! Let us enter into Our Lord's Passion with Marian devotedness throughout this blessed and solemn Liturgical season.



***Catholic Candle* note:** Lesson 19 (below) is the latest lesson in this series. Prior articles in this series can be found here: <https://catholiccandle.org/category/resources-for-faith-and-practice/on-working-for-holiness/marys-school-of-sanctity/>

## **Mary's School of Sanctity**

### ***Lesson #19 The Spiritual Exercises of St. Ignatius – ON THE CALL OF CHRIST THE KING [also called The Kingdom of Christ]***

At this time, we bring our attention back to the content of the actual *Spiritual Exercises*. As we mentioned in the introduction to the structure of the *Spiritual Exercises* in *Lesson#5*, St. Ignatius sets out his exercises to be done over a month's time. We now enter into the ***Second Week*** of St. Ignatius's plan. We are going to be undertaking the meditation entitled ***The Call of Christ the King***, one of the most famous meditations of

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<sup>18</sup> 1913 *Catholic Encyclopedia*, Vol XV, *Stabat Mater*, by Hugh Thomas Henry, paragraph 2, The Encyclopedia Press.



St. Ignatius. As we stated earlier in these lessons, under normal circumstances, we would have at this point of the retreat made a general confession.<sup>19</sup>

Thus, by this means, we have girded our loins and taken the breastplate of justice.<sup>20</sup> St. Ignatius, having been a soldier once himself, has us consider Our Lord as on His throne

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<sup>19</sup> Since we are living in the time of the Great Apostasy, there are no uncompromising priests, at least in most places. Thus, a general confession is not possible. But we should go through the steps which would have led up to making a general confession, if we had been able to make one.

We should make a very thorough examination and preparation for a general confession which would include making a sin list and telling God that if/when an uncompromising priest should become available, we are most willing to go to confession. We should take these steps with sincere and humble hearts.

We should humbly trust in God and beg His Mercy by trying to make a perfect act of contrition after having performed that thorough examination of conscience for confession.

We must trust in God and practice the virtue of hope. We should be striving with all our hearts to make many acts of contrition as often as we can and make these acts as perfect as we can.

We must have a repentant disposition of mind. We need *heartfelt contrition* for our sins. The Council of Trent (session 14, chapters 1 and 4) explains that heartfelt sorrow for sins has at all times been necessary to obtain forgiveness of sins.

There are two kinds of contrition: *perfect* and *imperfect*. We should always endeavor to make perfect acts of contrition and get in the habit of making them. We have always known that no one is guaranteed the chance to go to confession, but especially now in these times of apostasy; most of us do not have the opportunity.

*Perfect contrition* consists in being sorry because we have offended God the Supreme Being and Our dear loving Father, and the Sacred Heart of Jesus Who is most worthy of our love. We have been so ungrateful to Him, **and** we must be determined never to commit sin again. We want our love to be as perfect as possible. Of course, we must beg God and our heavenly helpers to help us have a pure motive in our contrition. Our contrition cannot simply be because we are afraid of punishment, for then, our contrition would be *imperfect*. *Perfect contrition* involves *filial fear* and *filial love*, whereas, *imperfect contrition* involves *servile fear* which is simply the fear of punishment.

The effect of perfect contrition is wonderful because it blots out all of the guilt (but not necessarily all of the punishment) due to sins.

<sup>20</sup> Reference to St. Paul, “*Stand therefore, having your loins girt about with truth and having on the breastplate of justice: And your feet shod with the preparation of the gospel of peace. In all things taking the shield of faith, wherewith you may be*

inviting us to join the ranks of soldiers in His Divine army. He is the head of the Catholic army of souls in the Church Militant. Also, we can consider this meditation as a way to bring ***The Principle and Foundation*** back to our minds giving us greater zeal in our service of God.<sup>21</sup> With this meditation to strengthen us, we can intensify our resolve to follow Christ in whatever He wills for us.

First, we will give the text of St. Ignatius's meditation ***The Call of Christ the King*** and then expound on the various points one can use for his consideration in doing this present exercise.

St. Ignatius says:

***The call of the earthly king helps us to contemplate the life of the Eternal King.***

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: St. Ignatius calls this prelude “a mental picture of the place”. Here we will see in our imagination the synagogues, villages, and towns where Jesus preached.***

***The SECOND PRELUDE: I will ask for the grace that I desire. Here it will be to ask of Our Lord the grace that I may not be deaf to His call, but prompt and diligent to accomplish His most holy will.***

## **PART ONE**

***The FIRST POINT: I will see in my mind a human king, chosen by God Our Lord Himself, to whom all princes and all Christians pay reverence and obedience.***

***The SECOND POINT: I will consider how this king speaks to all his subjects, saying, “It is my will to conquer all infidel lands. Therefore, whoever wishes to come with me must be content to eat as I eat, drink as I***

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*able to extinguish all the fiery darts of the most wicked one.” Ephesians, 6:14-16.*

<sup>21</sup> Read these articles here:

- <https://catholiccandle.org/2022/05/24/lesson-9-the-principle-and-foundation-part-i/>
- <https://catholiccandle.org/2022/06/27/lesson-11-the-principle-and-foundation-part-ii/>

*drink, dress as I dress, etc. He must also be willing to work with me by day, and watch with me by night. He will then share with me in victory as he has shared in the toils.”*

*The THIRD POINT: I will consider what the answer of good subjects ought to be to such a generous and noble king, and consequently, if anyone would refuse the request of such a king, how he would deserve to be despised by everyone, and considered an unworthy knight.*

## **PART TWO**

*The second part of this Exercise consists in applying the example of this earthly king to Christ Our Lord, in these three points:*

*The FIRST POINT: If we heed such a call of an earthly king to his subjects, how much more worthy of consideration is it to see Christ Our Lord, the Eternal King, and before Him, all of mankind, to whom, and to each man in particular, He calls and says: “It is My will to conquer the whole world and all My enemies, and thus to enter into the glory of My Father. Whoever wishes to come with Me must labor with Me, following Me in suffering, he also will follow Me in glory.”*

*The SECOND POINT: I will consider that all persons who have judgment and reason will offer themselves completely for this work.*

*The THIRD POINT: Those who wish to show the greatest affection and to distinguish themselves in every service of their Eternal King and Universal Lord, will not only offer themselves entirely for the work, but by working against their own sensuality and carnal and worldly love, will make offerings of greater value and importance saying:*

*Eternal Lord of all things, I make this offering with Thy grace and help, in the presence of Thy infinite goodness and in the presence of Thy glorious Mother and of all the Saints of Thy heavenly court, that it is my wish and desire, and my deliberate choice, provided only that it be for Thy greater service and praise, to imitate Thee in bearing all injuries, all evils, and all poverty both physical and spiritual, if Thy most Sacred Majesty should will to choose me for such a life and state.*

The **COLLOQUY**: St. Ignatius does not specify any particular colloquy for this meditation. However, the above offering could be made and it is desirable to make it or something similar to it. We should certainly speak to Our Lord and give ourselves completely to Him.

## *PART I*

### **Considerations for the FIRST POINT: a model earthly king.**

St. Ignatius wants us to imagine what it would be like if an earthly king who was very noble and virtuous called everyone to help him conquer the Muslims. If this king proposed to conquer the world for Christ and convert the entire world to Christianity, how wonderful it would be if the world truly acknowledged Christ as King!

This type of king is very much like King St. Ferdinand III who lived from 1199 A.D. to 1252 A.D. He was a very pious king who was devoted to Our Lady and was a Third Order Franciscan. He devoted his life to purging Castile and Leon of the Moors. According to *Butler's Lives of the Saints*, St. Ferdinand's body is incorrupt, which is a great reminder to us that God is pleased with those who spend their lives extending the reign of Christ.

### **Considerations for the SECOND POINT: how the earthly king leads.**

In this point, St. Ignatius has us continue to imagine our earthly king who leads us in battle against the enemy. Here again, King St. Ferdinand fits the description that St. Ignatius sets forth above. Here is how Alban Butler describes King St. Ferdinand in the *Lives of the Saints*:

His whole conduct bore testimony to the truth of his solemn protestation, "Thou, O Lord, Who searchest the secrets of hearts, knowest that I desire Thy glory, not mine; and the increase of Thy faith, and holy religion, not of transitory kingdoms." He set his soldiers the most perfect example of devotion. He fasted rigorously, prayed much, and wore a rough hair-shirt made in the shape of the cross; often spent whole nights in tears and prayers, especially before battles, and gave to God the glory of all his victories. In his army he caused an image of the Blessed Virgin to be carried, and wore another small one on his breast, or sometimes when on horseback placed it on the pommel of his saddle before him.<sup>22</sup>

King St. Ferdinand III led his knights into battle. He fought fearlessly at the head of his army. His men felt drawn on by zeal and were willing to follow him into the direst circumstances. He won victory after victory, even when he was greatly outnumbered by the Moors. There was an occasion in which it was testified by his men that St. James the Apostle, appeared at the head of the troops in the armor of a knight. In this particular battle only eleven lost their lives—one a knight who had refused to forgive an injury, and ten additional soldiers.

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<sup>22</sup> This quote is taken from Alban Butler's *Lives of the Saints* under May 30<sup>th</sup>.

King St. Ferdinand won back lands which had been in the hands of the Moors for five hundred and twenty years.

He gave the spoils of war to the Church. For example, he rebuilt the cathedral of Toledo. He purified the churches and places which had been desecrated by the Moors and established bishoprics in many places.

What is clear from the account of King St. Ferdinand III was that he fought valiantly with his whole heart for God, and God was with him. This king never once was wounded in battle. God gave him victory upon victory.<sup>23</sup>

### **Considerations for the THIRD POINT: who would not follow such a leader?**

With a heart throbbing for the conversion of the heathen and the restoration of the Church's properties, who would not burn inside to attach himself to such a noble king? This earthly king, by his example of dedicated love of the Faith and Holy Mother Church, would and should spur us on to die for Christ and His Church. His zeal would almost seem contagious and irresistible in its intensity. Would we not long to follow him with confidence in his strength and power? When we saw his tremendous victories, we would not doubt that he was a man to follow. What remarkable leadership! What remarkable virtue! And oh how ashamed we would feel if we did not take up arms and follow such a man! We would have the deep guilt of having shirked our duty and our life-long vocation of the salvation of our souls. Who could bear such shame and ignominy of deserting such an upright king and mission?

Now let us turn to the second part of this meditation where St. Ignatius wants us to apply what we considered about the worthy earthly king to the Divine King of kings, Our Lord Himself.

## ***Part II***

### **Considerations for the FIRST POINT: Our Lord Himself calls us to His service.**

In this meditation, St. Ignatius is telling us that we must follow Christ for He is truly calling all of us into His ranks. This meditation may be seen as a call to the religious life, but, in fact, it is a call to be entirely in God's service. It harkens back to the ***Principle and Foundation*** because this meditation reminds us that we were created to be in God's service and use this wonderful service to save our immortal souls.

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<sup>23</sup> The information about King St. Ferdinand III is taken from Alban Butler's *Lives of the Saints* under May 30<sup>th</sup>. and *Saint Fernando III*, James Fitzhenry, Arz, ©2009.

So, in this first point, we consider how, indeed, Our Lord Himself calls us to follow Him. He says plainly to us in St. Matthew's Gospel, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matt. 16:24]

See in the following quotes how He beckons us to follow Him lovingly!

He that hath my commandments, and keepeth them; he it is that loveth Me. [John 14:21]

Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn from Me, for I am meek and humble of heart and you will find rest for your souls. For My yoke is sweet and My burden light. [Matt 11: 28-30]

He truly wants us to follow Him in everything. He wills to be Our Shepherd and to lay down His Life for us. He not only wants to show us how He willed to honor His Heavenly Father by His death, but He also wants us to realize that He is setting us an example of sacrificing Himself completely for love of God.

Thus, He wants us to know that we must be willing to follow Him in this way too, namely, unto death. Listen to what He tells us in the following quotes:

If the world hates you, know ye, that it hath hated Me before you. [John 15:18]

Remember My word that I said to you: the servant is not greater than his master. If they have persecuted Me, they will also persecute you: if they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake: because they know not Him that sent Me. [John 15: 20-21]

They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. [John 16:2]

By these weighty words Our Lord is telling us that we must be willing to follow Him in every aspect of our lives. He will take care of us and we must not feel overwhelmed because the Paraclete will be with us to guide us.

He wants us to be apostles of the truth and spread His Kingdom. We must be able and willing to teach Catholic Faith and Morals. We must teach this primarily by our examples – to truly live a Catholic life during the neo-pagan times in which we live.

Are we the Catholics He desires us to be? Are we willing to undertake the work of being true apostles of Christ? Do we have apostolic zeal for the spread of His Kingdom and the salvation of souls? Are we willing to be an outcast for love of Him? Are we willing to stand up for Him and Truth?

This brings us to the consideration in the next point— who exactly is called? Is this point for those with a religious vocation only?

### **Considerations for the SECOND POINT: Every Catholic is expected to heed Christ’s call.**

Since the *Principle and Foundation* applies to us all, it makes sense that Our Lord is indeed calling *all* of us into His service. He is Our Creator, Our Father and Provider, Our Redeemer, Our Beloved, and Our Judge. We owe Him everything. Our Lord says, “I am the way, and the truth and the life. No man cometh to the Father, but by Me.” [John 14:6]

However, we must keep in mind that He lovingly invites us. Here is how Fr. Hurter, S.J. in his *Sketches for the Exercises of An Eight Days’ Retreat* explains this invitation:

What is the *form* of the invitation? Our Divine Redeemer does not stand on His well-grounded rights, He does not force, He does not threaten with thunder and lightning those who hang back. He appeals to the heart: He appeals to our generosity; He invites us. To what does He invite us? To the *grandest undertaking* we can think of: To spread the kingdom of God upon earth; to glorify His Holy Name, to build up the Church of God, which shall stand invincible against all the attacks of hell: “and the gates of hell shall not prevail against her”<sup>24</sup>

Both religious and laity are called to be apostles of Christ and His Church. Fr. Hurter brings forth another noteworthy point for our apostolate. We give his point as follows:

And what are the *conditions* which He lays down? He asks of us no more than He Himself has done; no greater privations than those He took up Himself; no obedience more difficult, no humility more profound, no cross more painful than He Himself submitted to. He was the Son of God, the Lord of the world, the Innocent, and all that He did was for us. When we come down to reality, He is satisfied with much less, with the tenth part of what He Himself has done, even with a mere shadow of it. For such humility, such poverty, such obedience as He practiced, He does not ask us for.<sup>25</sup>

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<sup>24</sup> Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918; third edition, 1926, St. Louis, MO and London, Page 111.

<sup>25</sup> Considerations from *Sketches for the Exercises of An Eight Days’ Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO and London, Page 112.

We cannot be indifferent to His Kingdom and the spread of the Kingship of Christ. If we are truly the friends of Christ, we must love to bring souls to Him. However, if we hunger to bring souls to Him, we sense the real need of beginning with the perfection of our own souls. So St. Ignatius impels us to dig deeper and to work harder on the perfecting of ourselves. In his third point, he raises the bar of what we should expect from ourselves. We must desire our own sanctification. Let us consider this higher calling alluded to in the third point.

**Considerations for the THIRD POINT: Our Lord wants everyone to follow Him, if not in actual poverty in the religious life, then in at least spiritual poverty.**

In this third point, St. Ignatius seems to be tying the first two points together for the sole purpose of urging us to strive for high perfection. We know that the religious life is the best means to achieve the highest perfection; however, St. Ignatius wants us to realize that the laymen are also called to perfection. He is encouraging the laity to live a life of mortification because this is necessary even for laymen in order to come to the perfection which Christ wants for each of us. In order to have the deepest friendship and mystical marriage with Christ, which is Our Lord's plan for every member of the Elect, we must not put any obstacle in His way.

“I am the Way, and the Truth, and the Life. No one cometh to the Father but by Me.” [John 14:6]. By these words, Our Lord shows us that we must wage an interior battle with our own flesh in order to master our lower nature and to be His devoted friend and fellow laborer in the field, winning souls for Heaven.

This is why St. Ignatius tells us that we must be willing to distinguish ourselves in a special service of Our Lord. We must be willing to literally give everything up for Him and be detached from everything in order to give ourselves interiorly and exteriorly to Him. Thus, we must fight the battle against ourselves and bring our passions into subjection. Bearing this complete detachment in mind, we then lovingly root out our disorderly self-love which so often manifests itself in our passions.

Because we cannot help others to come to the Faith if we are not properly disposed ourselves, St. Ignatius reminds us to work hard on our own perfection.

Fr. Hurter explains this concept of properly disposing ourselves when he says:

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*Of course, we must realize that Our Lord, being a perfect human being suffered more than we could ever suffer. Nevertheless, He wants us to give Him our absolute best and be as perfect as we can be. One further point we must realize is that the primary reason Our Lord suffered was for the greater honor and glory of His Father.*



In saving souls, we are but instruments in the hands of God. But the force of the master enters sooner and more perfectly into the instrument, the better it is adapted to the artist and, as it were, coalesces with him. We shall be more useful, docile, and pliable as instruments in the hands of Our Divine Savior if there be less in us that resists Him. That is, we must mortify and deaden within us all that is opposed to God, *viz.*, our evil passions and disorderly self-love.<sup>26</sup>

### **Concluding thoughts:**

In the light of all these considerations of how Our Lord is inviting our souls to Him in true friendship, we should be very willing to repeat the prayer that St. Ignatius gives us above (in his third point, in the introduction of this meditation). We should give Our Lord our entire selves to use as He sees fit. If He wants us to have actual poverty, then we embrace His will. If He is not causing us actual poverty, then we tell Him that we will heartily embrace the spirit of poverty. With this resolution we can imitate Him as He desires us to do.

**COLLOQUY:** Oh, dear Lord how can I thank Thee for such a loving invitation to follow Thee in all things, yes, even to death for love of Thee? Oh, allow me to have the strength to conquer my inordinate self-love so I can give myself entirely to Thee without reserving anything for myself!! I repeat the words that St. Ignatius gave above. Indeed, it is my desire to give myself to Thee, to embrace actual poverty if Thou dost wish, and to have a true spirit of poverty so as to imitate Thee my Lord and Master. I want no extravagant life, nothing that would distract me from abandoning myself completely to Thy holy service. Please give me strength to die to myself and not to fear to stand up for Thee and Thy Truth. Be Thou the King of my soul, and this means I will try to show my neighbor that he, too, must have Thee reign in him and in society.

We are now resolved to begin a more earnest and in-depth study of Our Lord and His virtues. Hence, in our next lesson, we will begin our study by doing what St. Ignatius refers to as the ***Contemplation on the Incarnation***.



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<sup>26</sup> Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918, third edition, 1926, St. Louis, MO and London, Page 118.

# Beware of Climate Alarmists Abusing Data from Natural Weather Cycles

The goal of climate alarmism is not to protect the environment but is a global power grab for a New World Order. Read the evidence here:

<https://catholiccandle.org/2019/12/22/the-baseless-climate-change/>

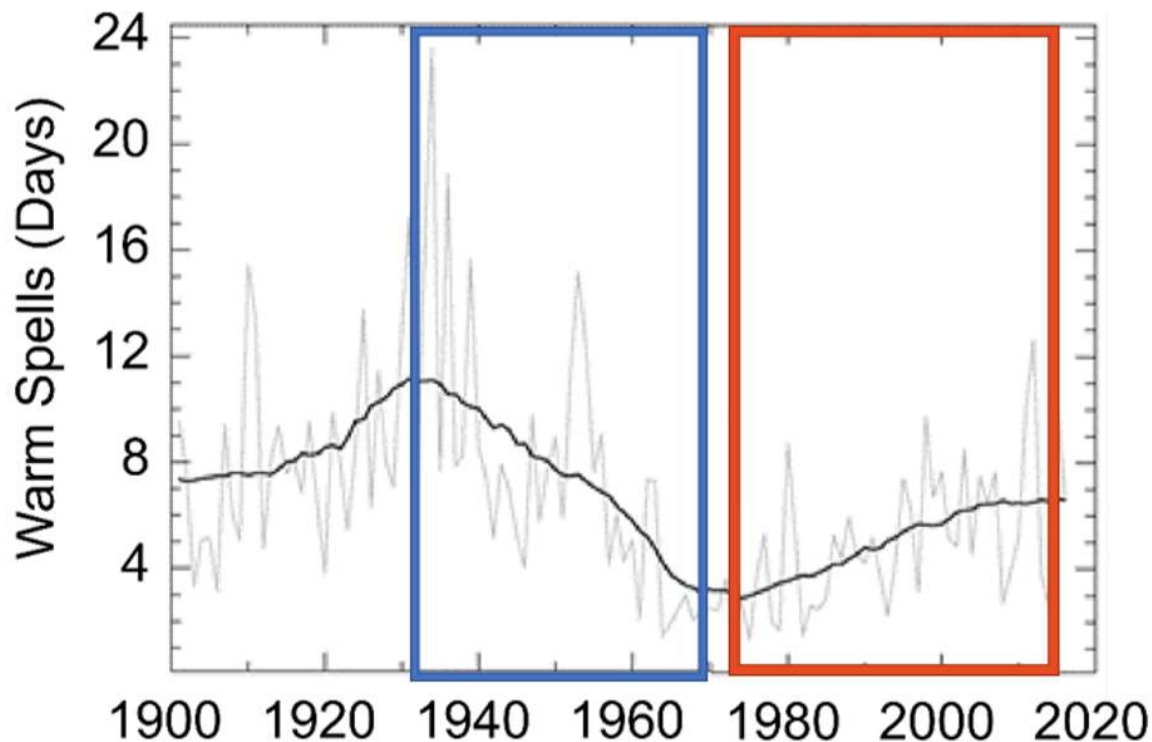
Climate alarmists begin their global warming graphs at about 1960-1970 because that is the bottom of a cooling trend after which the climate began the next warming cycle.

Before that, the leftists promoted a “new ice age” scare involving climate alarmism making deceptive use of a cyclical cooling trend that was occurring until about the early 1970s. Read about this phony “emergency” here:

<https://catholiccandle.org/2022/10/25/recalling-a-1970s-climate-change-hoax/>

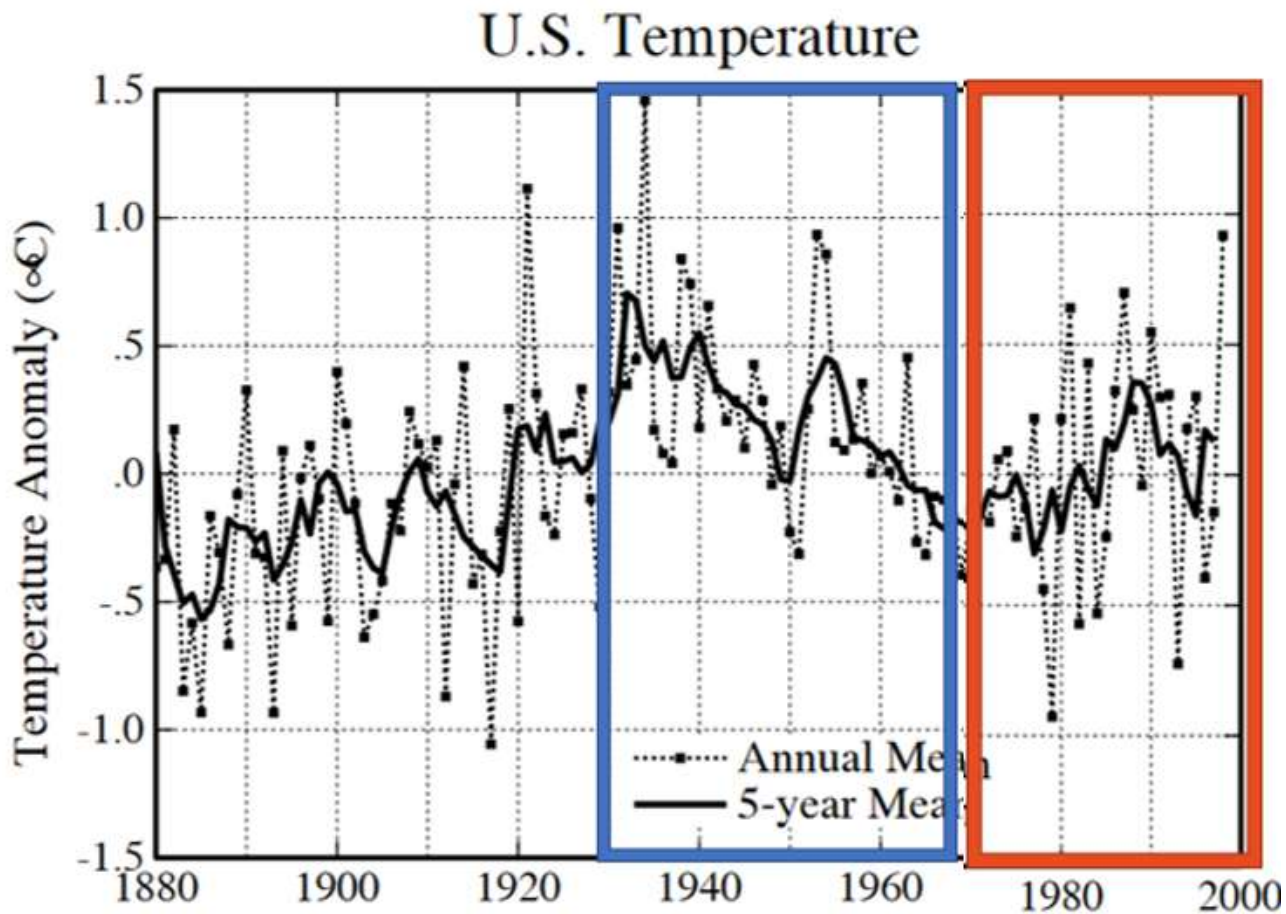
Below, is a government climate graph to which *Catholic Candle* added the blue box (the left box, toward the center) showing the part of the data used to scare gullible people with a “new ice age” as the climate was undergoing one of its cooling cycles.

We added a red box (on the right side) to show the type of data used subsequently to scare naïve people that a catastrophic global warming will ruin the earth, as the climate began its next warming cycle.



This government graph is found here: <https://science2017.globalchange.gov/chapter/6/> (red and blue boxes added)

Below, is a different, similar graph of the weather data. Fraudsters selectively pulled data from this sort of graph to scare people by purportedly showing that a “new ice age” was coming. These fraudsters used this scare until about 1970 or so, and then shifted to sounding the alarm that a (purported) global warming crisis was coming – because the climate cycle began to head in the other direction during the next warming trend of the cycle.



This 1999 NASA graph on page 37 of 47 of the report found here: [https://pubs.giss.nasa.gov/docs/1999/1999\\_Hansen\\_ha03200f.pdf](https://pubs.giss.nasa.gov/docs/1999/1999_Hansen_ha03200f.pdf) The red box (on the right side) and the blue box (toward the center), have been superimposed.

The climate-scare fraudsters cut the data wherever it suits the goal they have at the time. They cut it at the low point of the cooling cycle when they wanted to scare people by a claim of global warming. They cut the data at the high point when they wished to

scare people by claiming a “new ice age”. It is all in the service of the globalist power grab, seeking to control people on the pretense of “saving the planet”.<sup>27</sup>

### **Temperatures go in short and long cycles**

It is clear to everybody that temperatures go in cycles. There are daily cycles, (e.g., from day to night, then back to day), and annual cycles (the seasons). What might be less clear to some people is that there are longer climate cycles too. There are cycles that span decades. For example, look at the cyclical fluctuations in the three graphs below, published by the U.S. government, which cover 120 years of climate data.

There are also cycles that span hundreds of years, such as the spans of time called *The Medieval Warming Period*, *The Little Ice Age*, and *The Roman Warming Period*. These centuries-long climate fluctuations are long-recognized and are well-researched.

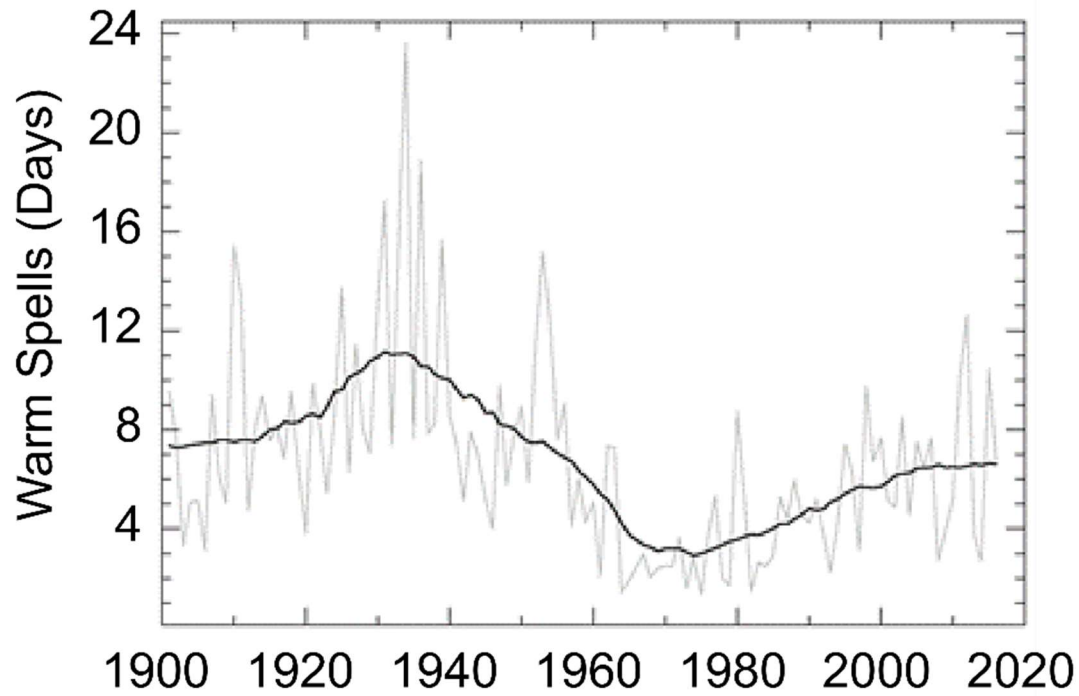
The daily climate cycles, the annual cycles, the *decades-long* cycles, and the *centuries-long* cycles are all occurring *simultaneously*.

### **Decades-long temperature cycles**

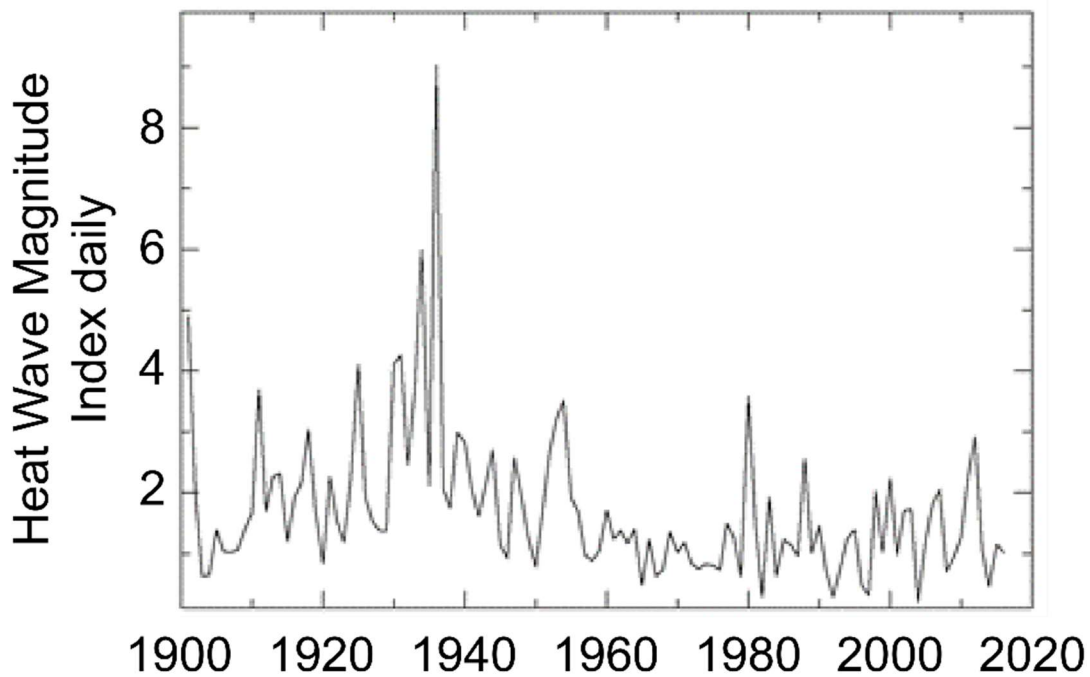
First let us look at the *decades-long* temperature cycles below, using the government’s data spanning 120 years.

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<sup>27</sup> <https://catholiccandle.org/2019/12/22/the-baseless-climate-change/>

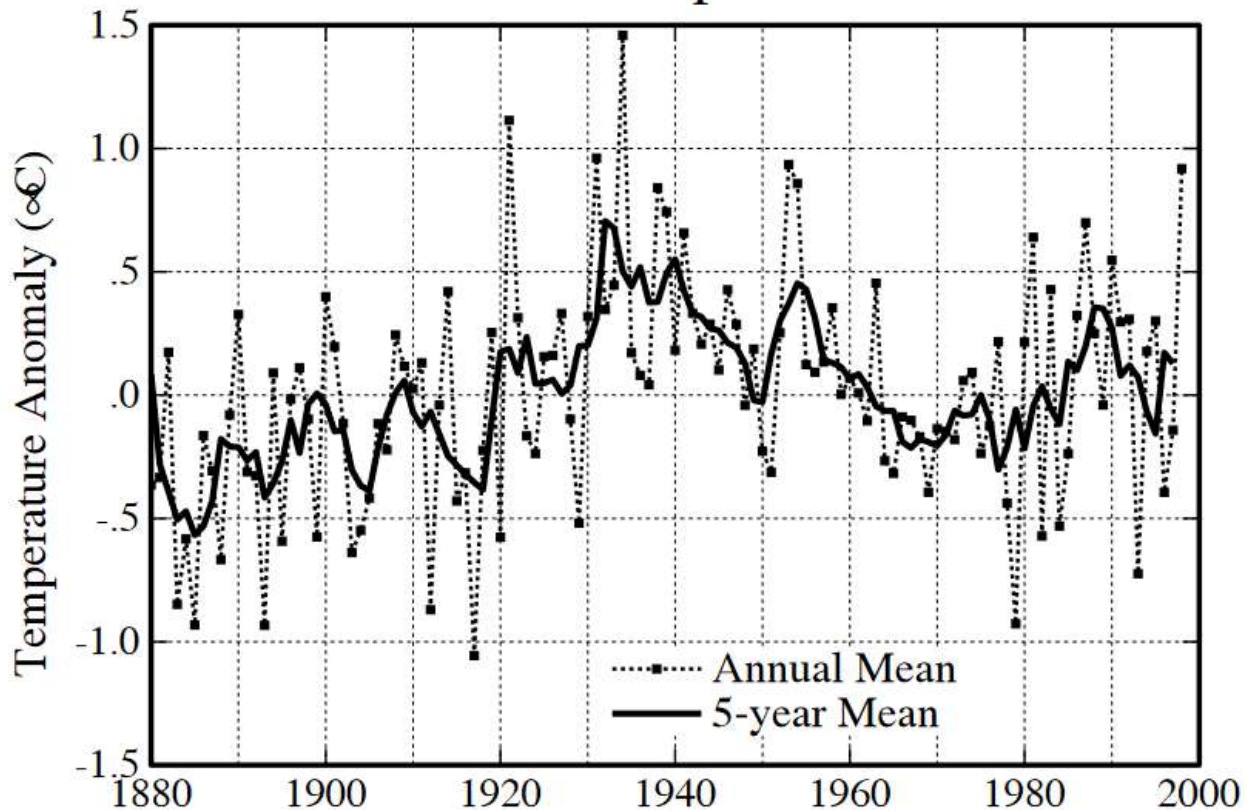


This government graph is found here: <https://science2017.globalchange.gov/chapter/6/>



This government graph is found here: <https://science2017.globalchange.gov/chapter/6/>

## U.S. Temperature



This government graph is found here:

[https://pubs.giss.nasa.gov/docs/1999/1999\\_Hansen\\_ha03200f.pdf](https://pubs.giss.nasa.gov/docs/1999/1999_Hansen_ha03200f.pdf)

During the “new ice age” hoax of the 1960s-1970s, the leftists sounded the alarm about the cooling trend which they warned could continue forever in that direction.<sup>28</sup> Gullible people were alarmed with warnings such as a 1970s-era prediction that ice buildup would be permanent and would be so excessive that it would close many of the world’s crucial and busy shipping lanes even in the summer. (A member of the *Catholic Candle* Team specifically remembers this 1970s-era prediction.)

When that cooling cycle was over and the next warming cycle then began, those “climate experts” (*viz.*, those leftist alarmists) and their dupes did not admit they were wrong. They merely re-structured their alarmism to predict global warming instead of cooling.

However, their dire climate predictions (although in opposite directions) share the pattern that the climate alarmists cut the data to fit their claims. The alarmists also

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<sup>28</sup> <https://catholiccandle.org/2022/10/25/recalling-a-1970s-climate-change-hoax/>

focus people’s attention on pity stories (anecdotes) about harms that people suffered in various places. It is not necessarily true that such pity stories are false. But those stories selectively and deceptively illustrated in concrete terms the lie that the effects resulting from the climate cycle are all negative – although the truth is that there are advantages in some places and disadvantages in other places. Of course, those climate “Chicken Littles” (the alarmists) also falsely assert that the temperature trend (in whichever direction it happened to be at the time) was actually caused by human activities.

What the climate alarmists say is a lie. Although their lie fools gullible people, the leftist leaders know it is a lie. They are the ones that cut the data to only use the portion of the climate graphs that supports their lie.

### **Centuries-long temperature cycles**

In examining the decades-long temperature cycles (above), we use government temperature graphs which often start in about 1880.

The reason why the 1880s has long been a common beginning point for many longer-term climate graphs of U.S. weather patterns: it is because this is *the beginning of widespread exact temperature measurements across the U.S.* In most of the rest of the world the beginning of exact temperature measurements occurs later – often much later.

Because roughly 140 years of these exact temperatures exist in the U.S., this is enough data to enable us to clearly see those decades-long climate cycles.

But there are longer climate cycles than those decades-long ones: there are centuries-long climate cycles too. And many researchers have studied them. But to study those climate cycles which occurred before we had widespread exact temperature measurements, the scientists had to be more resourceful. They used the best proxies they had in lieu of those widespread exact temperature measurements that we have had for the last 140 years. They have been using these proxies for many decades when studying the pre-1880 climate. There are hundreds of studies using such proxy data.

Everyone recognizes that those proxies are not as good as having many exact temperature measurements. Those proxies are things such as changes in crops grown in various places, over time. For example, in Medieval England, the climate had warmed enough for grapes to be successfully grown there to sustain a thriving wine industry.<sup>29</sup> But after hundreds of years of growing grapes, England’s climate then cooled enough so

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<sup>29</sup> Le Roy Ladurie E., 1971. *Times of Feast, Times of Famine: A History of Climate since the Year 1000*, Doubleday, New York, New York, USA, as cited here: <http://www.co2science.org/subject/g/summaries/globalmwp.php>

that this indigenous industry waned and essentially disappeared. As another example, for hundreds of years during this same Medieval period, China cultivated citrus trees much further north than was possible before that or afterwards.<sup>30</sup> The northward extension of the range of these citrus trees reached its maximum extent in the 13th century. *Id.*

These climate researchers used many other proxies to estimate the prevailing temperatures before 1880. For example, they used data showing: 1) how far north the northern margin of boreal forests in Canada went; 2) how far up the Rocky Mountains the tree lines went. Further, they used 3) tree-ring measurements; 4) ice core samples (including in Antarctica); 5) ocean bed core samples; 6) glaciers advancing and retreating; 7) Alpine Mountain passes opening for a time but being impassible before and after that; 8) the doubling of the size of the Anasazi Indian's land under cultivation on the northern Colorado Plateau (in America), compared to what is currently possible; and many other proxies for actual temperature measurements.<sup>31</sup>

The fruit of these studies was the evidence that there are centuries-long climate cycles. There was a *Roman Warm Period* (~250 B.C. to A.D. 400), a *Medieval Warm Period* (~A.D. 950–1250), and a subsequent 400-year cold period called the *Little Ice Age*. The proxy data certainly seems to show these centuries-long cycles occurred even though there are no exact temperature measurements. Further, these cycles were worldwide<sup>32</sup> but (as could be expected) were not to the same extent everywhere in the world.

The *Medieval Warm Period* had a largely beneficial impact on the earth's plant and animal life. In fact, the environmental conditions of this time period were so favorable that it was often referred to as the *Little Climatic Optimum*. **By contrast, the 400 year-long “Little Ice Age” (cooling cycle) brought a wide range of food shortages and famines.**<sup>33</sup>

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<sup>30</sup> De'er, Z, 1994, *Evidence for the existence of the medieval warm period in China*. *Climatic Change*, ch. 26, pp. 289-297 as cited here: <http://www.co2science.org/subject/g/summaries/globalmwp.php>.

<sup>31</sup> For more information and explanation, as well as climate graphs and a compilation of climate studies using these temperature measurement proxies, use this link: <http://www.co2science.org/subject/g/summaries/globalmwp.php>

<sup>32</sup> <https://notrickszone.com/2019/07/06/medieval-climate-anomaly-now-confirmed-in-southern-hemisphere-on-all-four-continents/>

<sup>33</sup> <http://www.co2science.org/subject/g/summaries/globalmwp.php>



## Overview of the temperature cycles

From the above article, we see that the temperatures go in daily cycles, annual cycles, decades-long cycles, and centuries-long cycles. Temperature cycles, like other cycles, return to their base normal. So, *e.g.*, any warming cycle arises out of a cooling cycle and ends in one.

When there is a warming cycle, this greater warmth benefits some places and not other places. So, during a long-term warming trend, places such as Alaska, Canada, Norway, Sweden, Finland, Greenland, and Russia benefit far more than tropical countries. The reverse is true in cooling cycles.

During a warming trend, places farther from the equator enjoy longer growing seasons and increased food production. This is like the analogous situation where (hypothetically) the entire planet undergoes a rainy cycle in which, *e.g.*, the planet has a 5% increase in precipitation. The cycle would tremendously help some places, *e.g.*, the fertile but dry farmland of the Central Valley of California. But this extra rain would be unhelpful to places such as Lloro, Colombia (in the Pacific lowlands) where the long-term average annual precipitation is already over **43 feet** of water!<sup>34</sup>

Although our purpose is not to dive deeply into the **causes** of these temperature cycles, we note that those cycles correspond nicely with different phases of solar activity, such as fluctuating cycles of solar winds, solar storms, *etc.*<sup>35</sup>

So, in any temperature or precipitation cycles, there are places where a change in either particular direction is welcome and places where that same trend is unwelcome. But either way, those cycles are natural, inevitable, and last only until the cycle swings back in the other direction.

When a temperature cycle is favorable, like the current modest warming trend, we should thank God for it. If the temperature trend is unfavorable, we must offer up this Cross (suffering) given to us and thank God for it.<sup>36</sup> Either way, we must just continue living our lives knowing that every such cycle will reverse course. These cycles are not

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<sup>34</sup> *Latin America: A Sketch of its Glorious Catholic Roots and a Snapshot of its Present*, by the Editors of *Quanta Cura Press*, p.113, © 2016.

<sup>35</sup> <http://www.co2science.org/subject/g/summaries/globalmwp.php> & <https://notrickszone.com/2019/07/06/medieval-climate-anomaly-now-confirmed-in-southern-hemisphere-on-all-four-continents/>

<sup>36</sup> Read this article about the importance of valuing Crosses, thanking God for them, and carrying them well: <https://catholiccandle.org/2020/04/01/77/>

manmade and are not a cause for alarm. We must have a spiritual outlook and see that they are God's Will for us.

Let us not be fooled and alarmed by the ongoing climate scare! Instead, let us fight the global power grab which is the real motive for this climate change lie!

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