

Catholic Candle

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Idea Promoting Salvation

The following words are the secret to being a *straight-to-heaven* saint. Repeat them slowly whenever you see them, to help them to “sink into your bones” and to be your principle of life.

*Everything I do today, I must do
Purely for the love of God and for His greater honor and glory.*

Tape these words on your alarm clock so you see them first thing in the morning, or on the mirror in the bathroom, or on the kitchen refrigerator door.

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What Commandment Is Most Needed In Today’s Apostasy?

It is the Third Commandment.

What is the Third Commandment? *Remember thou keep holy the Lord’s Day.*

But what does that mean specifically? It means that we are commanded to worship God in a special way on Sunday and to exclude (unnecessary) servile and commercial work.

And why is Sunday considered the Lord’s Day? Because on Sunday Christ rose from the dead and on Sunday the Holy Ghost descended upon the Apostles.

Let us look more closely at what the Third Commandment requires of us.

First, we must “keep Sunday holy,” and the Church commands that we do this by assisting at the Holy Sacrifice of the Mass – when available without compromise. Although we all grew up knowing that we had to go to Mass every Sunday, most of us had no idea that the day would come when, sadly, there was not a Mass to attend.

The Third Commandment is binding on all Catholics who have reached the age of reason, including children who are usually at the age of reason at least by seven years old. (The conciliar church, as a practical matter, supposedly “exempts” a person from attending mass if he doesn’t have time, is too tired, or if it’s “not meaningful” to him anymore.)

Traditionally, the Catholic Church has excused those who are too old or too infirm to attend Mass or whose necessary and unavoidable work prevents them from going to Mass. Also, others who are not obliged to attend Mass are those who live too far away, or have no car, or because very bad weather makes it impossible to attend.

Second, not to hear Sunday Mass, or to miss a notable part of it, is a mortal sin. To come a little late and not make up for it in another Mass, is a venial sin.¹

Third, Mass is not our only obligation on Sunday. Rather, God commands us to sanctify the *whole* day, and not only a part of it.²

It should be clear that “sanctifying the day” does not mean cutting the grass or washing the car, *etc.* Inexcusably, many Catholics “think nothing of” doing such servile work. Let’s review exactly what constitutes servile work.

What is Servile Work?

It is work that befits a slave. A slave’s work is for the sake of his master. A slave’s work is not for the purpose of benefiting himself.

Usually, servile work is work of the body, such as cooking meals, cleaning the gutters of a house, repairing a faucet, digging a hole, weeding a garden, *etc.* If a person were to claim that a particular slavish task was “purely for enjoyment” and thus, for him, not slavish but recreational, he should remember two things:

- He is bound to avoid giving scandal. If he performed this type of activity where anyone else could see him doing so, he would usually commit the sin of scandal through giving the appearance of performing servile work on Sunday.
- Also, the person should examine his own motives. If it is *really* true that he is doing work such as weeding the garden purely as enjoyable recreation and not to accomplish the servile task, then he would be perfectly happy to do this task where

¹ *My Catholic Faith*, Bishop Morrow, My Mission House, Kenosha, WI, ©1943, ch.100, p. 203.

² *My Catholic Faith*, Bishop Morrow, My Mission House, Kenosha, WI, ©1943, ch.100, p. 203.

he gets no benefit from the work, such as, hypothetically, at the house of a stranger or in an abandoned lot.

A person could say: “but making Sunday dinner cannot be servile because otherwise we would starve.” Rather, cooking is an example of *necessary* work and so it is allowed on that basis, even though it is servile.

Work of daily necessity such as cooking the day’s meals, cleaning up after those meals, tending to the sick, unavoidable buying and selling of necessary food may be performed even on Sunday. Servile work is permitted on Sunday to prevent serious financial loss, e.g., farmers who must harvest their crops before a coming hailstorm, *etc.*

The necessity of performing emergency servile work on Sunday for one’s financial support can apply until the person is able to arrange his schedule so he has a different job or has another way to avoid such servile work on Sunday by better planning, *etc.*

Also, those who work performing essential, unavoidable services can do so on Sundays, e.g., employees of public utilities, policemen, firemen, emergency room nurses and doctors, *etc.*³

But not all physical work is slavish. For example, it is not slavish for a man to go jogging and to do pushups to promote his own health. It is not slavish for a person to practice a musical instrument to perfect his talent and his mastery of the art of music.

Whereas most (but not all) physical labor is servile work, most (but not all) intellectual work is not slavish, e.g., reading, writing, teaching, drawing, and studying are not servile, and are not forbidden. They are not the work of a slave but are undertaken to perfect the person engaging in the activity.

But some intellectual activities are servile. The practice of the professions, e.g., medicine, law, accounting, pharmacology, and architecture, are slavish pursuits even though they are primarily intellectual. We see that medicine and pharmacology are slavish pursuits by the fact that, in ancient times, rich Roman families would buy slaves who were physicians and pharmacists to provide for those families’ health. Likewise, a lawyer does not practice law principally for enjoyment or self-improvement but rather to benefit his client (who is his “master” for that task).

If anyone claims that such tasks are not slavish but “purely for his enjoyment”, he should remember the two things mentioned above (regarding weeding the garden as a supposed leisure activity).

³ *My Catholic Faith*, Bishop Morrow, My Mission House, Kenosha, WI, ©1943, ch.101, p. 203.

One corollary to the above analysis is that employers who force their employees to do unnecessary servile work are violating the Third Commandment.

A second corollary is that parents, especially fathers, must guide their families and prevent the profaning of Sunday through servile work which is committed by those under their charge.

A third corollary is that we must do only the minimum necessary servile work on Sunday and not rationalize doing more than that. For example, if a person were to hypothetically have a necessary and unavoidable reason to buy some food item on Sunday, he should not turn this trip to the store into an opportunity to perform his weekly grocery shopping. That is wrong! It is both a sin, of committing servile work on Sunday and also the sin of causing scandal. This is true even if “everybody does it”.

A fourth corollary is that our focus should be to avoid **all** unnecessary servile work on Sunday. Some people have a misguided and carnal approach through permitting themselves various types of servile work provided the work does not take very long (*e.g.*, more than a certain number of minutes, which they “scrupulously” count). Rather, the focus should be simply on avoiding **all** servile work as much as is reasonably possible.

The good Lord knows what is necessary to keep His day holy. This is a serious obligation and we must both be strict with ourselves and also take the approach that is reasonable.

The good Lord rewards generously those who put Him first by sanctifying the Sunday well.



Words to Live by – from Catholic Tradition

We are at War! This Fight should be our only Focus!

To fight is our business now: it is war and battle. In war one does not seek to have rest, in war one does not seek to have dainty living, one is not anxious about riches; ... one thing only he looks at, how he may overcome his foes. Be this our care likewise: if we overcome, and return with the victory, God will give us all things. Be this alone our study, how we may overcome the devil

Quoted from St. John Chrysostom’s Sermon #15 on the *Acts of the Apostles*, ch.6, v.9.



The Quickest Way to Silence a Lutheran In a Religious Argument

Protestants have virtually no theology, not even much false theology. By contrast, Catholics have a very great and well-developed theology, especially from the Doctors of the Church.⁴ For example, St. Augustine, the Church's Doctor of Grace, wrote four long and excellent treatises on different aspects of the single (though massive) topic of grace and free will. The Catholic Church's great theologians cover countless topics of Catholic Truth in great detail and explain them to us very clearly.

Protestants tend to simply "go to the bible" and quickly reach rash conclusions based on narrowly taking a verse of the bible in isolation, with little or no analysis. Luther's so-called "theology" is so flimsy that St. Thomas Aquinas refutes his heresy of salvation by "faith alone" in the answer to a single objection of a single article of a single question of the *Summa Theologica*, which was written hundreds of years before Luther.

Luther's "theology" is extremely superficial (as well as false) but is better than that of the "micro-theologians" of the other protestant groups, whose "theologians" have an even smaller stature. Therefore, as strange as it is, one finds members of the Baptist sect and other protestant groups citing Luther for support for what they believe, even though Luther founded a different (false) "religion".

When arguing with a Lutheran, the experience of the *Catholic Candle* Team shows that the Lutherans have many false talking points that are usually "around the edges" of what they believe and do not directly address the chief heresies of their sect. A Catholic can debate all day with them on such things and accomplish nothing.

We have found the best way to get to the heart of their rejection of the true Catholic Faith is to remind them of Our Lord's teaching:

If you love Me, keep My commandments. ... If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not My words.

St. John's Gospel, ch.14, verses 15, & 23-24.

Then remind the Lutheran that the founder of Lutheranism taught them:

⁴ Read this article: *Why Faithful and Informed Catholics Especially Follow the Doctors of the Church and Most Especially St. Thomas Aquinas* which can be found here: <https://catholiccandle.neocities.org/faith/why-faithful-and-informed-catholics-especially-follow-the-doctors-of-the-church>

Sin boldly but believe more boldly.

Quoting Luther from his letter #99, to Melanchthon, on August 1, 1521, written at Wartburg Castle.

This evil of Luther's teaching is breathtaking! One would expect that the Lutherans would find that teaching so abhorrent and embarrassing that they would reject that teaching when they are reminded of it or deny that Luther's letter #99 is authentic and is really his teaching. But, in our experience, Lutherans don't do either of these things, but rather fall to silence.

It would be too embarrassing for them to admit that they promote all sin! Furthermore, they probably don't approve of every sin themselves. How could they do so? By approving of Luther's teaching, a Lutheran would admit supporting every evil: theft of his own property, murder of himself, Satan-worship, paganism, infidelity of his own spouse, *etc.* So, in our experience, the Lutheran lapses into silence.

Recently, when one of the youngest members of the *Catholic Candle* editing staff was at the house of a customer of his business and his customer asked for donation help to benefit her Lutheran "church", this staff member (politely) explained he could not help the Lutherans because theirs was a false religion.

She responded, "But we are Christians".⁵ He replied, "Christians are followers of Christ and Christ said, "'If you love Me, keep My Commandments'. But the founder of your religion said, 'Sin boldly but believe more boldly'. How is that following Christ's law?" Strangely, this Lutheran woman responded, "I didn't hear what you said." He repeated his response to her. She again said, "I didn't hear what you said." At that point it was clear that "no one is so deaf as the person who refuses to hear".

The Catholic Faith is a free unearned gift of God. It is a great act of charity for us to make clear the problems and evils of false religions and not to minimize them. Please pray for the conversion of this Lutheran woman. Situations (such as this encounter which was narrated above) can "plant seeds" resulting in the Lutheran's future conversion even when the Lutheran does not appear receptive at the time. We want to be God's tools in His work of converting souls through His grace. "Unless the Lord build the house, they labor in vain that build it." *Psalms*, 126, v.1.



⁵ To read why Lutherans and other heretics are not really Christians and should never be called Christians, read this article: <https://catholiccandle.neocities.org/faith/heretics-are-not-christians>

Catholic Candle note: *Catholic Candle* normally examines particular issues thoroughly, at length, using the teachings of St. Thomas Aquinas and the other Doctors of the Church. By contrast, our feature ***CC in Brief***, gives an extremely short answer to a reader's question. We invite readers to submit their own questions.

CC in Brief

A sedevacantist's question

Q: Isn't it true that the post-Vatican II "popes" [sic] cannot be real popes because Our Lord founded His Church and made it simple enough to be recognizable *by anyone* who is prepared to use his ordinary common sense. It wouldn't be fair otherwise – it would amount to the infinitely just God being guilty of injustice in practice. It wouldn't be fair for people's salvation to depend partly on their level of intelligence and learning.

A: You are mistaken in your notion of fairness, for three reasons:

1. If the True Church were recognizable by anyone with common sense, then joining the Catholic Church would only be a matter of common sense and ***good human judgment***. Instead, though, joining the Church requires the supernatural Catholic Faith, which is a free, undeserved gift of God. In matters of the true religion, there are many things that a person will not understand (despite using human common sense) unless he has the Faith, as St. Thomas teaches. *Lectures on St. John's Gospel*, §995.

So, salvation does not depend "on their level of intelligence or learning" but on the free gift and election of God. This free, undeserved gift of God is called ***"Predestination", which is God's foreknowledge of what He Himself will do***. God foreknows where each man will spend Eternity. But He only predestines the elect, not the damned, since God's gifts are His work, which is essential to the salvation of the elect.

2. Grace is a free gift of God, as is the Catholic Faith. ***God does not give those gifts to everyone and that is not unfair***. For example, He does not give them to unbaptized babies who die before the age of reason. They have no chance to be part of the True Church and they do not go to heaven. But that is in no way unfair. We recommend this article to clarify the Catholic position for you: <https://catholiccandle.org/2019/12/23/1545/>
3. God does ***not damn persons for failing to have the gift of the Catholic Faith that He never gave them***. He damns persons (or, in a way, you could say the persons damn themselves) for sins they committed for which they ***are***

culpable. So, for persons who only have the Natural Law, then they go to hell for sins they commit against the Natural Law, not against Church law, and also not because they do not have the Catholic Faith and grace. Hypothetically, if a person were to live his whole life without grace and without sinning, then he would go to the Limbo of the babies.

God gives the Catholic Faith, wisdom, and grace to whom He wills, whether or not they can read. St. Catherine of Sienna was correct about who the pope was during the Great Western Schism, whereas certain more learned men – also saints – on the other side of the dispute, were wrong. Formal schism is a mortal sin which separates a person from the Catholic Church. But these learned men and saints who were mistaken about who was pope during the Great Western Schism, were in material schism (making an innocent mistake), and were not in formal schism.

It is no more unjust for God to permit the deception of a Catholic by the conciliar hierarchy, than it is for Him to not give that person any grace or Faith in the first place. God chooses how to dispense His free gifts.

Some of the horrors existing in the current human element of the Church have precedent in history. But even where the horrors differ, this is a matter of God electing (predestining) whom He wishes. Notice also, that a lot of what is going on, e.g., unnatural impurity, is against the Natural Law and so it is written in the heart of man what he should do and think, regardless of what the hierarchy says or does not say.

It seems that a person born into conciliar surroundings or into any den of unnatural impurity (or whatever vice), is not worse off than a person born into the surroundings of Aztec cannibalism, human sacrifice, and paganism. Even in those surroundings, the Natural Law is written in man's heart. And grace and the true Faith are undeserved gifts for anyone who receives them.

So, it is not “unfair” for God to allow a great many people to be misled by conciliar error, just like it is not unfair for God to allow people to live their entire lives in pagan surroundings with no mention of the true God and His true Church.

Your “fairness” argument does not show that Pope Francis and his post-conciliar predecessors are (were) not true popes. Despite their extreme dereliction of duty and their promotion of the conciliar Revolution, it is impossible that their sins and scandals would prevent God's eternal plan for the salvation of the elect. That is, He will not lose a single soul that was predestined to heaven, in spite of His shepherds' miserable failures.

***Catholic Candle* postscript:** Sedevacantism is a pernicious error. To learn more why this error is wrong and why it is schism, read *Sedevacantism: Material or Formal Schism*, which is available:

- Here as a free e-book: <https://catholiccandle.org/wp-content/uploads/2020/08/sedevacantism-material-or-formal-schism.pdf> or
- Here from Amazon, at cost (about \$4): <https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6>



What We Stand For

Let us Remember Why We are on Earth

With so much evil in the world, such as devil worship, *etc.*, uncompromising Catholics must stand up for Christ the King, not accepting *any* Liberalism or Modernism in Faith or moral! God placed us on earth for this exact reason!



Mary's School of Sanctity

Lesson #23 – The Spiritual Exercises of St. Ignatius – SECOND WEEK – THE MEDITATION ON THE TWO STANDARDS

In the last several lessons we have been using St. Ignatius' method for a special way of meditating which is to focus on the sights, sounds, and actions of those we are considering. This method is very profitable and helps us draw many conclusions with which to subsequently gain spiritual strength. This meditation which we now undertake will use this same method in a more in-depth manner.

This is the famous meditation on the *Two Standards* and it is especially beneficial for our spiritual life. We will use our imagination to become familiar with this most momentous battle that takes place here on earth, namely, the battle between Christ and Satan. Ever since the Fall of Adam this battle has been intense and will continue until the end of time. If we truly want to be happy for all eternity, then it is crucial for us to study all the aspects of this battle.

Let us go forward, then, and take a detailed and careful look at the two sides engaged in this battle. We cannot withstand our enemy if we do not know him and his tactics. Also, we cannot be faithful Soldiers of Christ if we do not have an intimate knowledge of Him. So let us study what we need to know to be valiant warriors in the Church Militant.

St. Ignatius first shows us the leader of each camp, then he elaborates the plan of each one, and lastly, he describes how each implements his plan.

First, we set out what St. Ignatius gives us for this meditation, and then as usual we will give some possible considerations on those points that he lays out for us.

A Meditation on Two Standards

The *preparatory prayer* is the same as usual: *I ask God Our Lord for 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 history of the subject matter. Here it will be how Christ Our Lord calls and wants all men beneath His standard, and how Lucifer, on the contrary, wants all men under his.

The SECOND PRELUDE is the mental representation of the place. Here it will be to see a vast plain covering all the region about Jerusalem, where the supreme Leader of the good is Christ Our Lord; and another plain in the region of Babylon, where the evil chieftain of the enemy is Lucifer.

The THIRD PRELUDE: I will ask for the grace that I desire. Here it will be to ask for a knowledge of the deceits of the evil chieftain and help to guard myself against them, and a knowledge of the true life which the supreme and true Leader reveals, and for the grace to imitate Him.

The FIRST POINT is to imagine how the evil chieftain of all the enemy is seated in the center of the vast plain of Babylon, on a great throne of fire and smoke—a horrible and terrible sight to behold.

The SECOND POINT is to consider how he calls together countless demons, and how he scatters them, some to one city, some to another, throughout the whole world, missing no province, no place, no state of life, nor even any single person.

The THIRD POINT is to listen to the harangue which he delivers to them, how he spurs them on to ensnare men and to bind them in chains. He bids them first to tempt men with the lust of riches (as he is most accustomed to do), that they may thereby more easily gain the empty honor of the world, and then come to unbounded pride. The first step in his snare is that of riches, the second honor, and the third pride. From these three steps Satan leads on to all other vices.

In like manner, we are to imagine on the other hand, the supreme and true Leader, Who is Christ the Lord.

The FIRST POINT is to consider how Christ Our Lord takes His stand in a lowly place, in that great plain about Jerusalem, and He is beautiful and gracious to behold.

The SECOND POINT is to see how the Lord of the entire world chooses so many persons, apostles, disciples, etc., and sends them throughout the world to spread His sacred doctrine among men of every state and condition.

The THIRD POINT is to listen to the discourse which Christ Our Lord makes to all His servants and friends whom He sends on this mission, charging them that they should seek to help all men; first, by encouraging them to embrace the most perfect spiritual poverty, and if it should please His Divine Majesty, to choose them for it, also to embrace actual poverty. Secondly, by encouraging them to desire insults and contempt, for from these two things come humility. So then there are three steps: the first, poverty opposed to riches; the second, scorn and contempt, opposed to worldly honor; the third, humility, opposed to pride. From these three steps, let them lead men to all virtues.

The COLLOQUY: I will now address a colloquy to Our Lady and I will ask her to obtain for me from her Son and Lord the grace that I may be received under His standard, first, in the most perfect spiritual poverty, and should it so please His Divine Majesty to choose me, also in actual poverty; secondly in bearing reproaches and offenses, thus imitate Him more perfectly, provided only I can suffer them without sin on the part of any other person or displeasure to His Divine Majesty. Afterwards, I will say the “Hail Mary.” I will ask the Son to obtain for me the same graces from the Father, and I will then recite the “Anima Christi.”

I will also ask the Father to grant me the same graces, and I will then say the “Our Father.”

The Two Leaders and Their Corresponding Standards

The Standard of Satan

Considerations for the FIRST POINT: we make a mental representation of the plain of Babylon with the devil on his fiery throne.

Once again, we can find help from Fr. Hurter’s setting forth the meat of the meditation.

- a. Holy Writ depicts the evil spirit as the *prince of darkness* (Eph. 6:12; Col. 1:13) and the father of lies. (John 8:44). As such he deceives and confuses, stirs up dust so that one cannot see, awakens doubt, leads to unbelief, and brings on fickleness

of character. Wherever we notice these traits, there is the smoke of hell and the evil spirit is at work.

b. According to Holy Writ he is a *peace-disturber*, who sows cockle (Matt 13:25) and the seeds of discord. As such a turbulent being he causes unrest, excitement, tears hearts asunder, and shows a restless and violent demeanor. Where that is to be found, there the smoke of hell is rising and the evil spirit is in the background.

c. He is the *prince of hell*, where despair is prevalent. Hell is “a land of misery and darkness, where the shadow of death, and not order, but everlasting horror dwelleth.” (Job 10:22) As prince of hell he causes sadness, disappointment, despondency, makes the heart to ache, and then to despair. Where this frame of mind is prevalent, there is the smoke of hell, and there breathes the evil spirit.

d. He is the *rebel*, who from the beginning of the world rose up against God and through whom the spirit of revolt invaded paradise and now pervades the whole world. As such, he naturally urges men on to stubbornness and obstinacy, awakens in them pride, and drives them to insubordination and rebellion against authority. Where such fruits ripen, the smoke of hell is noticeable; there the evil spirit has already gained a considerable influence.⁶

Yes, let us *see* this horrific scene. Look at Babylon – the place where the people conceitedly thought that they could build a tower to reach heaven. But God confounded them by having them speak in different tongues. How fitting for the proud evil one to pick this place to have his pompous fiery throne.

See how the devil with his unbounded pride pretends to be so very powerful. He presumes that he has more knowledge than he really has. He makes a big “show of strength” and pretends to be in charge of the world—as if he has control of everything! In this way he tries to entice us to discouragement and despair.

He displays smoke, which represents the darkness of hell. This smoke causes confusion everywhere. This smoke also causes fear—that age old satanic tactic used as an attempt to overcome souls!!

Remember to consider how the devil uses this same smoke as a means to hide his deceptions and his sowing of half-truths.

⁶ 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 173.

Look at the fire, too! That fire dazzles brilliantly and plays on the senses. It excites the senses not only to pleasures but also to fear as well. It causes noise and movement in order to agitate the soul and make the soul extremely restless.

Indeed, the devil's attack is a subtle one. He hates God with all his might and attacks maliciously, ferociously, and unceasingly. Furthermore, we must never forget that he cannot force us to sin and cannot do anything to us unless God permits it. Remember, too, that we have powerful weapons against Satan. In fact, St. Vincent de Paul tells us that, "the most powerful weapon with which to overcome the devil is humility; because not knowing how to use it, he does not even know how to defend himself from it."⁷

Now that the scene is set in our imagination, let us study the wretched plan of action the devil has.

Considerations for the SECOND POINT: the devil expounds his plans

We will allow Fr. Hurter's words to paint the vivid scene for us:

In the council of war, which he holds with his partisans, Lucifer unfolds the following plea:

Awaken in the hearts of men a *love*, an attachment, and a passion for earthly goods. When they are once engrossed by worldly riches they will run, work and *strive* for *them*, forget heaven and things eternal, and neglect the salvation of their souls. Having met with some success, they become *conceited*, look down upon others, seek for flimsy honors and esteem, and then become ambitious. When they have compassed distinction, they are captured by *pride*: and no sooner has pride obtained the mastery of the heart of men then they will take no advice, submit to no authority, however sacred, and they will make light of every commandment. Thus, the way is cleared to *self-deification*, and the evil spirit is implicated in our rebellion against God. The way to it, therefore, is *avarice*, *ambition*, and *pride*.⁸

⁷ This quote is taken from *Spiritual Diary, Selected Sayings and Examples of Saints*, Daughters of St. Paul Press, Boston, © 1962, page 37.

⁸ 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 175.

Considerations for the THIRD POINT: the devil puts his plans into action

We see in the following quotes how Fr. Hurter describes how the devil puts his plans into action:

1. The prince of darkness, to carry his cunningly devised plan into effect, sends his spirits into every land and into all places. No one can escape their promptings and temptation. They are bent on carrying out the orders given them so eagerly that St. Peter warns the faithful: “Be sober, and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.” {1 Peter 5:8}

It is sad, indeed, to see that thousands and thousands of men give themselves up to the devil as his assistants and tools to found and spread his kingdom upon earth, to plant his standard everywhere, and to entice their brethren into his net. These aiders and abettors are more dangerous than the evil spirit himself. They make use of every imaginable weapon, science, power, astuteness, deduction, threats and enticements. They are always on the alert and work indefatigably for the ruin of souls, sparing no effort or sacrifice. And of the terrible results the history of the world is an evident attestation. How successful the craftiness of the evil spirit is! What a scramble, what a striving and chasing after things of this earth! Avarice and greed dominate the ways and doings of men. What plans of ambition do they not pursue in all things! How pride, emancipation from God, and self-deification of human society has increased!⁹

It is obvious that the devil doesn't miss anyone in his plan to devour souls. He goes after both laity and religious.

Fr. Hurter also relates how the devil attacks priests and religious in a more subtle way than he attacks the laity. Firstly, the devil will divert religious from striving for perfection to the seeking of something for themselves in the way of bodily comforts and attachment to creatures. In this manner the religious will become a less useful instrument in the hands of God and will not work for the salvation of souls. The religious is then easily led to want the esteem of others, to think highly of himself and desire promotions. Fr. Hurter gives us more insights about the cunning traps the devil lays for those consecrated to God:

He [the devil] will induce us [priests and religious] to have a high opinion of our talents and ability, to be prepossessed in our own favor, and consequently to seek preferments and places of honor, to feel easily slighted and offended, and to become jealous of others. If he succeeds in this, our zeal for souls shall have been spoiled

⁹ 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 177-178.

and we shall belong to those of whom the Apostle says: “For all seek the things that are their own, not the things that are Jesus Christ’s.” {Phil. 2:21} He will tempt us to take any liberties by which we withdraw ourselves from the restraint of obedience, emancipate ourselves and become willful. And thus, pride is nourished and the striving after real virtue and the following of Christ are undermined.¹⁰

St. Teresa of Avila gives us a similar warning about these dangers by saying, “It seems to me that honors and riches always go together: he who loves honor never hates riches, while he who hates riches seeks no honors.”¹¹

We see plainly how we must abhor riches because they are so dangerous to our salvation. Listen to how St. Teresa of Avila is very frank when she gives a strong warning to her spiritual daughters in religion:

If poverty is real, it guards purity and all other virtues better than do fine buildings. Keep to this, I beg of you by the love of God and His Blood. If, with a good conscience, I could wish that the day you build a costly dwelling it may fall and kill you all – I say, if I could do so with good conscience – I *would* wish it and beg God to grant it. It looks very ill, my daughters, to build fine houses with needy men’s alms! God forbid it! Ours should be poor and mean in every way. Let us to this extent at least resemble our King. He had no home except the stable of Bethlehem where He was born, and the Cross where He died. Within these houses few luxuries could be found!¹²

Because riches lead one to seek the praise of others, riches directly lead to the deadly sin of pride. People tend to praise the rich because, in the weakness of fallen human nature, they seek to acquire benefits from the rich. They pretend to be ‘friends’ of the rich person. Indeed, how often is the case that if a rich person should happen to lose his riches, he is abandoned by everyone in a heartbeat!

Rich people are impelled to feel empowered by their wealth because so many throng after them. They commonly lord their wealth over others and soon become despotic. This is indeed Satan’s plan.

The wealthy are incited to do anything to keep their wealth and Satan wants this aspect, too. So obsessed does one become with money and material goods that he completely

¹⁰ 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 178.

¹¹ This quote is taken from St. Teresa of Avila’s *The Way of Perfection*, chapter 2, #4.

¹² This quote is taken from St. Teresa of Avila’s *The Way of Perfection*, chapter 2, #6.

forgets and abandons God. Satan would have every man, woman, and child on earth entrapped in this scheme if he could.

He sends his minions to capture as many souls as possible. The lesser devils only obey Lucifer because they are afraid of him. They hate him and they hate souls. We must not think that the devils are perfectly united; they argue and fight among themselves as they work hard at dragging souls in their miserable direction.

As we shudder to imagine such a horrific scene, and as we acknowledge our constant danger, let us now turn to look at Our dear Lord Who will never abandon us poor exiles of this earth.

The Standard of Christ

Considerations for the FIRST POINT: we make a mental representation of the plain about Jerusalem.

The following inspiring text from Fr. Hurter shows us indeed the stark contrast between Satan and Christ:

How different is the physiognomy of Our *Divine Savior*, how lovely He appears in the light of the Gospel!¹³

a. He is the true *Light*. “I am the light of the world.” {John 8:12} As the light, He enlightens and transfigures everything, broadens the view, clears the sky, and produces serenity. In that soul in which the sky is serene, which looks at all things in supernatural light, which is entirely filled with the light of faith, there breaks the spirit of Jesus Christ.¹⁴

b. Jesus by preference calls Himself the *Son of man*, and as such he comes forward most unassumingly, most condescendingly, and most mildly. He is cordiality itself. Condescension, mildness, cordiality are manifestations of the spirit of Jesus Christ. Where we find these, we can easily conclude that it is His spirit.

¹³ 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 173.

¹⁴ 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, pages 173-174.

c. Christ is our *Savior*. “Thou shalt call His name Jesus,” said the angel to Mary in announcing His birth. As Savior He expands the heart, sets men free from the bonds of sin, from the chains of passion and from the snares of the world; and inspires them with courage and confidence. When one, even after mortal sin, rises quickly, does not lose courage, and confidently betakes himself to the feet of the Savior to seek forgiveness and reconciliation, there moves the spirit of Christ; there one can exclaim with Martha: “The Master is here, He calls you.” {John 11:28}

d. Jesus is the *Prince of Peace*. Among the names of the future Emmanuel, the Prophet Isaias also mentions this one. And indeed, He came to bring peace with God, with your neighbor, and with yourself. As Prince of Peace He calms, comforts, pacifies. If therefore, we feel within ourselves a true peace, elevated above the storms of passion, and if a friendly disposition suffuses our exterior, then we may conclude from this that the spirit of Christ dwells within us.¹⁵

Fr. Hurter enlightens us further on the amazing contrast between the followers of Satan and the followers of Christ:

The spirit of Jesus Christ is stamped upon the lives of the saints, whereas the spirit of the evil one marks the wicked. The satellites of Satan are proud and full of conceit in appearance; arrogant and bold in speech; vehement and boisterous in manners; dark in expression of countenance and repulsive toward others, especially hard and heartless towards the poor. They are real types of the hellish spirit! The saints are in appearance modest and unassuming; in their intercourse with others friendly and loving! A heavenly peace suffuses their exterior; innocence and purity of heart beam forth from their eyes; cheerfulness transfigures their whole being. Here it will be well for us to test our exterior and our manners, to see whether we are entirely penetrated by the spirit of Jesus Christ, or whether there is not something of the breath of the evil one upon us.¹⁶

¹⁵ 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, pages 174-175.

¹⁶ 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 175.

Considerations for the SECOND POINT: Our Lord expounds His plan.

Fr. Hurter explains Our Lord's beautiful plans:

What plan does our Divine Savior unfold?

He teaches His disciples and friends to warn people not to become attached to earthly things, but to be ever mindful of the fact that “we have not here a lasting city, but seek one that is to come.” {Heb. 13:14}

We are wanderers and pilgrims, and it is foolish to become altogether absorbed in earthly things which death will surely snatch away, and to forget things eternal. They should instruct us how dangerous it is to pursue creatures that lead us away from God and our eternal destiny, and should always insist that “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” {Matt 5:3} This poverty in spirit is the first step in the following of Christ on the road to perfection. When this is attained, it will be easier to renounce worldly honors, and to be indifferent to abuse and contempt. When one has come thus far, the fear of God will gain the upper hand, and with it, real humility. Where humility rules, all the other virtues thrive. The way then to Christian perfection is *poverty* in spirit, *contempt* of the world, and *humility*.¹⁷

The quote we gave above from St. Teresa of Avila encourages us to hate honors and thereby hate riches. She continues this theme saying:

I think that a thirst for honor always carries with it some regard for property and money; it is strange to see a poor man honored by the world, for however much he may deserve it he generally remains unnoticed. True poverty, undertaken for the sake of God, bears with it a certain dignity in that he who professes it need seek to please no one but Him, and there is no doubt that the man who asks no help has many friends, as events have taught me. ¹⁸

She exhorted her spiritual daughters with this sobering truth regarding the physical building(s) of their convent,

Remember, they must all fall down at the Day of Judgment, and who knows how soon that may be? It would not look well if the house of thirteen poor women made much noise when it tumbled, for the real poor make no commotion – they must be

¹⁷ 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 176.

¹⁸ This quote is taken from St. Teresa of Avila's *The Way of Perfection*, chapter 2, #5.

silent or none will pity them.¹⁹

Considerations for the THIRD POINT: Our Lord puts His plans into action.

Once again, we find fruitful instruction regarding this point from Fr. Hurter:

2. Let us, on the other hand, cast a glance at Christ. He sends His disciples into all the world to spread and carry out His program. During the course of centuries, a countless number of noble souls have attached themselves to Him, and by word and example they invite us to become animated by the spirit of the Lord and follow Him. Their virtues, their activity, their burning zeal, will edify us, and we too shall enlist under the standard of the Lord. The zeal of His enemies will spur us on to remain true to Him and to carry out His directions courageously.

Since we have become acquainted with the spirit and strategy of the evil spirit, and on the other hand with the spirit of Our Divine Savior, His plans and views, we should, with the help of Mary, appeal to Jesus to shield us from the spirit and protect us from the snares of the evil one, to fill us with His own spirit and make us partakers of His sentiments.²⁰

The Good Lord gives us the edifying examples of the saints to further hearten us. For example, St. Teresa of Avila encouraged her spiritual daughters to embrace poverty with ripe good will, she told them:

“Life lasts but two hours: their reward is immense, but, even without that, by following the counsels of Our Lord the very imitating His Majesty in any way would be an ample recompense.²¹

We must not forget that Our Lord wants us so much! He lived His life in poverty. Even in His Public Life, He lived in perfect poverty. He wants us to follow His examples. He gives us countless inspirations daily. He wants us to have a divine friendship with Him so He may become the Spouse of our souls.

He wants us to be apostles of love who spread the knowledge of Him and His Standard. He was thirsty for souls; He wants us to also be thirsty for souls. He was held in

¹⁹ This quote is taken from St. Teresa of Avila's *The Way of Perfection*, chapter 2, #7.

²⁰ 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 179.

²¹ This quote is taken from St. Teresa of Avila's *The Way of Perfection*, chapter 2, #6.

contempt, “the reproach of men and the outcast of the people”, and He wants us to be willing to accept being held in scorn by others for the love of Him. For this is the only way to learn to be meek and humble of heart as Our Lord was and is always. Thus, He reminds us, “If they have persecuted Me, they will also persecute you” [St. John 15:20]. Truly, one can find all three marks of His Standard, that is, poverty as opposed to riches; being ready to be scorned as opposed to honors, and humility to oppose pride. What are these three but the imitation of Christ!

Concluding thoughts:

This meditation contains the guidelines for imitating Christ. Let us study Him and see how His Life was a supreme example of His Standard. If we imitate Him faithfully then we will be completely on His side in the battle. Of course, Our Lord is completely attractive and draws us to want to be under His Standard.

COLLOQUY:²² [Addressing Our Lady as St. Ignatius advised us to do.] Our Lady, my Queen, I will gladly fight under Thy Son’s Standard. Oh, but strengthen me, especially because you know, sweet Queen, the evil one has overwhelming tricks. I need you O Mary to help me be ever watchful and on my guard against anything that would displease Thy Son! Help me to despise riches, material goods, and worldliness. Help me to disregard being held in esteem by others. Let me bear the scoffs and scorn of the worldlings who think I am crazy to try to imitate Thy Son. Do help me remember that to love and please Him is all that matters! Increase my love of Thy Divine Son. I will say a *Hail Mary*.

[Then St. Ignatius has us address Our Lord with a similar colloquy.] O dearest Jesus, my Lord and Redeemer, I love Thee. I beg Thee to help me serve Thee faithfully. Keep me safe from the evil influences of the world with all its pomps and empty honors. Help me to embrace Thee, O Lord, and be completely satisfied with nothing else but Thee. Help me, O Divine Master, to spread the truth and bring souls to Thee. Close with an *Anima Christi*.

[Then I will address the Father with a similar colloquy.] O tender heavenly Father, I thank Thee for preserving me and teaching me the noble standard of Thy Divine Son. Help me by Thy grace to be loyal and loving to Thy Son. Help me not to be afraid of persecution but to lean on Thy paternal support. Close with an *Our Father*.

With our understanding of the crucial life-long battle now improved, and armed with the tools of this meditation, we are in a better position to go on to our next lesson. Our next lesson is St. Ignatius’ well-known meditation called *the Three Classes of Men*.

²² Of course, this is only a suggestion of a possible colloquy. The exercitant can compose his own.



Fighting the Standard of Satan

When we enlist in our Lord's army and fight under His Standard, we belong entirely to Him. We want to avoid all the snares of the devil—the world, and the flesh.

In this present article we want to warn our readers about the many tricks of the devil in our times. We must be aware of the evils we face day-to-day. On one hand we develop a thick skin to withstand the world, but on the other hand, we do not want to become desensitized to these evils.

- **We must do our best to keep away from the world's influences – TV, Internet, smart phones, and the media's lies.**
- **We must not immerse ourselves in the things of the world. While we pity those with body piercings, tattoos²³, and odd-colored hair, we should do our best to not get callous to these pagan, worldly disorders.**
- **We must become educated about the tactics of the leftists and their agenda²⁴**
- **We must loathe the wretched and satanic modern “music”, e.g., Heavy-metal Rock, Rap, and many other varieties of trash “music”.**
- **We must not be naïve about the occult agenda which is promoting Harry Potter books and movies and similar entertainment.**
- **We must not condone movies and the like. Remember, the one-worlders have used the entertainment industry since its conception as a means to push their agenda. Hollywood has never been on the side of Christ the King.**
- **There is currently a blatant push to accept the public worship of Satan.**

²³ See, e.g., this article: <https://catholiccandle.neocities.org/faith/tattoos-are-a-sin-to-obtain-and-a-sin-to-display>

²⁴ See, e.g., this article and those articles linked to it: <https://catholiccandle.org/2022/08/26/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-vii/>

- **There is likewise a push for immorality in the most grotesque forms, including unnatural vice.**
- **There is a major push to kill life – the unborn, the newly born, the sick, the elderly, *etc.***
- **There is a major push to worship the planet, *e.g.*, save Mother Earth from “*you-name-it, they’ll claim it*”: *global warming*²⁵, *global cooling*²⁶, *etc.***
- **There is constant pressure to refrain from speaking the truth for fear of not fitting in with the globalists’ agenda.**

In short, all of the things which foster man’s efforts to serve God well and save his soul are being attacked and undermined in our current times.

Let us fight back against these attacks of the enemy by:

- Getting informed and staying informed;
- Uniting ourselves to the will of God;
- Praying for the triumph of the Immaculate Heart;
- Being resigned to the Providential Will of God;
- Praying with gratitude to God for enlightening us about the evils and dangers that surround us;
- Praying for fortitude to withstand the attacks of the enemy and to be willing to die for the sake of truth if God should so will this for us;
- Offering up sacrifices and penance to make reparation for all the evils of our times;
- Praying for the conversion and the fortitude of the Pope, the hierarchy, and the world; and
- Praying for each other, dear fellow-readers of the *Catholic Candle*.

²⁵ Read, *e.g.*, <https://catholiccandle.org/2023/04/10/the-false-claim-that-global-warming-causes-hurricanes-to-be-more-severe/>

²⁶ Read, *e.g.*, <https://catholiccandle.org/2022/10/25/recalling-a-1970s-climate-change-hoax/>

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