

Catholic Candle

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The Church Militant Must Pray for the Church Suffering

In the early years of *Catholic Candle*, we had access to faithful, uncompromising priests who agreed, for the greater glory of God, to keep on their altars during November a list of the names of the dearly departed loved ones of *Catholic Candle* readers. Readers sent those names and they were compiled on our list of thousands.

Later, we no longer had access to any faithful, uncompromising priests. When God wills, we will again have such good priests. Meanwhile, it is a glorious time to be Catholic and to live for Christ the King! <https://catholiccandle.neocities.org/faith/it-is-a-blessing-to-live-during-this-great-apostasy.html>

However, during the interim – when few (or no) *Catholic Candle* readers have access to a faithful, uncompromising priest – let us all pray for each other’s dearly departed loved ones. Soon, it will be November, the month of the Poor Souls. We suggest that you send us the names of your departed loved ones to be added to our list and let each of us pray for “*all of those whose names are on the Catholic Candle list*”. In this way, we perform a work of charity towards each other and a work of charity towards the Church Suffering.

In the future, when we again have access to faithful, uncompromising priests, we will do our best to renew our practice of having all those departed souls be remembered at the altar every year during the entire Month of the Poor Souls.



Words to Live by – from Catholic Tradition

The Month of the Holy Rosary is upon us!

In 1481, Our Lady appeared to Venerable Dominic, the Carthusian ... and said to him: “Whenever one of the faithful who is in a state of grace says the Rosary while meditating on the mysteries of the life and passion of Jesus Christ, he obtains full and entire remission of all his sins.”

Our Lady also said to Blessed Alan [de la Roche]: “I want you to know that although there are numerous indulgences already attached to the recitation of my Rosary, I shall add many more to every fifty Hail Marys (each group of five decades) for those who say them devoutly, on their knees – being, of course, free from mortal sin. And whosoever shall persevere in the devotion of the Holy Rosary, saying these prayers and meditations, shall be rewarded for it; I shall obtain for him full remission of the penalty and of the guilt of all his sins at the end of his life.”

The Secret of the Rosary, St. Louis Marie Grignone de Monfort, Ch. 28, Twenty-eighth Rose, pages 78 and 79.



Catholic Candle note: The article below pertains to the supposed “miracles” and events at Akita, Japan in the 1970s. These are unconnected with the true (pre-Vatican II) Marian miracles approved by the Catholic Church, which occurred at Quito, Ecuador.

Avoid the Supposed “Miracles” and “Locutions” of Akita, Japan

We should avoid anything connected with the supposed “miracles” which are claimed to have occurred at a novus ordo convent in Akita, Japan, during the 1970s. These supposed “miracles” include a statue which dripped “tears” and “blood” and also some supposed supernatural “locutions”.

We hold that there are good reasons to consider that these supposed “locutions” and “miracles” are false. Further, all of the Akita events are well within the power and abilities of Satan.

1. These events were centered on a naturalistic statue carved by a non-Catholic man. See the picture below. This statue is an unfitting subject of anything which is **really** connected to God and His Mother!
2. Notice that the supposed “Blessed Virgin” is not standing at the foot of the Cross of her Son, as Catholic Tradition depicts her. Instead, she is in front of, and is **blocking**, the sight of the cross and of her Son.



3. The supposed “miracles and locutions” did not bring the “seer” to Catholic Tradition. The “seer” and the other novus ordo nuns stayed in the evil new conciliar church. Nor have we any indication that anyone else has come to Catholic Tradition through these events at Akita.
4. The supposed “visits” of this “apparition” were so many – 101 of them! – compared to the relatively small number of apparitions which occurred in authentic, approved apparitions.
5. The supposed “locutions” contained a generic request from the supposedly “heavenly” personage to pray for the pope. But there was absolutely nothing about the pope and hierarchy being utterly unfaithful stewards of Christ. We don’t believe that a real locution from Heaven would avoid warning about and commenting on the worst popes in history!
6. There was no condemnation of Vatican II or the new mass or the other conciliar evils that are afflicting the Church’s human element. We don’t believe that the worst and most destructive events in at least 500 years (if not in the whole history of the Church) would pass in silence, especially when the supposed “seer” is part of that new church.
7. Saburo Wakasa, the man who carved the statue, was not only non-Catholic when he carved the statue but he remained a non-Catholic.

Conclusion: Stay away from the Akita events which are likely from Satan!

Catholic Candle postscript: about the “new” liberal SSPX and Bishop Williamson’s Group:

The “new” SSPX promotes these “wonders” (which are likely from Satan) and leads an annual “pilgrimage” to Akita for its undiscerning followers.¹

The liberalizing Bishop Williamson Group likewise endorses these likely-demonic “wonders”.²

These liberal groups’ promotion of these apparently-false conciliar “wonders” is a good reminder that we should stay far away from these compromise groups.



The Catholic Faith is Under Attack – Where are the Martyrs?

Webster defines a martyr as one who voluntarily suffers great loss or torture or death for refusing to compromise his religious principles.

The Catholic Church is under attack from within and without. From *Within* because of the deliberate weakening of its doctrines and traditions by the conciliar church in Rome, and also from *Without*, by the American Federal Government which has been planting “spies” in Latin Mass churches. Yet there are no bloodless martyrs. Why?

I believe there are few, if any, who have the zeal for the Faith and are willing to accept the “bloodless martyrdom” that might follow were they to speak out against the gradual destruction of the Church. It is much easier to *go along to get along*. Why put yourself and your family in harm’s way when it’s much simpler to go along like everyone else, accepting liberalism and modernism, when the alternative is to “suffer the slings and arrows” of a bloodless martyrdom?

And as for the clergy, what priest or bishop wants to stir the waters and subject himself to his confreres’ criticism, ridicule, or disciplinary action? These cowardly clergy hope the

¹ Read, *e.g.*, this N-SSPX promotion of the Akita “wonders”: <http://sspx.org/en/news-events/news/join-pilgrimage-akita-and-nagasaki-12101>

² Read, *e.g.*, Bishop Williamson Eleison Comments #559 (March 31, 2018), #486 (November 5, 2016), and #349 (March 22, 2014).

problem will go away by itself. Unfortunately, that's not going to happen. It's much too late for that.

The bottom line is the lack of zeal for the Faith. One key reason for this lack of zeal is that few Catholics are willing to make the effort to study this precious gift (*viz.*, the Catholic Faith).

Our Lord made the supreme Sacrifice: He suffered and died for us. When the Jewish High Priest's mob seized Jesus in the Garden, the Apostles fled. They were cowards just as Catholics are today. They wanted to avoid the difficulty of standing with Christ the Lord against the world. There were no martyr-apostles in the garden. (However, their martyrdom came later. Ten of the eleven remaining Apostles gave up their lives to follow the Master and His teachings.)

Christ keeps each of us in existence, oversees our whole life to be sure we are happy on earth and in Heaven with Him for all eternity. All we have to do is love Him and His Mystical Body, and avoid even the smallest sin. Doing this, *voila!* You are a "ordinary" saint³, with your salvation assured.

In closing, here are words of encouragement for hopeful "bloodless martyrs", *i.e.*, faithful and informed Catholics who have the zeal for Christ and His Mystical Body:

A person who, at the point of death, makes an act of perfect conformity to the will of God will be delivered not only from hell but also from purgatory, even if he has committed all the sins in the world.

"The reason," says St. Alphonsus, "is that he who accepts death with perfect resignation acquires similar merit to that of a martyr who has voluntarily given his life for Christ, and even amid the greatest sufferings he will die happily and joyfully."⁴

Think about that! ... and pray this prayer daily:

Oh my God, from this moment forward, I accept with a joyful and resigned heart the death Thou will be pleased to send me, with all its pains, sufferings, and anguish.⁵

³ The phrase "ordinary" saint refers to a Catholic sanctifying himself and saving his soul by doing his ordinary duty in all aspects of his life, as Our Lord intended.

⁴ *Trustful Surrender to Divine Providence*, by Fr. Jean Baptiste Saint-Jure, S.J., and St. Claude de la Colombiere, S.J., published by TAN Books and Publishers, Inc., Rockford, Ill., 1983, Chapter III, p.71.

⁵ *How to be Happy; How to be Holy*, by Fr. Paul O'Sullivan, O.P., TAN Books, p.183.



Catholic Candle note: *Catholic Candle* published a series of articles on gluttony as a vice and as an obstacle to spiritual progress and to salvation. You can find these articles here:

- <https://catholiccandle.neocities.org/faith/what-is-gluttony>
- <https://catholiccandle.neocities.org/faith/we-remain-at-the-beginning-of-the-spiritual-life-until-we-conquer-gluttony>
- <https://catholiccandle.neocities.org/faith/gluttony-is-a-most-disgraceful-vice>
- <https://catholiccandle.neocities.org/faith/the-wisdom-of-ecclesiasticus-against-gluttony>
- <https://catholiccandle.neocities.org/faith/the-spiritual-benefits-of-not-consuming-sweets-and-junkfood-when-you-are-alone>

The article below has a different focus. It shows gluttony as an example of the leftists defending and justifying vice in order to weaken the moral fabric of our country and to promote their racist narrative: *i.e.*, that everything is racist and that a negative view of obesity “victimizes” blacks, especially black women.

The Leftists’ Defense of the Vice of Gluttony

As the northern hemisphere begins a new academic year, we reflect on the Truth – which is the goal of real education and which is the perfection of our intellects.

It is a tremendous blessing to have the true Catholic Faith and the true philosophy. We should value those blessings “more than kingdoms”! When we discover some truth which is new to us, we should marvel at it and consider that the particular truth (whichever one it is at the time) is really beyond all price – that any sacrifice is worth the cost, in exchange for understanding that truth.

That is how the truth is – engrossing, perfecting, and worth any effort and sacrifice. But the truth **does** come with a cost (a price). For example, when someone understands that *there is no salvation outside the Catholic Church*, then he can no longer be religiously indifferent. He sees the importance of trying to bring people into the Church because he wants their happiness, even if the path that leads to their eternal happiness passes through the “place” where they are offended by the truth – and don’t want to hear that they are now in a false religion and must become a Catholic.

In other words, the blessing of having the truth comes at the price of needing to act upon that truth. We can no longer be “stupid” (or silent) like we were before we came to know that particular truth.

So, again, although the truth is an incomparable blessing, the price we must pay is to be obliged to act according to this truth that we now know.

One of countless examples of this is the understanding of virtue, as set forth in Aristotle’s *Nicomachean Ethics*. We see that we can no longer follow our passions. We must follow our reason and act according to reason. We see that virtue lies in the reasonable middle (*i.e.*, “virtue lies in the mean”) and that we must strive for that mean/middle.

The Explanation of Aristotle and of St. Thomas Aquinas

The great Philosopher, Aristotle, explains this truth as follows, with regard to the virtue of temperance:

To eat or drink whatever offers itself till one has overindulged, is to exceed the natural amount, since natural appetite is the replenishment of one's deficiency. Hence these people are called belly-gods, this implying that they fill their belly beyond what is right. ***It is people of entirely slavish character that become like this. ...***

[E]xcess, with regard to pleasures, is self-indulgence and is culpable. ... [T]he self-indulgent man is so called because he is pained more than he ought at not getting pleasant things (even his pain being caused by pleasure), and the temperate man is so called because he is not pained at the absence of what is pleasant and at his abstinence from it.

The self-indulgent man, then, craves for all pleasant things or those that are most pleasant, and ***is led by his appetite to choose these at the cost of everything else***. Hence, he is pained both when he fails to get them and when he is merely craving for them (for appetite involves pain).⁶

So, we see that being fat, especially being acutely fat (obese) shows an excess that is contrary to virtue and reason. The harm to the body is not as great as the harm to the soul. That is, the moral harm involved – including, by not limited to, the weakening of the will – is the greatest harm that the person suffers because moral goods are more important, higher, and more valuable than any goods of the body.

⁶ *Nicomachean Ethics*, Aristotle, Book III, ch.11 (emphasis added). As we might expect, St. Thomas Aquinas explains the same thing in his commentary on this passage of Aristotle.

Of course, obesity causes many other harms, *e.g.*, early death, diabetes, heart problems, hip and knee problems, greater vulnerability to respiratory and other diseases, *etc.*

When people are obese and gluttonous, they are (or should be) ashamed of themselves, because they are manifestly not living according to virtue and reason. They are manifestly slaves of their passions, not controlling themselves. Their vice is obvious and the harm they do to their bodies is predictable. The harm they do to their souls is even more predictable, but is less obvious to many of them.

Sins of gluttony (and other sins against the virtue of temperance) are most shameful because they are most opposed to the glory of man's human nature, *viz.*, man's intellect. This is for two reasons:

1. Those sins concern bodily pleasures. These pleasures are furthest removed from our intellectual nature and are pleasures we have in common with brute beasts.⁷
2. More than other sins, those sins dull the intellect, which is the glory of our human nature.⁸

The shamefulness of gluttony (and other sins against the virtue of temperance) is something that is known even without the gift of the Catholic Faith. Aristotle, explains the shamefulness of gluttony (and other sins against the virtue of temperance) in these words:

⁷ Here is how St. Thomas Aquinas explains this truth:

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

Summa, IIa IIae, Q142, a.4.

⁸ Here is how St. Thomas explains this truth:

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

Summa, IIa IIae, Q142, a.4.

Temperance and self-indulgence, however, are concerned with the kind of pleasures that the other animals share in, which therefore appear slavish and brutish; these are touch and taste.

Aristotle, *Nicomachean Ethics*, Book III, ch.10.

St. Thomas confirms these words of Aristotle and quotes Aristotle summarizing this truth, that “intemperance is justly more deserving of reproach than other vices.”⁹

Everybody knows that obesity is caused by intemperance and is shameful. Everyone knows that if a person eats far more than he needs – especially of high-calorie foods – he will become fat.

The Leftists are no friends of Aristotle or St. Thomas!

But the leftists hate the idea of man living according to reason. They hate human nature and also the fact that gluttony and obesity are shameful.

The leftists promote many varieties of the vices of intemperance and encourage nearly every type of sin. The leftists promote those perversions which exploit children, but do not promote natural marital relations under the Natural Law, which produce children. The leftists promote not only impurity but also gluttony because these vices weaken our country’s moral fabric and aid the leftists in subverting us.

The leftists not only call vice a “right” but also condemn anyone that considers vices such as impurity and gluttony in a negative light. Concerning obesity, they refer to any negative, correct, and reasonable expressions concerning obesity as “body shaming”.

Thus, *e.g.*, the (leftist) *American Psychiatric Association* has labeled binge-eating as a “psychiatric disorder”.¹⁰ The leftists say “it is not people’s fault that they are obese”. The reason why people are binge-eaters (they say) is not because those people don’t tell their passions “No”. O certainly not! That is not why they are obese! Instead, people are obese because they are “sick”! This means that it is not their fault (since we do not blame people because they are sick)!

So, we see how this goes! The leftists tell people:

⁹ *Summa*, IIa IIae, Q142, a.4, *sed contra*, quoting Aristotle, *Nicomachean Ethics*, Book III, ch.10.

¹⁰ <https://www.psychiatry.org/patients-families/eating-disorders>

Go ahead and indulge in sin. The bad consequences are not your fault! You are a victim of a “disease”!

So, we see that the leftists declare that a person is (supposedly) free to choose his own gender but he is not free to lose weight and cease to be obese (since the leftists claim that it is a disease). According to the leftists, a man can choose to become a woman, but cannot choose to become thin. When a person eats so much that it makes him fat, he has become “sick” and this (supposedly) is out of his control. How upside-down society is and how unmoored it is from reality!

The leftists don’t want virtue among the people. Further, they strive to set one group of the people against another. They declare that it is unfair and racist for society to recommend to black people – especially black women – to lose weight when those women are obese. *See, e.g., the article: The Racist Roots of Fighting Obesity.*¹¹

The leftists declare that obese black women’s increased likelihood of dying has nothing to do with being obese but rather is caused by the “social stress” of suffering racism. Immediately below, is one way that the leftists phrase this lie to excuse gluttony:

A 2015 study in *Psychological Science*, among the many studies supporting this argument, found that ***people who reported experiencing weight discrimination had a 60 percent increased risk of dying***, independent of BMI [body mass index] (and therefore ***regardless of body size***). The underlying mechanisms explaining this relationship ***may reflect the direct and indirect effects of chronic social stress***.¹²

So, these leftists are declaring that people who are obese enough to “experience weight discrimination” don’t die early because they are obese. They die early because they are “victims” of the social stress of “discrimination”. In other words, the problem is not their own intemperance and their failure to say “no” to their passions. The problem is that other people do not accept obesity as perfectly fine and that those other people think there is something negative about vice.

So, according to the leftists, the condition of our bodies (obesity) has nothing to do with dying early. The leftists claim that the problem is racism. Similarly, (according to the

¹¹ *The Racist Roots of Fighting Obesity: Prescribing weight loss to Black women ignores barriers to their health*, found here: <https://www.scientificamerican.com/article/the-racist-roots-of-fighting-obesity2/>

¹² *The Racist Roots of Fighting Obesity: Prescribing weight loss to Black women ignores barriers to their health*, found here: <https://www.scientificamerican.com/article/the-racist-roots-of-fighting-obesity2/> (emphasis and bracketed words added).

leftists) racism is the cause and root of every other societal problem. In other words, according to them, racism, not obesity, is lethal.

Another way that the leftists phrase this lie is that:

the predominant reason Black women get sick is not because they eat the wrong things but because their lives are often stressful and their neighborhoods are often polluted.¹³

Perhaps the leftists might agree that white people become obese when those white people eat to excess. But according to the leftists, black women can gorge on far too much food and can binge on high fat, high sugar foods and they would not get fat like white people, if only their neighborhoods were not polluted. Also, it would apparently follow from the leftists' claims that black women could stop eating entirely and would never lose weight as long as they continued to have stress and lived in polluted neighborhoods. Leftists, like Satan himself, hate man's reason¹⁴ and so the leftists do not tend to use reason in their arguments. They use emotion instead.¹⁵

The leftists do not like people being told the truth. Here is an example from *National Public Radio* ("NPR") concerning obesity:

The main advice that people are given when they are so-called obese [sic] is to lose weight, and there are so many problems with this And then in addition to that, there are the psychological effects of telling people that their bodies are wrong .¹⁶

In this NPR quote, notice the leftists refer to "so-called obesity" because they do not want to call obesity by its name. Further, notice that they do not want people who eat to excess to be told they should cut back, be reasonable, and not overeat. Then at the end of

¹³ *The Racist Roots of Fighting Obesity: Prescribing weight loss to Black women ignores barriers to their health*, found here: <https://www.scientificamerican.com/article/the-racist-roots-of-fighting-obesity2/>

¹⁴ Read the first part of the series of articles showing that Satan, the Marxists and the feminists have the same program for corrupting the world. Part 1 can be found here: <https://catholiccandle.org/2022/02/24/the-feminist-program-is-the-same-as-that-of-satan-and-marx/>.

¹⁵ Read the first part of the series of articles showing that Satan, the Marxists, and the feminists have the same program for corrupting the world. Part 1 can be found here: <https://catholiccandle.org/2022/02/24/the-feminist-program-is-the-same-as-that-of-satan-and-marx/>.

¹⁶ *Fat Phobia and its Racist Past*: <https://www.npr.org/2020/07/20/893006538/fat-phobia-and-its-racist-past-and-present>

this quote, the leftists object because people are told that truth, *viz.*, that their bodies should not be that way.

Conclusion

Our fight for Christ the King must also be a fight against His enemies, both Satan and his minions, the leftists.

It is a fight for virtue and against vice.

It is a fight for the Truth and against leftist lies!

Let us join the fight!



Mary's School of Sanctity

Lesson #26 The Spiritual Exercises of St. Ignatius —THIRD WEEK – EXPLANATION OF THE THIRD WEEK OF THE EXERCISES – THE PASSION AND DEATH OF OUR LORD, PART ONE

As we explained earlier in **Lesson #5**, the *Spiritual Exercises* were designed to be done over a month's time. In St. Ignatius's 2nd week, he mentions that the exercitant can add more meditations as time allows, *e.g.*, Our Lord's calling of His Apostles, the *Sermon on the Mount*, Our Lord walking on the sea, Our Lord preaching in the Temple, and the resurrection of Lazarus.¹⁷

Because our purpose here in this series of Lessons is to give a shortened version of the *Spiritual Exercises* which the laity can use to "do a retreat," we have limited our treatment of the Second Week.

Consequently, we now proceed to St. Ignatius's Third Week, which focuses on the Passion and Death of Our Lord. He breaks this week into 13 meditations as follows:

1. Our Lord going from Bethany to Jerusalem, including the Last Supper;
2. The Last Supper to the Garden, inclusive;

¹⁷ A list of the other suggested meditations and their points that St. Ignatius gave will be given at the end of our entire treatment of St. Ignatius's *Spiritual Exercises* and included in the book form we intend to make available.

3. From the Garden to the house of Annas, inclusive;
4. From the house of Annas to the house of Caiphas, inclusive;
5. From the house of Caiphas to that of Pilate, inclusive;
6. From the house of Pilate to the house of Herod;
7. From the house of Herod back to Pilate;
8. On the 1st part of what happened at Pilate's house;
9. On the 2nd part of what happened at Pilate's house;
10. From Pilate's house to the nailing to the Cross;
11. From the raising of the Cross to Our Lord's death;
12. From the taking down from the Cross to the Burial in the Sepulchre, exclusive; and
13. From the burial in the Sepulchre, inclusive, to the house where Our Lady stayed after the burial of her Son.

By devoting one whole week to the reflection on Our Lord's Passion and Death, St. Ignatius shows us that this work is of great importance to our salvation. Indeed, Our Lord Himself has revealed to the saints throughout the centuries that He desires for us to spend our lives learning more about His Passion. He wants us to unite our sufferings to His and learn from His examples.

St. Ignatius gives us a framework for the first two topics listed. He then expects the exercitant to use this basic framework when doing as many of the remaining 11 meditations as the exercitant's time allows.

In this Lesson we will give two separate meditations. The first meditation is on Our Lord going from Bethany to Jerusalem which includes the Last Supper. The second will be from the Last Supper to and including the Agony in the Garden. We will present St. Ignatius's framework for each one including special notes from St. Ignatius. Then we give specific considerations to aid the exercitant in applying his senses to the Gospel accounts of these events.

St. Ignatius labels his first framework, **"FIRST DAY AND FIRST CONTEMPLATION"**.

The first contemplation at midnight¹⁸ is how Christ Our Lord went from **Bethany to Jerusalem, including the Last Supper**. It contains the preparatory prayer, three preludes, six points, and a colloquy.

The *preparatory prayer* is the same as usual: *I ask God Our Lord the grace that all my intentions, actions, and works may be directed purely to the service and praise of the Divine Majesty.*

The FIRST PRELUDE is to call to mind the history, which here is how Christ Our Lord, while at Bethany, sent two disciples to Jerusalem to prepare the supper and afterwards He Himself went there with the other disciples. How after they had eaten the Pascal Lamb and supped, He washed their feet and gave His Most Holy Body and His Most Precious Blood to His disciples. How He gave His last discourse after Judas had gone to sell his Lord.

The SECOND PRELUDE is a mental representation of the place. Here it will be to consider the road from Bethany to Jerusalem, whether it is broad or narrow, whether it is level, etc. Consider likewise the room of the supper, whether it is large or small, its general appearance.

The THIRD PRELUDE is to ask for what I desire. Here it will be to ask for sorrow, affliction, and confusion because the Lord is going to His Passion on account of MY sins.

The FIRST POINT is to visualize the persons at the supper, and reflecting within myself, to strive to gain some profit from them.

The SECOND POINT is to listen to what they say, and likewise to draw some profit from it.

The THIRD POINT is to observe what they are doing and to draw some fruit from it.

The FOURTH POINT is to consider what Christ Our Lord suffers in His Humanity or wills to suffer, according to the passage that is being contemplated. Here I will begin with serious effort to strive to grieve, to be sad, and lament. I will strive in like manner through the following points.

¹⁸ St. Ignatius sets his *Exercises* up in the thirty-day retreat in such a way that the exercitant rises at night to do some of the meditations. Likewise in the 2nd contemplation when he mentions the suggested time of doing the meditation to be in the morning, this is based on the thirty-day retreat instructions.

The FIFTH POINT is to consider how the Divinity hides Itself. That is to say, how It could destroy Its enemies and does not do so, how It leaves the most Sacred Humanity to suffer so cruelly.

The SIXTH POINT is to consider that all the suffering is for my sins, and what I ought to do and suffer for Him.

The COLLOQUY: Conclude with a colloquy to Christ Our Lord, and at the end say the “Our Father.”¹⁹

These particular meditations on Our Lord’s Passion and Death require some extra time to prepare the mind to consider the points and the heart to be inflamed to speak lovingly to Our Lord. One should read the Gospel(s) in the section he is about to meditate on. In this way he can set the scene in his imagination and apply his senses in order to draw some profit as St. Ignatius instructs us to do. One can re-read verses of the Gospels as needed while he is pondering.

In this particular meditation we will focus on the **Last Supper and Our Lord’s discourse at the Cenacle.**²⁰ We will attempt to combine some of the factual account from the Gospels with the application of our senses in order to paint the scene for the exercitant and we will give some considerations. The exercitant is welcome to make some additional considerations and images for himself. Indeed, these will naturally come to his mind.

Painting the Scene and Giving Some Considerations

Think about this most special evening. It is the last evening Our Lord will spend with His Apostles—His dear ones. He has lived with them for three and a half years. He has instructed them by His words and examples. They have grown to love Him and depend on Him.

¹⁹ St. Ignatius adds this note: It is to be observed, as has already been stated in part, that in the colloquies I must exercise my reason and make supplication according to the present circumstances. That is to say, whether I am being tempted or experiencing consolation, whether I wish to have one virtue or another, whether I try to dispose myself in one direction or another, whether I desire to lament or rejoice in the matter of my contemplation. Finally, I shall ask for what I most earnestly desire regarding the particular things that I am considering. In this way I may have just one colloquy with Christ Our Lord, or if the subject matter or devotion prompts me to do one with the Son, and one with the Father, in the manner that was prescribed in the second week, in the meditation on two standards, together with the note following the meditation on the three classes of men.

²⁰ The Scriptural texts that pertain to this meditation are Matt. 26:17-46; Mark 14:26-42; Luke 22:1-39; John 13 &14

Picture the furnished room with a table and couches. The apostles take their places. St. John, Our Lord's beloved, leans lovingly on the bosom of Our Lord.

He shows His tender love for them and certainly all the faithful when He says, "With desire I have desired to eat this Pasch with you." [St. Luke 22:15] He knows that He is the Paschal Lamb which will be sacrificed on the Cross on the morrow. He knows that this same sacrifice is their Sacramental Food this evening. He wants to give Himself to them to be their spiritual food and so He has instituted the Most Blessed Sacrament.

He, their Master, washed their feet as a loving slave and father. Our Lord told Peter that He had prayed especially for him because Satan wanted to destroy Peter. He predicted that Peter will deny Him thrice; nevertheless, Peter insisted that he wouldn't.

Our Lord also predicted that one of them was about to betray Him. Each one anxiously asked if he was the culprit. Of course, Judas asks too, not surprisingly last, because it would look bad if he didn't. Our Lord confirms that Judas indeed is the son of perdition and then dismisses him to set about his evil task.

Then imagine the sigh of relief which must have gone around the room. No doubt, the apostles had an inner uncomfortable feeling whenever Judas was present. There was something very unwholesome about the man who was always worried about the money purse.

Now Our Lord opened His Heart to His apostles in a most beautiful way. He explained how He would not leave them orphans but would send The Holy Ghost, the Paraclete. He explained to them that if they kept His Commandments, they would prove their love for Him and He and His Father would abide in them. They then said the customary hymn and departed the room.

COLLOQUY:²¹

(As St. Ignatius advises us, we make our colloquy to Our Lord.)

O my Sweetest Jesus, how can I thank Thee enough for all Thy edifying examples of Thy virtues? I have not appreciated Thee enough because I have not penetrated the depths of Thine examples. I have not pondered Thy Hidden life and Thy Public life enough. Help me to start a new course now where I can delve into the lessons that Thou dost intend for me to learn. Help me to appreciate Thy explanation of Thy Father and how I am supposed to dwell in Thee and Thy Father. Help me to study Thy every action and word so I can understand how to imitate Thee. Help me embrace Thy Sacred Heart and

²¹ Of course, this is only a suggestion of a possible colloquy. The exercitant can compose his own.

discover Its riches. I want to follow Thee unto death. I need Thee, O my Beloved. Help me to be a docile student. (I will close with an Our Father.)

St. Ignatius labels his second framework, “**SECOND CONTEMPLATION**”.

The second contemplation in the morning will be on the mysteries from the **Last Supper to the Garden inclusive**. [This includes the Agony]

The *preparatory prayer* is the same as usual: *I ask God Our Lord the grace that all my intentions, actions, and works may be directed purely to the service and praise of the Divine Majesty.*

The FIRST PRELUDE is the history. Here it will be how Our Lord descended with His eleven disciples from Mount Sion, where the Supper was held, to the Valley of Josaphat. Leaving the eight in one part of the valley, He took the other three apart into the Garden. He then began to pray and His sweat became as drops of blood. Three times He prayed to His Father, and three times He aroused His disciples from sleep. After His enemies fell to the ground at the sound of His voice, and Judas gave Him the kiss of peace, after He restored the ear of Malchus which Peter had cut off, He was seized like a malefactor and He was led through the valley and back up the slope to the house of Annas.

The SECOND PRELUDE is a visualization of the place. Here it will be to consider the road from Mount Sion to the Valley of Josaphat, and likewise the Garden: its width, its length, and its general appearance.

The THIRD PRELUDE is to ask for what I desire. In the Passion the proper thing to ask for is grief with Christ suffering, a broken heart with Christ heartbroken, tears, and deep suffering because of the great suffering that Christ endured for me.

Notes: in this second contemplation, after the preparatory prayer and the three preludes already mentioned, the same procedure is to be followed for the points and the colloquies as is found in the first contemplation on the Last Supper. [St. Ignatius explains the times of the day when these are to be done.] Then at a separate time period the application of the senses will be made on the matter of these two contemplations, always beginning with the preparatory prayer and the three preludes, according to the subject matter. The form is the same as that prescribed and explained for the second week.

In this second meditation lesson we focus **from the end of the Last Supper to the Agony of Our Lord and His arrest.**

Painting the scene and giving some considerations.

Our Lord and His apostles left the Cenacle. They walked along and made their way to the Garden of Olives.

Our Lord continued His heart-rending discourse. He tells His apostles how His Father is the husbandman of the vineyard Who takes care of them as the branches. Indeed, He tells them that He is the vine and they are the branches and, in this way, they are united to His Heavenly Father. Thus, He shows God makes a bond of perfection between God and men. Furthermore, He relates that His Heavenly Father purges them by the means of trials so they can bring forth more fruit.

He told them that they would have to suffer persecution for His sake, and in this persecution they would be imitating Him Who was persecuted first.

The apostles surely could sense a certain special solemnity and finality in His words, especially when He told them that He would be leaving them to return to His Father. They were disturbed and worried about what was going to happen. Our Lord continued to console them, “In the world you shall have distress: but have confidence, I have overcome the world.” (St. John 16:33)

Next, Our Lord prayed to His Father aloud.²² He wanted them to hear the wording of His prayer. This prayer is like a love letter of the Divine Son to His Heavenly Father because it clearly shows His Divine Sonship and His Infinite Love for His Father. Oh, such an especially consoling prayer which shows Our Lord’s tender Sacred Heart! He prayed for His Apostles and for us, too, “And not for them only do I pray, but for them also who through their word shall believe in Me; that they may be one in Us; that the world may believe that Thou hast sent Me.” (St. John 17:20-21) Think about how Our Lord willed for this prayer to be recorded in the Gospel so we could benefit by reading it and pondering it. What tremendous Providential care He manifests to His Mystical Body!

The apostles sensed a change in Our Lord. His demeanor became even more somber. His heart began to be afraid and heavy. He said to them, “My soul is sorrowful even unto death.”(St. Mark 14:31) They must have wondered about this. What kind of burden was He carrying? They did not realize that He was feeling the weight of all sin overtaking His soul. This innocent Lamb of God was taking onto Himself the guilt and shame of every sin of every rational human being from the beginning of time to the end of time. “For My iniquities are gone over My Head: and as a heavy burden are become heavy upon Me.”(Ps. 37:5)

He told His apostles to sit and pray, and He took Peter, James, and John with Him. He went forward a little and fell flat on the ground. He prayed earnestly that His Heavenly

²² This prayer is the entire chapter 17 of St. John. Our Lord wants this prayer to be heard by His apostles and to be recorded for our benefit too.

Father would take the chalice of suffering from Him. Of course, He wants to do the Will of His Father and adds, "But not what I will, but what Thou wilt."

He went to the three and found them sleeping "for sorrow". They were overcome with the tension of the night. Our Lord woke Peter up and said to him, "Simon, sleepest thou? Couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation." (St. Mark 14:37)

"And being in an agony, He prayed the longer" (St. Luke 22:43). Our Lord persevered in prayer, especially when in great need. This is mentioned for us in the Gospel because Our Lord wants us to follow His example.

What did Our Lord see that brings upon Him so much grief? He saw so many souls going to hell in spite of the Passion and Death He was about to undergo. Yes, even the majority of Catholics go to hell! He died for the sins of all mankind yet so many sinners never repent. He saw the ingratitude of so many Catholics and saw them being lukewarm. He saw the Church militant being persecuted. He saw His clerics, religious, and prelates, including Popes, trying to destroy His Mystical Body. What mental anguish for Our Dear Lord!

He began to sweat blood. Beads of blood formed on all of His skin, clotted, and were borne to the ground by His profuse sweat. "I am poured out like water." (Ps. 21:15) His skin, which was perfect, became extremely tender and sensitive to any touch. Remember, He willed to suffer everything because He loves His Father. Everything that touched His skin caused Him intense pain. He will suffer so many blows, scourges, and then the additional suffering of having His clothes torn off of His tender body. Oh what exquisite pain! Remember, He saw all this in advance and even though He had not yet experienced all of it, the mere anticipation of it must have added to His anguish.

He not only felt the weight of guilt for all sins, He also felt all their malice to His Heavenly Father. He felt the insult which sin inflicts on His Father's honor and the displeasure which sin causes His Father. "Thy wrath is strong over me: and all thy waves thou hast brought in upon Me." (Ps.87:8) and again, "Thy wrath hath come upon Me: and Thy terrors have troubled Me." (Ps. 87:17) Yes, sin is ugly and He was taking every wretched stain and the guilt of sin upon Himself. This is the price of the Honor and Majesty of God!

He has suffered the bitter scorn of His nation. He was the outcast of the people and He felt their hatred, even after He had shown them so much love and goodness in His miracles and doctrine. They had already despised Him in His public life so far and then with their unjust demands for His death on the Cross, they will show their hatred all the more. "They are multiplied above the hairs of My head, who hate without cause." (Ps. 68:5) He sees all of this in advance and this adds to the extreme sorrow of His Heart. "O all ye that pass by the way, attend, and see if there be any sorrow like to My sorrow: for

he hath vintage of Me, as the Lord spoke in the day of His fierce anger.” (*Lamentations of Jeremias*, 1:12)

God the Father gave the Elect to the Son, and in order to give the Elect back to His Father, He must pay the price of salvation. Few are chosen, because God wants quality not quantity. Our Lord is preparing His Body for the strikers by undergoing this bloody sweat so His Body would be extra sensitive to the pain that would come. See how much He loves His Heavenly Father and wants to pay for sin. It is as if He chose to suffer in the most horrific ways to show His Infinite Love for His Father. Certainly, He proves that He can pay the Infinite price for the malice of sin and restore the Honor of His Father.

How heart-breaking it must have been for Him to see Judas, one of His own apostles, coming with the soldiers and the multitude to arrest Him. How is it that this traitor will betray Our Lord with a sign of affection? The touch of that kiss on Our Lord’s cheek must have burned because of the great hypocrisy of this son of perdition. “Judas, dost thou betray the Son of Man with a kiss?”

Our Lord asked whom they seek. They answered, “Jesus of Nazareth.” What power Our Lord showed to them all, including Judas who was standing among the enemy, when Our Lord answered, “Ego sum”, that is, “I am.” How fitting it was that upon declaring His Divinity in these words, that His assailants all fell backwards onto the ground. They did not do as men usually do when falling—try to break their fall by putting their arms behind themselves; they simply fell backwards with no control over the results. Yet, they were so blind with pride they continued in their folly of attempting to arrest the Messiah. Our Lord allowed them to arrest Him. Peter, so much in love with Our Lord, put up a fight and cut off the ear of the servant of the high priest, Malchus. Our Lord healed the ear immediately and told Peter to put his sword away.

How blind Judas and the enemy are with pride that they do not recognize these wonderful works of Our Lord, namely, His throwing them all backwards to the ground! The apostles did not fall backwards, but only the enemy, and yet the enemy said nothing about what had just happened. Then Our Lord healed the ear of Malchus in front of them all and they did not make one comment upon this.

Our Lord then told them, “When I was daily with you in the temple, you did not stretch forth your hands against Me: but this is your hour, and the power of darkness.” Yes, this is their hour of evil. Thus, He humbly submits to His arresters. The apostles all fled.

How alone and rejected Our Lord must have felt. “And they that were near Me, stood afar off.” And again, “I looked for one that would grieve together with Me, but there was none: and for one that would comfort Me, and I found none.” (Ps. 68:21)

We must remember that Our Lord was the master of His own passion and death. He could foresee all that would happen and He willed it to be this way for the greater honor

and glory of His Heavenly Father.

COLLOQUY:²³ (As St. Ignatius advises us, we make our colloquy to Our Lord.)

O Lord, how often have I been ashamed of my wrongs and have tried to hide my shame or deny my wrong-doings! Help me to embrace the shame and confusion that I deserve. Help me to be ever-grateful to Thee for having suffered so much for me. Thou hast been so merciful to me. Thou hast been so patient with me. Help me to be ever-grateful to Thee for Thy tender mercies. I thank Thee for Thy forgiveness. I am in great need of Thy further mercy. Help me to penetrate the profound depth of all Thy suffering. Help me to put myself in thy shoes and thereby get a glimpse of Thy sorrow and grief. Help me weep for my sins which caused Thee so much torment and pain, both mental and physical. By this means I will find the courage to do the penance of reparation I need to make to Thee. Oh, my dearest Lord and Messiah, Thou art my Savior if I am faithful to Thee unto death. Please help me to be faithful to Thee. Oh, and I thank Thee for Thy loving prayer that Thou hast left to prove Thy love for Thy Heavenly Father and Thy love for my poor soul. Please teach me to love Thee with a greater love so I can belong entirely to Thee in time and in eternity. (I will close with an Our Father.)

In our next lesson we will set out a meditation on the Crucifixion and Death of Our Lord. We will concentrate on Our Lord's Humility and Infinite Love for His Father.

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²³ Of course, this is only a suggestion of a possible colloquy. The exercitant can compose his own.