

Catholic Candle

☛ November 2023 ☛ catholiccandle.org ☛ catholiccandle@gmail.com

Catholic Candle's 2024 Catholic Calendar

The *Catholic Candle's* 2024 Traditional Catholic calendar is coming soon. It will be free to download and freely distributable.

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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

Pallbearers at Compromise Funerals

Q: Can a faithful and informed Catholic be a pallbearer at a funeral taking place at a church of the “new” SSPX (or a different compromise group or priest)?

A: **No.** Some of the men of the *Catholic Candle* Team have been asked to be pallbearers for funerals conducted in the chapels of a compromise group or priest. They have politely declined. We think you should decline too.

We think that a faithful and informed Catholic should never be a pallbearer at a compromise funeral for two reasons:

1. It would cause scandal. We should always avoid scandal, but especially on a gravely serious matter such as this.¹ People would see us up in the front bringing

¹ Scandal is giving the appearance of evil which makes another person more likely to sin. *Summa*, IIa IIae, Q.43, a.1, ad 2.

in the body. Being part of the activity, they would think that we are approving of this compromise funeral service.

2. Funerals have a human and Natural Law component to them.² For this reason, it is permitted for us to attend passively and to sit in the back of church without participating in anything except for standing when the body comes in and goes out. This is done as part of the natural and human aspect of this office of the Natural Law. But it is a different matter and is a compromise to contribute to (*i.e.*, have a role in) the body being brought to that compromise venue for the purposes of the bad religious service.

We urge you not to be a pallbearer in a compromise funeral.



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

Catholic Candle holds that a bishop should be presumed to have a valid Episcopal consecration when he is consecrated under normal conditions, by the Church in normal times. In other words, the fact that he was consecrated under the Church's normal conditions, in normal times, causes an appropriate presumption that he is a valid bishop.

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

We hold that the consecrations performed outside these normal conditions and not during normal times, do not deserve such presumption of validity because the Church does not

² Read this article about never participating in a compromise or false religious service: <https://catholiccandle.neocities.org/faith/other-than-weddings-and-funerals-we-should-never-attend-any-religious-services-of-compromise-groups-or-false-religions>

vouch for those consecrations. Those consecrations should not be taken as valid unless they are proven valid.

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

For more about the principle that it is our duty to *treat* doubtful consecrations and ordinations as invalid, read this article here:

<https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>

Is Communism Dead?

The short answer is No.

Webster’s Dictionary states that Communism is a theory advocating the elimination of private property. That is one of the main goals of Communism and Socialism. Another pillar is the eradication of our freedom to work and plan for a life on earth and salvation thereafter.

Perhaps because these Communist goals are so horrific to contemplate, most people today choose to simply ignore what this actually means and how the increasing rise of Communism is radically changing their lives and jeopardizing their salvation. It is easier for them to believe that Marxism/Socialism/Communism were discredited decades ago and that the Blessed Mother’s command in 1917 no longer applies, *viz.*, that the pope and all the bishops of the world must consecrate Russia to her Immaculate Heart.

Wrong! The dangers of Communism are now greater than ever and Our Lady’s command is more important than ever. Our Blessed Mother gave us explicit instructions on what must be done to avoid wars and persecution of the Church.

If people will do what I will tell them, many souls will be saved, and there will be peace. The war is going to end. But if they do not stop offending God, another and worse war will break out in the reign of Pius XI. (1922-1939) [This refers to World War II.]

When you see a night illumined by an unknown light, know that it is the great sign that God gives you, that He is going to punish the world for its crimes by means of war, hunger, persecution of the Church and of the Holy Father.”³

³ *Mother of Christ Crusade, Fr. John de Marchi, I.M.C., (Published by the Mother of Christ Crusade, 1947,) Chapter V.*

To forestall this great tragedy, she asked for the consecration of Russia to her Immaculate Heart and for Communions of Reparation on the First Saturdays.

If they heed my request, Russia will be converted, and there will be peace. If not, she shall spread her errors throughout the world, promoting wars and persecutions of the Church; the good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated...”⁴

Well, what do you think? Has the world taken her warning to heart? Have people become more religious, more devout? Or even more law-abiding?

On the contrary. Because Rome did not heed Our Lady’s admonition, many of these things have come to pass. The civilized world is suffering because Russia continues to spread her errors, causing widespread chaos. We have a bad pope who also is head of the anti-Catholic conciliar church; (thus, we don’t expect him to consecrate Russia,⁵ despite the occasional attempts at consecration that various (so-called) bishops have tried. (Note: Our Lady specified that the consecration must be done universally, by the pope and all the bishops at the same time.)

Worldwide, there are currently two major wars and many smaller conflicts. The number of vocations and people attending church are greatly decreased. Although in most or all places in the world, faithful and informed Catholics have nowhere to attend Mass because they have no access to an uncompromising priest, this is not the reason for greatly decreased church attendance throughout the Western World. Instead, church attendance is way down because people ignore God, not because they shun compromising priests.

Public immorality is rampant. Satan worship is on the rise. Abortion is considered a “right” (by some tortured use of the word). Birth control is a matter of convenience. Hundreds of thousands (some say, millions) of vulnerable children have been brainwashed into believing they are not who they thought they were and are in need of ongoing surgeries and unending “treatments.” (The implication is that “God made a mistake.”)

We are edging toward complete lawlessness, as demonstrated by the following:

⁴ *Mother of Christ Crusade, Fr. John de Marchi, I.M.C., (Published by the Mother of Christ Crusade, 1947,) Chapter V.*

⁵ For an analysis of why the pope’s 2022 “consecration” did not fulfill Our Lady’s command, read this article: <https://catholiccandle.org/2022/04/20/did-the-popes-consecration-fulfill-heavens-command-no/>

- ✓ Moves to defund the police;
- ✓ No cash bail for criminals (*i.e.*, so they are free to commit more crimes until their trials come up – if they’re still around);
- ✓ Smash and grabs thefts from stores are increasingly common, and in many cities (*e.g.*, San Francisco) the police ignore the thefts unless the value of the goods stolen is over \$1,000;
- ✓ Arson and rioting are accepted and tolerated; and
- ✓ Blatant corruption is in the highest levels of government.

The goal of this Marxist push is to make citizens feel so unsafe that they will demand that the government should implement a police state, as happened in the Communist takeover of Russia during the Bolshevik (Communist) Revolution of 1917.

The governments throughout the Western World will continue with their insane upside-down policies and attack anyone pushing back against them. One example of the increasing U.S. police state is the leftists weaponizing the FBI – as happened in Virginia recently when the FBI placed “spies” in more conservative “Latin Mass” churches, until a whistleblower disclosed this fact publicly, after which this spying was supposedly stopped and the FBI policy memo was quietly withdrawn.

Unfortunately, most people have a very obscured understanding of the difference between right and wrong, between the true and the false, and between good and evil. Such people (and their parents and their children) have been “educated” in an educational system which, for the past 70 years, has been predominantly left-wing.

The planned convulsions in society, the riots, the attacks on the family, and the full-tilt assaults on every aspect of our culture are all direct results of failure to follow Our Lady’s command at Fatima.

Not a rosy picture, is it? Were it not for realizing that God knows what is going on here in the world He created, it would be panic-time. As it is, He expects us to keep up the good fight and trust in His love for us. Thus, our job is to live the Catholic life and hold the Catholic Faith without any compromise. Let us do this without fear!



Mary's School of Sanctity

Lesson #28 The Spiritual Exercises of St. Ignatius —EXPLANATION OF THE FOURTH WEEK OF THE EXERCISES – THE RESURRECTION AND APPARITIONS OF OUR LORD

St. Ignatius devotes his fourth week of the *Spiritual Exercises* to the joy of the Resurrection and apparitions of Our Lord.

In this lesson we will concentrate on the first apparition of Our Lord after His Resurrection. Tradition tells us that Our Lord appeared first to His Mother.

St. Ignatius gives us the following for this first contemplation of the fourth week.

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 is how after Christ expired on the cross, and His Body remained separated from the soul, yet always united with the Divinity. His soul, likewise united with the Divinity, descended into hell. There He released the souls of the just, then returning to the sepulcher, and rising again, He appeared in Body and Soul to His Blessed Mother.

The SECOND PRELUDE is the mental representation of the place. Here, it will be to see the arrangement of the Holy Sepulcher and the place or house of Our Lady, noting its different rooms: her room, her oratory, etc.

The THIRD PRELUDE is to ask for what I desire. Here, it will be to request the grace that I may feel intense joy and gladness for the great glory and joy of Christ Our Lord.

The first, second, and third points are the same that we have had in the contemplation on the Last Supper of Christ Our Lord.

The FIRST POINT is to visualize the persons at the supper, (here, Our Lord with His Mother) 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 that the Divinity which seemed to hide Itself during the Passion, now appears and manifests Itself so miraculously in the most holy Resurrection by its true and most holy effects.

The FIFTH POINT is to consider the office of consoler that Christ Our Lord exercises, comparing it with the way that friends are wont to console one another.

The COLLOQUY: Conclude with one or more colloquies according to the subject matter and then end with an “Our Father.”

Painting the Scene and Giving Considerations for the Points Above.

Our Lord was buried before the first three stars appeared in the sky on Good Friday. Our Lady came away from the Holy Sepulcher with St. John. She knew by Faith that Our Lord would rise again. Yet, her Sorrowful Heart was torn asunder with grief and she pondered deeply all that had occurred. She knew what fallen human nature was and she understood better than all other humans what the price of redemption was. She spent the next thirty-six hours in prayer and reflection.

Yes, the thirty-six hours that Our Lord’s Body lay in the tomb mark a crucial pivot point in the course of all human history because of His Resurrection which followed. He proved what He prophesied about Himself – that He would rise after three days. Our Lord died and was buried on Friday; was in the tomb all of Saturday; and for also part of Sunday, the first day of the week.

From the moment of His conception, Our Lord had all of the powers of a glorified body. Previously, He hid these powers. But now, having risen from the dead, He uses those powers. For example, this means that His Body could pass through material substances. Thus, it was that He passed through the Holy Winding Sheet and passed through the large stone that was blocking the entrance of the Sepulcher. Also, He had agility which means that He could move quickly to wherever He wanted to go. He certainly could go past the guards without them noticing Him.

What happened on Easter morning? Holy Scripture tells us that there was an earthquake and that an angel came and rolled back the stone and sat upon it. The angel’s countenance was as lightning, and his raiment was as snow. “And for fear of him, the guards were struck with terror, and became as dead men.” (Matt. 28:4)

Now let us go to the chamber of Our Lady. She suffered greatly at the foot of the Cross. Her sweet soul had been pierced by the sword of sorrows as Simeon predicted. The Church refers to this as her transfixion. No one could guess what anguish was hers as she watched her Divine Son die on the Cross.

We can imagine that she has spent her time in prayer and reflection. She meditated upon the entire life of Our Lord. She considered the Old Testament and saw how all things written about her Son were fulfilled most perfectly. She thanked God the Father for the Incarnation and the Redemption. Her heart was full of gratitude and love for the Holy Trinity. She relived the Passion and Death of her Son while she offered her sufferings in reparation for the sins of mankind. She was the only one who did not lose the Faith. Even though she longed to see the triumph of the Resurrection, she knew there was no purpose to go to the sepulcher. She could anticipate that her Dear Son would come to see her.

How fitting it was that Our Lord should go and console His Mother on Easter morning!

He showed her His triumph. He greeted His Mother and embraced her—she who by her Fiat became the cause of our joy. The visit was a long one. St. Teresa of Avila related in her autobiography that Our Lord revealed to her that Our Lady was so overwhelmed with grief that she would soon have died; and so, He remained a long time with her in order to console her. Because of her great grief, it was not until several moments after He came that she was able to realize, to her immense joy, that He had come.⁶

Can we imagine what beautiful things they said to each other? Or do we simply imagine that because Mary is the masterpiece of God and her heart already had a mystical union with her Son that they simply spent their time together without any spoken words? We are free to ponder the scene in different ways and we want to be receptive to the inspirations of the Holy Ghost.

Certainly, Mary's heart was full of joy and gladness! Her soul was enriched more than ever before.

Maybe Our Lord told her about her future mission among the apostles and the faithful. Her role as the Mother of the flock is an extremely crucial one. She would be the one to dispense the graces that He had won through His Passion and Death. Of course, she would be delighted to serve Him in such a beautiful motherly task. She would be so happy to nourish her spiritual children and help them as much as possible.

⁶ This is paraphrased from *the Liturgical Year* by Dom Gueranger vol. VII *Paschal Time Book I* citing the *Life of St. Teresa*; in the *Additions* see p. 402 in the translation by David Lewis, 1870.

COLLOQUY:⁷

To Our Lady: Oh, my Mother Mary, you were the first to see Our Lord at His Nativity so it is fitting that you should be the first to see Him in His glorified Body. I rejoice with you O Mary!

You were the one who suffered with Him more than anyone, and died a veritable death along with your Son, and you were the only one who kept the Faith, so it is fitting that the greatest joy should be yours. You suffered so much at the horrifying death of thy Son and now your heart is filled with tremendous joy. Please help me be ever grateful to thy Son for His Passion, Death, and Resurrection. Keep me always united to thy Divine Son.

To Our Lord: Oh Dearest Lord, how can I thank Thee enough for Thine Incarnation, Passion, Death, and Resurrection! Thou hast made our Faith so rich with all of these truths. Thou art so good to us poor creatures! I thank Thee for giving Thy holy Mother Mary to be our dear Mother who always watches over us. Please help me be a faithful child of Mary.

To God the Father: I thank Thee, Dearest Heavenly Father, for the Incarnation, Passion, Death and Resurrection of Thy Divine Son. I beg Thee to help me always be grateful for my Faith and Thy mercies. I thank Thee for giving me Mary as my Mother. Thou knowest how much we need her.

Other apparitions of Our Lord that the exercitant can meditate on are:

- The apparition to Mary Magdalene
- The apparition to the two disciples on the way to Emmaus
- The apparition to Simon Peter
- The apparition to the apostles in the cenacle without Thomas (Didymus)
- The apparition to the apostles including Thomas (Didymus)
- The apparition to the apostles who were fishing

In our next Lesson we will meditate on Our Lord's apparition to the two disciples on their way to Emmaus.

⁷ Of course, this is only a suggestion of a possible colloquy. The exercitant can compose his own colloquy.



Words to Live by – from Catholic Tradition

Peace and Happiness Comes from Mortifying our Lower Nature

“True peace of heart, then, is found in resisting passions, not in satisfying them.”

Quoted from *Imitation of Christ*, Thomas à Kempis; Book I, Ch. 6.



Catholic Candle note: The article below is part one of an examination of the connection of virtue and happiness.

Part 1

The Connection Between Virtue and Happiness

*Concerning The Happiness of Virtuous Persons;
The “Somewhat Happiness” of the “Somewhat Virtuous”;
And the Unhappiness of the Rest of Mankind*

We would like to point out some interesting, attention-grabbing research about happiness. It is something we already know (or should know), if we think about it – but perhaps we have not thought about it for a long time.

As we know, our society is segmented and polarized. So, this research examines different parts of society and seeks to discover in which part of society the people are happier, by their own description.

Usually, if someone says he is unhappy, he would not say this unless it were true, since people find it embarrassing to admit they are unhappy. On the other hand, if a person **says** that he is happy, it is possible that he is lying in order to look better and more successful or to impress the people he knows.

We see people put on a show of being happy, *e.g.*, people who post photos of themselves in fancy or exotic surroundings, trying to convince themselves and their “Facebook friends”

that they are happy and enviable. There is a great deal of research showing this but that is not the subject we consider now.

So, although a person's description of his state (happiness or unhappiness) can possibly be false, this research was interesting nonetheless and is consistent with the strong proofs that Aristotle and St. Thomas Aquinas give, showing that *virtue causes happiness*.

Happiness is the One Thing We Seek for Itself. Other Things We Seek for the Sake of Happiness.

In Aristotle's *Nicomachean Ethics*, happiness is shown to be the Final End of all of our actions and is the reason for which all men desire everything else. In other words, although we value other things such as pleasure, health, and honor, we only value them *to the extent we suppose they will increase our happiness*.

If a hermit lives in poverty (with poor food, wearing a rough and uncomfortable habit, and living in an unheated cell), yet, if he is extremely happy, then he lacks nothing. Soft clothes or pampering food (or whatever similar goods) are irrelevant *if those things do not add to his happiness*. Similarly, if a poor peasant family lives in deep mutual love and is exceedingly happy, what indeed do they lack or need?

Along the same line of thought, of what good are soft clothes or pampering food if a person is unhappy? A good example of this is a person who has lost his best friend (*e.g.*, to death). A person who has lost such a best friend, or otherwise has great sorrow, cares nothing about pleasures and honors.

Here is how St. Augustine, Doctor of the Church, before his own conversion, describes his loss of a friend:

My heart was black with grief. Whatever I looked upon had the air of death. My native place was a prison-house and my home a strange unhappiness. The things we had done together became sheer torment without him. My eyes were restless looking for him, but he was not there. I hated all places because he was not in them. They could not say "He will come soon," as they would in his life when he was absent. I became a great enigma to myself and I was forever asking my soul why it was sad and why it disquieted me so sorely.

Confessions of St. Augustine, Book 4, chapter 4.

So, again, happiness is what all men want. All other goods they could possess (pleasure, health, honor, *etc.*) **don't matter unless they add in some way to happiness**. For example, a pleasurable dinner is a good thing when one is happily sharing it with his true friend.

Happiness Requires Virtue.

As Aristotle shows in the *Nicomachean Ethics*, friendship is the crown of the virtuous life and is impossible without that virtuous life.⁸ Most people do not have genuine, significant friendships because such friendship requires genuine, significant virtue and most people do not have such virtue. For a friendship that is not only genuine and significant but which is even *very great*, there is required as a condition, virtue which is also *very great*.

In his sermon in praise of the man who is living a virtuous life, St. John Chrysostom, Doctor of the Church, teaches that the virtuous life is the happy life. Here are his words: the virtuous man is “the most blessed of men, even in this life as well as in that to come”. Sermon #12 on *Philippians*, 3:17.

When people are unhappy, they try to distract themselves from their unhappiness (with things such as pleasures, travel, rock music, videos, video games, money, fast cars, fame, hallucinogenic drugs, abusing alcohol, *etc.*).

Money does not necessarily add to a person’s happiness and, on the “flip side”, if he is happy, he does not covet money. As one investigation into lottery winners stated: “You would be blown away to see how many winners wish they’d never won”⁹ A news article quotes one lottery winner as follows: “Before committing suicide, he said, ‘Winning the lottery is the worst thing that ever happened to me.’”¹⁰

Why did those unhappy people wish they never won the money? Because it made them unhappy (or more unhappy). Money is undesirable if/when it makes a person unhappy (or more unhappy) – because happiness is what we all seek.

The most senior member of the *Catholic Candle* Team unwaveringly told his children (when he was raising them) that if someone would offer him a million dollars, he would refuse it. He wisely knew that money is not happiness and does not cause happiness.

Further, many people know very little about what happiness is (just as they know so little about what friendship is). So, they suppose pleasure or money brings happiness

⁸ See, Aristotle’s *Nicomachean Ethics*, Books 8-9 and St. Thomas Aquinas’s commentary on those chapters.

⁹ <https://www.nydailynews.com/life-style/tragic-stories-lottery-winners-article-1.2492941>

¹⁰ <https://www.nydailynews.com/life-style/tragic-stories-lottery-winners-article-1.2492941>

(just like they suppose that “friendship of pleasure” or “friendship of utility” is real friendship).¹¹

A Person’s Tendency Toward Being a Conservative is in Some Way a Tendency Toward the Person Being Happy.

Having recalled these truths to our minds, we begin now to examine how those truths connect the happiness (or unhappiness) of a person to his political affiliation. Is there any reason that we would expect that political conservatives would be happier than political liberals?

We know that the saints are the happiest people and that, as Aristotle and St. Thomas Aquinas prove, *the virtuous life is the happy life*. This is also the teaching of St. John Chrysostom, as quoted above.

So, to the extent that conservatives have any general tendency – even a slight one – to be more virtuous than liberals, then we would expect that there would be some tendency – at least a slight one – that conservatives would be happier than liberals.

¹¹ Such people have so-called “friendships” which are merely convenient, comfortable, transitory liaisons, and are counterfeit “friendships” that Aristotle and St. Thomas Aquinas call “*friendships of pleasure*” and “*friendships of utility*”. See, Aristotle’s *Nicomachean Ethics*, Book 8, especially chapters 3-5, and St. Thomas’s commentary on Book 8 of this work.

These “friendships” are not real friendships because real friendships are based on love of the friend and a focus on the good for the friend. By contrast, “*friendships of pleasure*” and “*friendships of utility*” are based on (and focus on) the good for *me*, not for the friend. Examples of so-called “friendships of pleasure” are those based on a mutual enjoyment of video games and competing against each other in racket ball, or enjoying someone’s company as a “shopping buddy”, a “travel buddy” or a “movie buddy” (so that the person does not have to engage in such activities alone).

“Friendships of utility” are not real friendships either, but are based on a good I can get out of association with that other person, *e.g.*, when other people are impressed with me because they see that I know important people such as the particular “friend” (*e.g.*, they see that I am a friend of the pope, the president, or the celebrity); or the “friend” sends business to the company that I operate resulting in profit; or he gives me gifts. The so-called “friendship of utility” is reflected in the ironic remark which is sometimes made concerning a rich person, who is described as having “all of the friends that money can buy.”

So, the point made immediately above this footnote, is that some people think that enjoying pleasure is the same thing as true happiness just like they think that friendships of pleasure are true friendship. Similarly, such people sometimes think that possessing money is true happiness, just as they think that their associations with others which bring them money are true friendships.

Certainly, those who are labeled as political conservatives are usually not truly very conservative. For example, President Ronald Reagan – who was perhaps the most conservative U.S. president in modern times – was divorced from his wife (Jane Wyman) and was “re-married” to First Lady Nancy Reagan. True conservatives preserve the true traditional Catholic teaching on all subjects, including her teaching on morals and in the Church’s “social” encyclicals such as Pope Pius XI’s *Quas Primas*.

But although conservatives are usually not *really* very conservative or greatly virtuous, it does seem that they are *relatively* more conservative and *comparatively* more virtuous than liberals. Thus, we would expect that most conservatives are not greatly happy because they are not greatly virtuous. But we would expect that they are *comparatively* happier than liberals because they are *relatively* more virtuous.

Conservatives are More Likely to give some Role (or a Greater Role) to God in their Lives.

Most political conservatives are confused on matters of religion. Most of them do not belong to the true Catholic religion. Further, among even those conservatives (Republicans) who *are* Catholics, none (or almost none) of them practice the full traditions of the Catholic Church. However, as compared to political liberals, it is more likely that God has *some* role in the lives of conservatives. Granted, this is a low threshold for conservatives (*viz.*, that they pay more attention to God than the liberals do). But to the extent this is true, we would expect that this would result in a tendency toward greater happiness (or less unhappiness) than is true of liberals.

Conservatives are More Likely to Consider Themselves Bound by Fixed Moral Principles.

Similarly, political conservatives are more likely (as compared to liberals) to hold that there are fixed moral principles (rules of conduct) to which they must conform, even when they don’t *feel* like conforming to those principles. Some of those conservatives’ moral principles are false – *viz.*, where they diverge from Catholic moral principles. However, conservatives are more likely to at least have *some true* moral principles and to consider themselves bound by them. Thus, we would expect that this would result in at least *some* tendency that conservatives would be happier (or less unhappy) than is true of liberals.

Conservatives are (at least Somewhat More) likely to Follow Reason in Matters of Conduct.

Further, political conservatives are more likely than liberals to follow their reason on matters of their conduct. For example, liberals are more likely to accept the absurd and

rationally-incoherent position that a man becomes a woman if he decides he is one. Conservatives are more likely to reject this claim.

Another example is liberals deciding it is fine to murder their babies if they don't *want* those babies, and to call them "pieces of tissue" and merely a part of the woman's body *if those babies are unwanted*. (One pro-abortion U.S. Representative whom we know, explicitly compares an unborn baby to a gallbladder which needs to be removed.)

But if liberals *want* to have a baby they speak differently and call him a preborn baby. We see this in pro-abortion actresses when they *want* the baby that they are carrying, when (we are told) they post on social media that their *baby* will be due in six months (or whatever).

Reason is the highest power of the human soul. Living in accordance with our highest faculty is the path of happiness (as Aristotle and St. Thomas prove). So, although most conservatives are very far from living according to reason in every way, nonetheless, since political conservatives follow reason at least a little more than liberals do, we would expect that conservatives would generally be at least a little happier (or a little less unhappy) than liberals are.

Liberals are More Likely to Follow Some Version of Marxism.

The leftists are inexorably pushing Marxism, which is, essentially, a "*gospel*" of *envy and hate, i.e.*, setting one group in society against another.¹²

Envy is one of the seven deadly sins. The Marxists focus on issues such as income inequality – as if it is somehow wrong or unfair for someone else to have more money or possessions than we do.

Happiness both requires virtue as well as requires us to rid ourselves of vices (such as envy), which are the opposites of virtues. Thus, the leftists/Marxists are essentially preaching a "gospel" which promotes vice and thus, we would expect that this would make liberals less happy (or more unhappy) than conservatives.

Liberals are More Likely to Follow some Version of Socialism.

The liberals are more likely to promote or accept socialism, which is promotion of the government redistributing wealth from those who earned it to those who did not.

¹² See, e.g., this article regarding the similarity between the program of the Marxists and Satan. <https://catholiccandle.org/2022/03/20/the-feminist-program-is-the-same-as-that-of-satan-and-marx-part-ii/>

Socialism strongly opposes justice, the Natural Law, and the teaching of the Catholic Church. As St. Paul said:

If any man will not work, neither let him eat.

2 Thessalonians, 3:10.

While it is certainly not unjust (in fact, it is laudable) for a person to give alms to the needy from his *own* property, that is *not* socialism. Rather, socialism is the system of voting or deciding that *your neighbor* (*i.e.*, other people) must be *compelled* to give “alms” by confiscating his property through unjust taxes to give to those who the government decides are more deserving of the confiscated property.

So, although most conservatives are not truly and fully conservative, they at least see more clearly than liberals the evil of socialism. In this way, such conservatives are at least comparatively more virtuous than liberals in these matters of justice.

Liberals are More Likely to Consider Themselves to be Victims.

Seeing that Marxism is, fundamentally, the “gospel of envy”, the Democratic constituency are told that the unhappiness of their lives is due to being victims of other people, *e.g.*, the rich. This is effective for the Marxist leaders because unhappy people are more easily formed into protesters. By contrast, happy people are disinclined to be agitated into protest and rioting.

But persons who consider themselves to be victims of other people’s greed and selfishness are more likely to feel discontented and unhappy. This results in liberals considering themselves less happy (or more unhappy) because of their (so-called) “victimhood”. This is obvious: if a man sees someone wearing a very nice coat, he is much more likely to feel discontented and unhappy about this if he thinks the coat should belong to him instead of the man who is wearing it.

Conservatives are More Likely to get Married and Remain Married – this Makes Them Happier.

Conservatives are more likely to marry and remain married. Thus, their lives are happier and more stable. This is because they are answering the calls of their vocations¹³

¹³ This article is about the nature of happiness in the natural order, comparing conservatives and liberals. It is beyond the article’s scope to consider the happiness of those with the supernatural vocation to the religious life. However, the vocation to the religious life is a great calling and brings great happiness when this call is answered generously.

which they have from God and by their human nature and the Natural Law.¹⁴ Marriage also allows for the lifetime best-friendship that God blesses spouses with.

Here is how the Catholic Church traditionally expresses this truth in the marriage ceremony:

O God, by Whom Woman is joined to Man, and the partnership, ordained from the beginning, is endowed with ***such blessing that it alone was not withdrawn either by the punishment of original sin, nor by the sentence of the flood,*** graciously look upon this, Thy handmaid, who, about to be joined in wedlock, seeks Thy defense and protection.

Quoted from the nuptial blessing of the Rite of Holy Matrimony.

Research (Polling Data) about Happiness

Now let's look at the polling data. Every year in a poll, the *Pew Research Center* has asked the very same questions about happiness. This started in 1972 and every year the results are substantially the same. (As many *Catholic Candle* readers know, Pew is ***in no way a conservative organization.*** Far from it!)

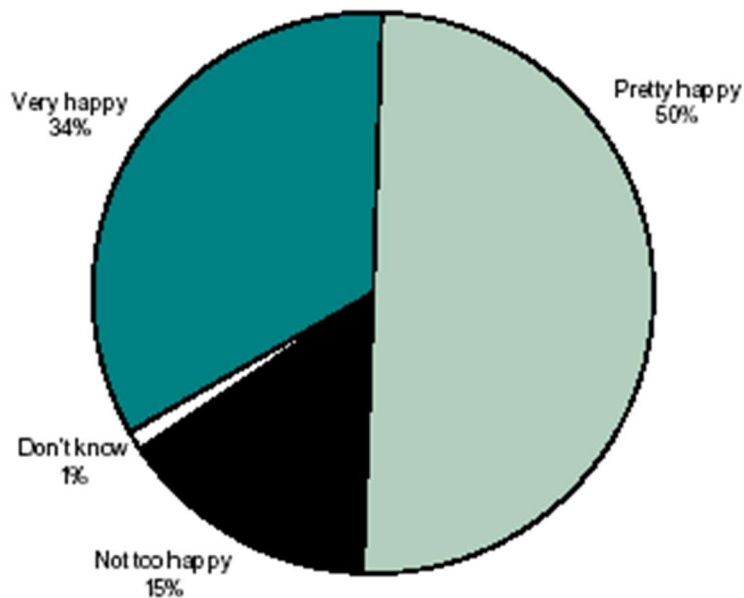
In one copy of the annual poll (2006), roughly one third of people said that they are “very happy”.¹⁵ (The question is worded: “Generally, how would you say things are these days in your life – would you say that you are very happy, pretty happy or not too happy?”)

¹⁴ *Summa Theologica of St. Thomas Aquinas, Suppl., Q.67, a.1.*

¹⁵ *Are We Happy Yet?*, Pew Research Center, results can be found here: <https://www.pewresearch.org/social-trends/2006/02/13/are-we-happy-yet/>

About One Third of Americans Are Very Happy

How happy are you these days in your life?



Question wording: Generally, how would you say things are these days in your life--would you say that you are very happy, pretty happy, or not too happy?

PewResearchCenter

As noted earlier in this article, most conservatives are not *really* very virtuous compared to the saints and so are not really very capable of much happiness. However, this *Pew* polling data and this present *Catholic Candle* article focus on the *relative* happiness of one group of people in society, compared to a contrasting group. Of this group (*viz.*, the one-third of people who respond that they are “very happy”), what traits do they tend to have in common?

Comparing the Traits of Conservatives to the Traits of Those Persons Who Reported Being “Very Happy”

As discussed above, conservatives are more likely to give some role (or a greater role) to God in their lives. Consistent with that, the *Pew* polling data shows that, one trait of those persons who report being “very happy”, is that they give God a greater role in their lives (as compared to those that answer that they are “not too happy”). Although it is true that most people are confused in matters of religion nowadays, nonetheless it is

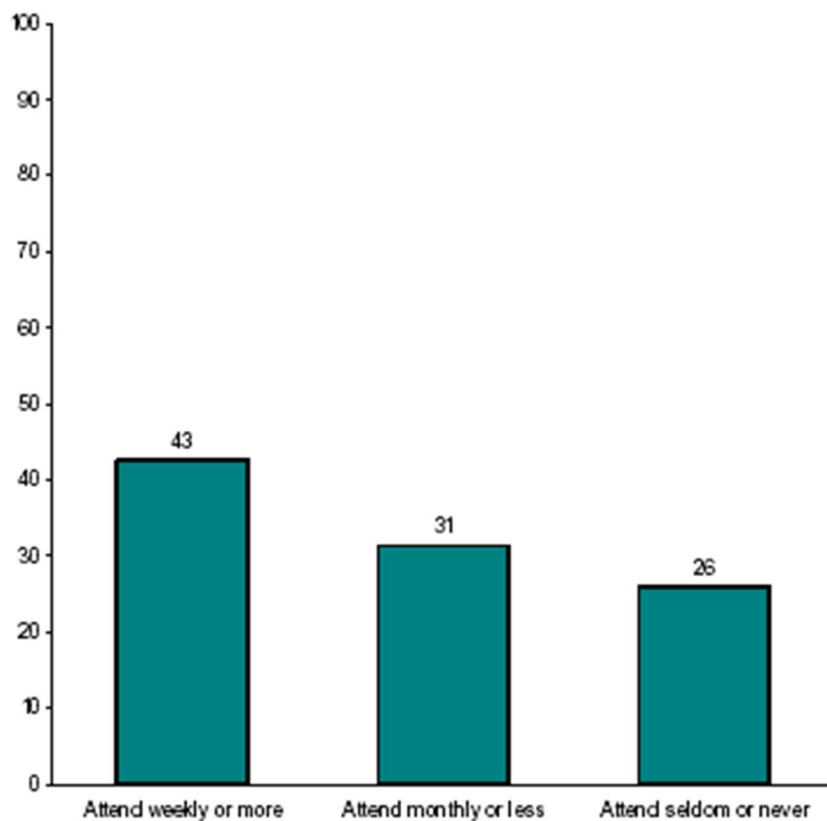
relatively better for a person to give God a place in his life, even if practicing a false religion, as compared to giving God no place. It is especially true that it is “**the fool that said in his heart ‘there is no God.’**” *Psalms*, 52.

In our age of confusion and for the purpose of the polling questions, Pew attempts to make tangible the idea of people giving God a greater role in life by asking people how often they go to church. This is not a perfect proxy but it does shed some light on this issue.

Religiosity

Frequent Church-Goers Are Happier

Percentage Very Happy by Church Attendance



Those who attend religious services weekly or more often are happier than are those attending less often. Those who seldom or never attend services are the least likely to say they are very happy.

PewResearchCenter

It turns out that those who describe themselves as “very happy” are also persons that attend church more frequently than those who say that they are “not too happy”. Such “church-goers” are in a relatively less-bad situation (compared to those who hold that

there is no God or, if there is, they own Him nothing) because regular “church-goers” appears to recognize at least their own Natural Law duty toward God.

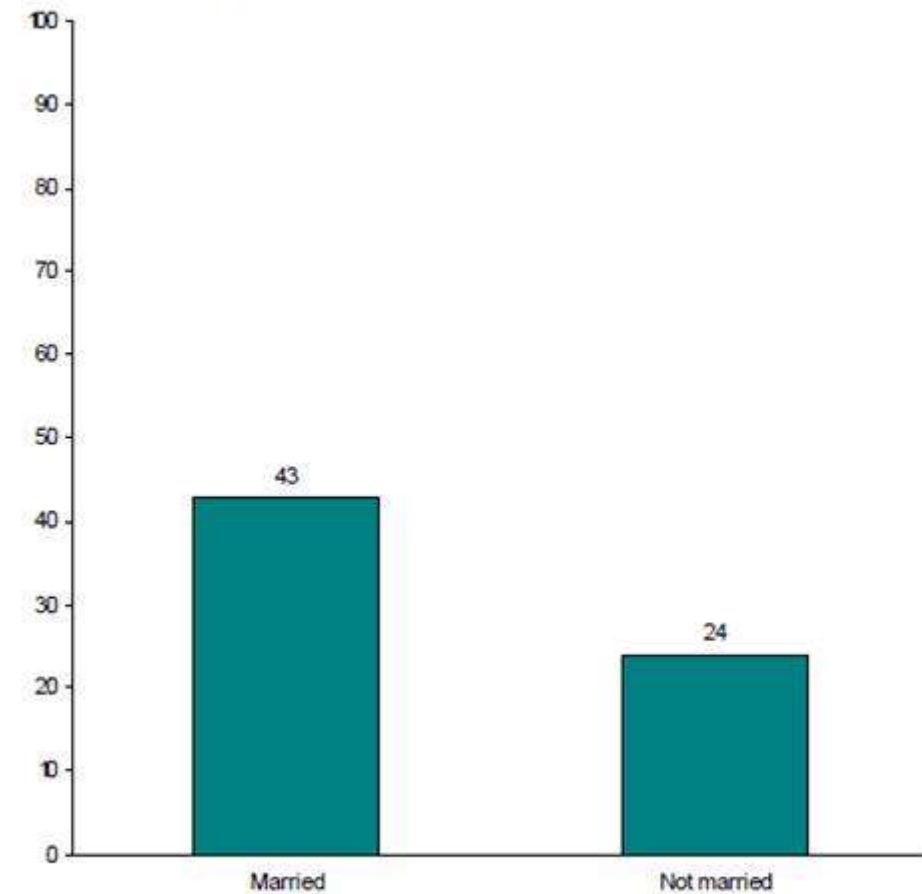
So, in a very rough sort of way, this poll shows what we know infallibly by our Holy Catholic Faith, *viz.*, “*Happy is that people whose God is the Lord.*” *Psalm*, 143.

Married people, on Average, are Happier than Other Adults.

The polling data shows that, besides giving God a larger role in their lives, another trait that happier adults have in common is that they are married. We see in the *Pew Research* poll (below) that 43% of married people say that they are “very happy” whereas only 24% of unmarried people say they are “very happy”. *Pew Research* says that “this has been a consistent finding for many years and many surveys”. 2006 Study, p.7.

Is Marriage Bliss?

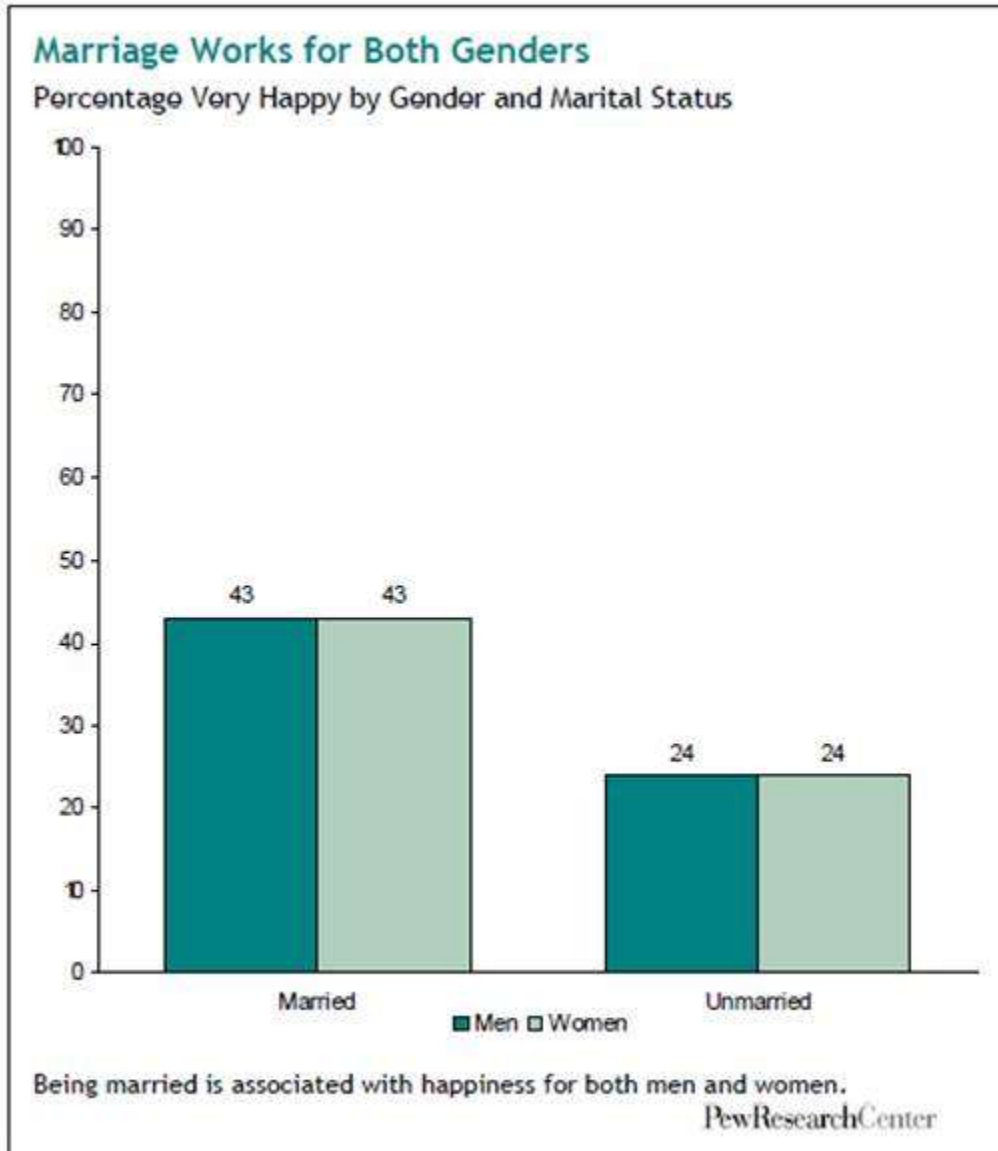
Percentage Very Happy by Marital Status



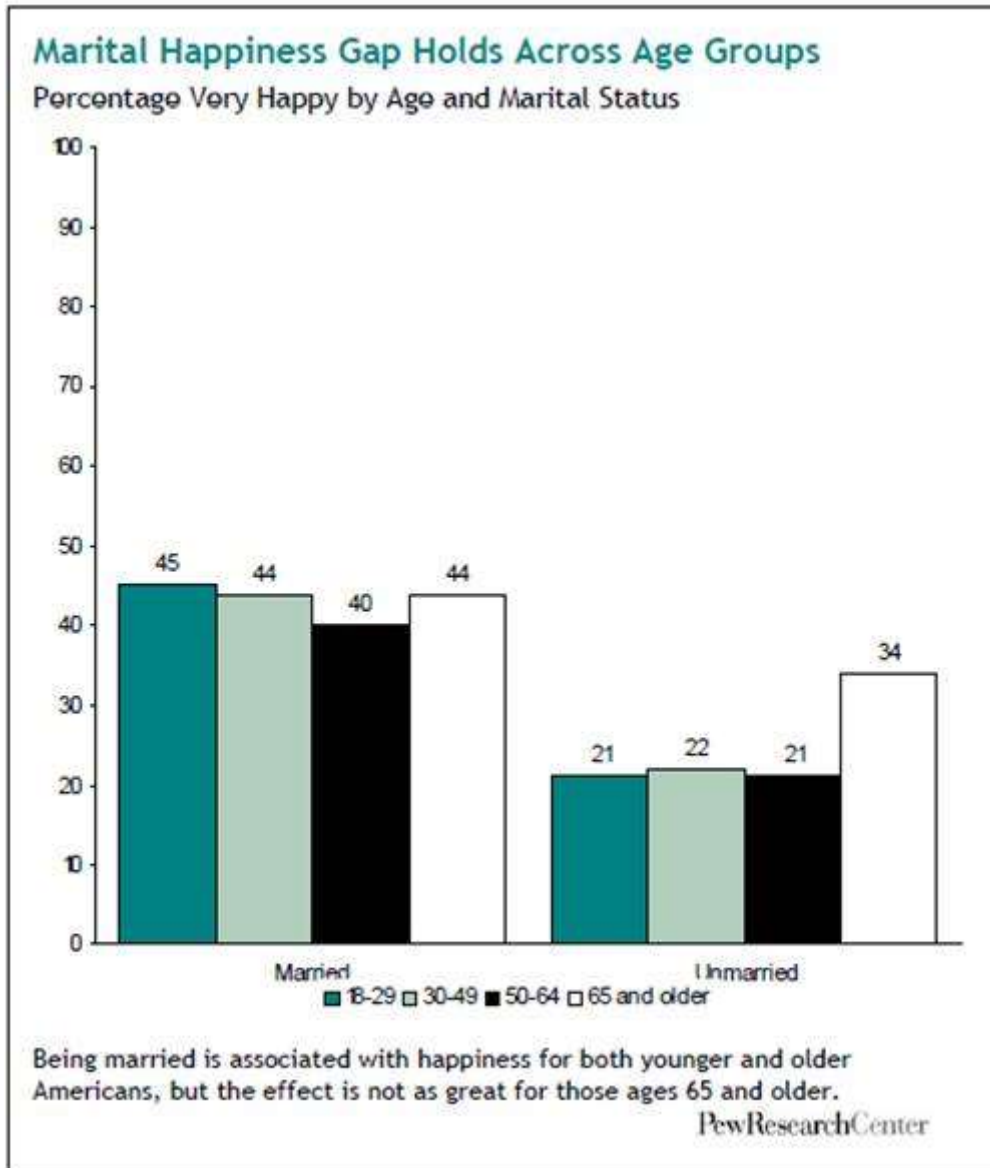
Married people are more likely than those who are not married to be very happy.

PewResearchCenter

This greater happiness (enjoyed by married people) is the same in both men and women, as you see below. 2006 Study page 21.



Further, this greater happiness is not only among newly-weds. Rather, it persists throughout the entire marriage. *Pew Research 2006 Study page 22.*

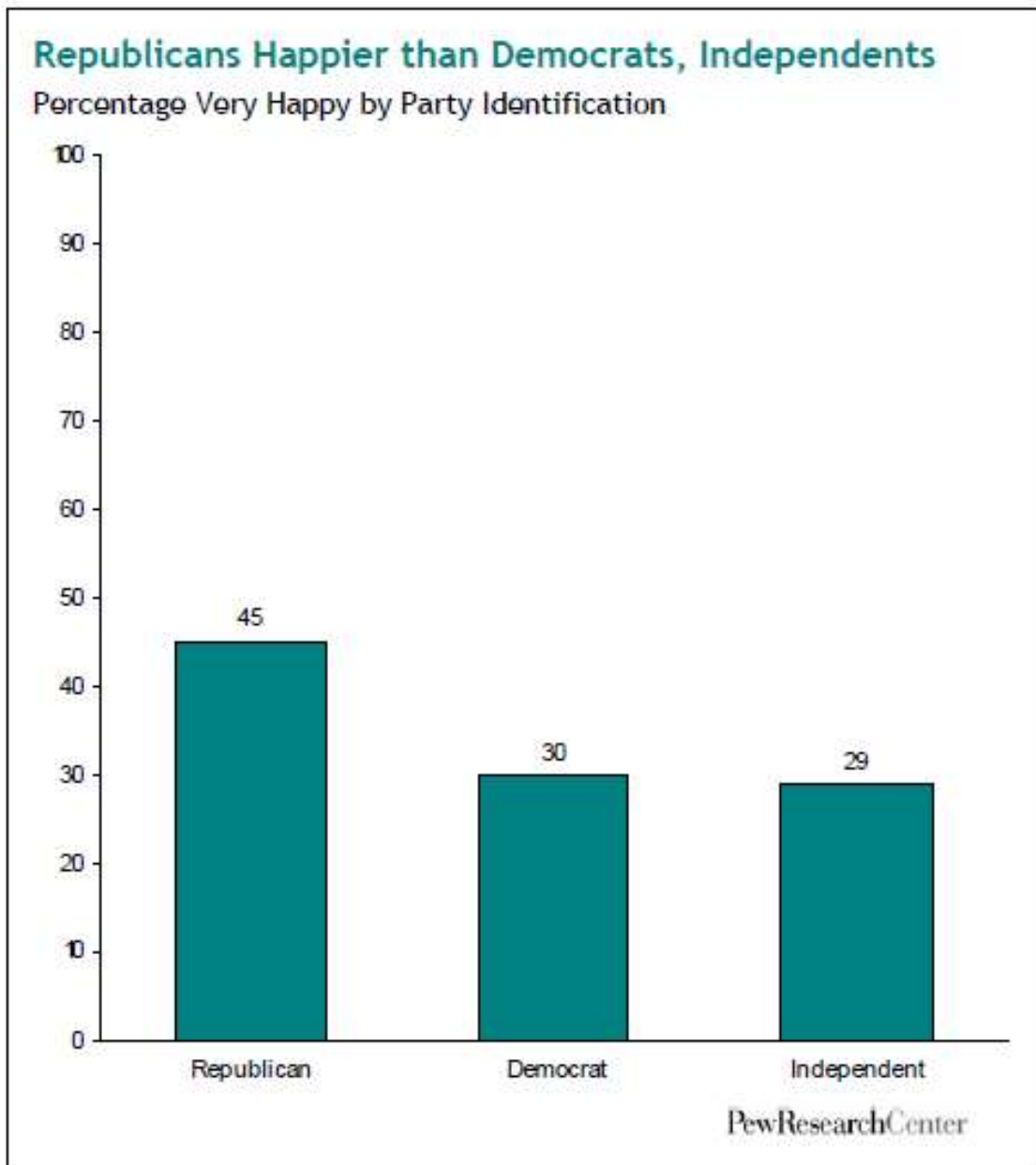


Conservatives have a “Happiness Advantage” Because They are more Likely to get Married and Remain Married – this Tends to Make Them Happier.

Whereas the polling data shows that, typically, people who are more likely to marry and remain married, are happier, this characteristic describes those who are more conservative (as discussed above).

This is another reason why conservatives tend to be happier than liberals. Of course, the happiness of the married (and conservatives) would be far greater if they were far more virtuous, as Aristotle proves in *Nicomachean Ethics*, Bk.10, ch.6.

The adjective “Republican” largely means that a person is somewhat conservative, even though not as conservative as a Traditional Catholic would know he needs to be. Likewise, “Democrat” tends to mean that a person is more liberal, as compared to a Republican. This label tends to reflect the happiness gap that we have already seen on the charts concerning religion and marriage. See the chart below.

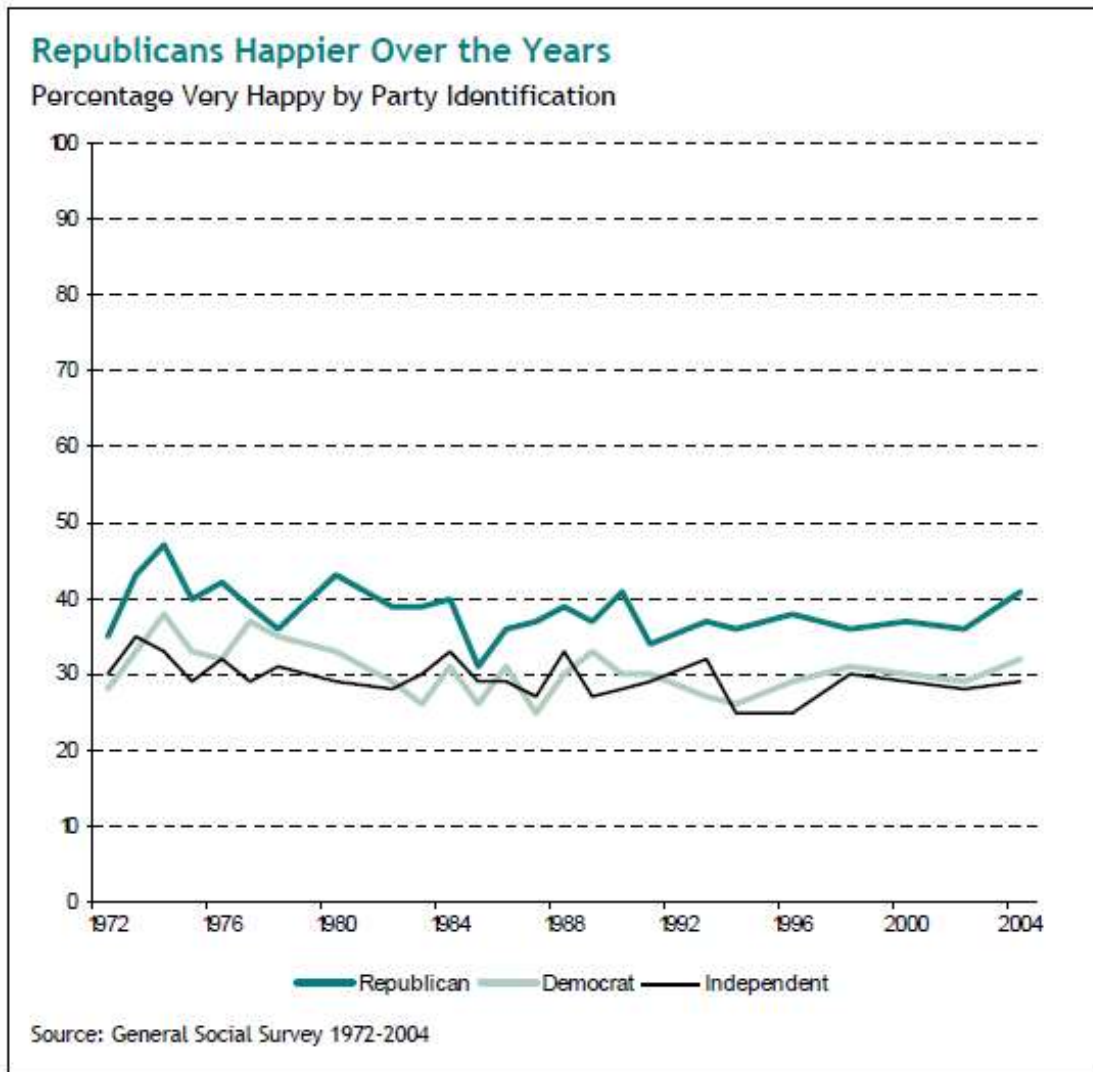


The graph immediately above is taken from: *Are We Happy Yet?*, page 5, Pew Research Center, results can be found here: <https://www.pewresearch.org/social-trends/2006/02/13/are-we-happy-yet/>

This is not surprising, since those party affiliations tend to serve as proxies for those habits of character regarding greater or lesser morality and use of reason.

As *Pew Research Center* explains:

Some 45% of all Republicans report being very happy, compared with just 30% of Democrats and 29% of independents. This finding has also been around a long time; Republicans have been happier than Democrats every year since the General Social Survey began taking its measurements in 1972.¹⁶ See the graph below.



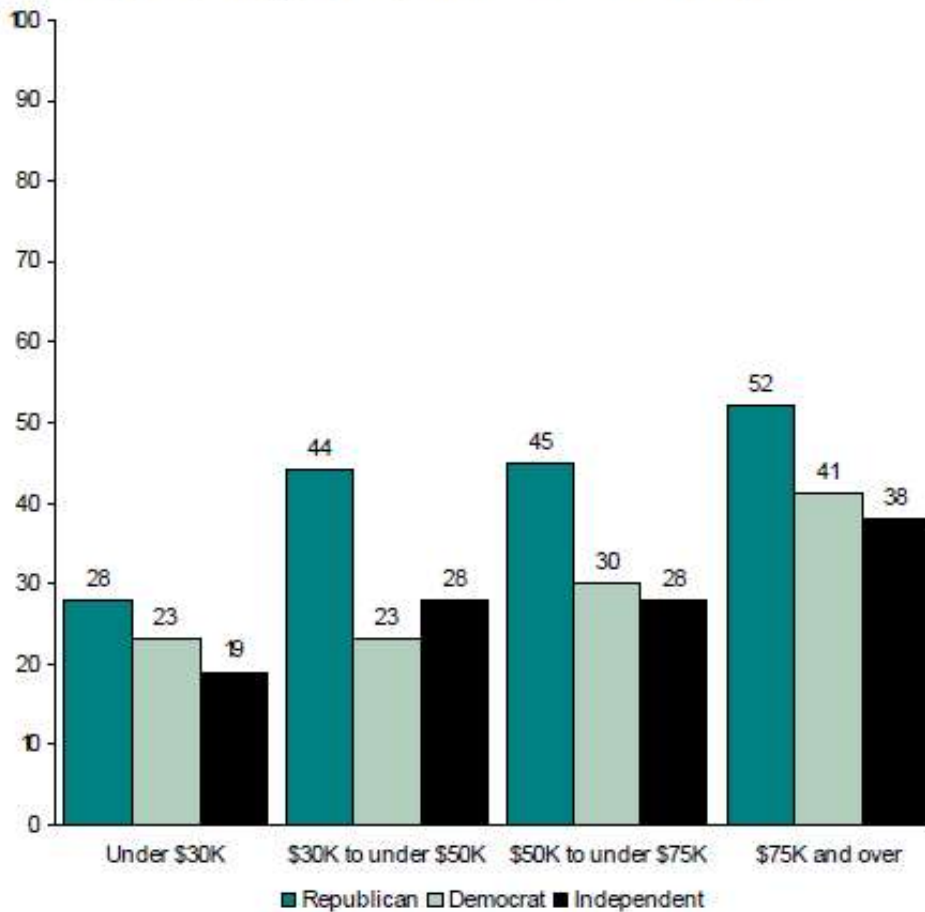
¹⁶ *Are We Happy Yet?*, page 5, Pew Research Center, results can be found here: <https://www.pewresearch.org/social-trends/2006/02/13/are-we-happy-yet/>

One would be mistaken to think that the greater happiness of conservatives is because conservatives tend to have more money, although it is true that they **do** tend to have more money. Common sense would tell us that conservatives would tend to have more money because greater wealth is a fruit of habits that are associated with conservative principles, *e.g.*, hard work, delayed gratification, stable families, following the rules (*i.e.*, having a “law and order” outlook), *etc.*

But money is not why conservatives are happier than liberals. If we compare conservatives and liberals even in the same income brackets, the conservatives in every income bracket are more likely to say they are very happy, compared to liberals, by roughly the same proportions. See the graph below.

Regardless of Income, GOPers are Happier

Percentage Very Happy by Party Identification and Family Income



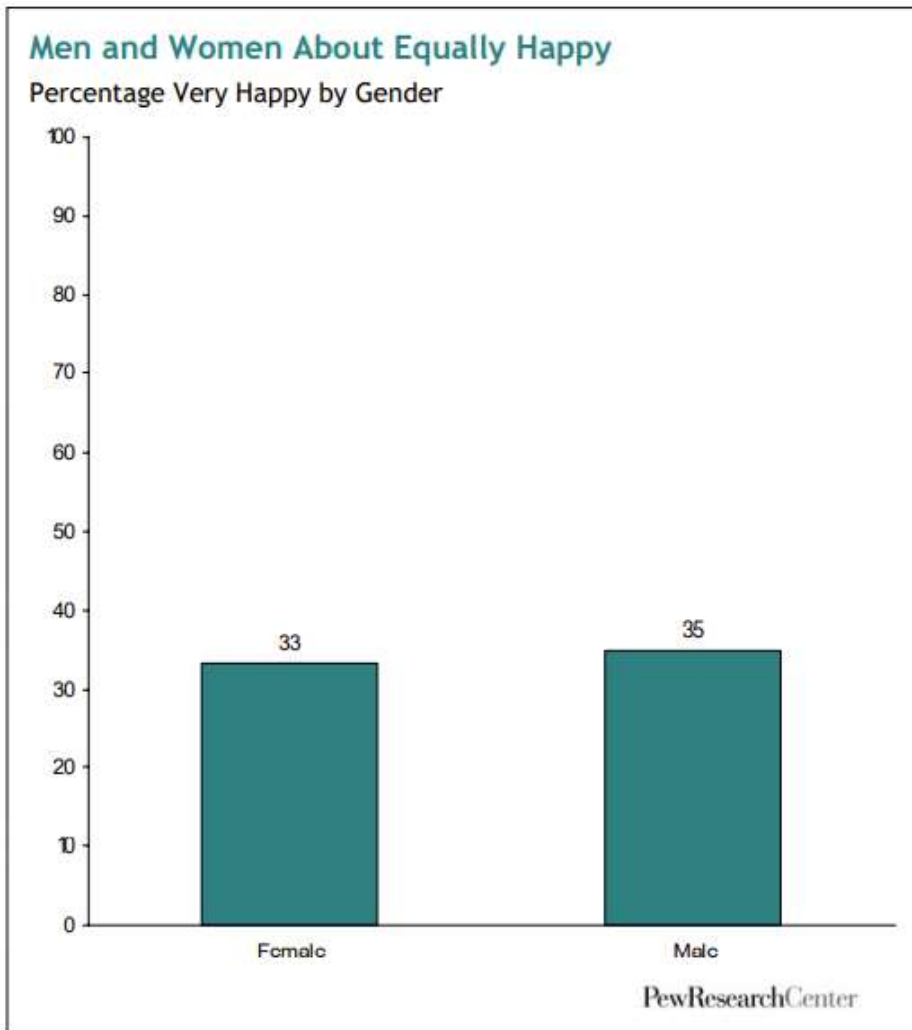
Republicans are more likely to be very happy than Democrats or independents among those with incomes of \$30,000 and over. Among the less affluent (under \$30,000) Republicans are not significantly happier than Democrats or independents.

PewResearchCenter

The graph immediately above is taken from: *Are We Happy Yet?*, page 14, Pew Research Center, results can be found here: <https://www.pewresearch.org/social-trends/2006/02/13/are-we-happy-yet/>

In our godless, feminist, Marxist times, a person could (wrongly) suppose that perhaps the gender of the poll respondent played a role in the result that conservatives are happier than liberals. But this is false. Those respondents who are “very happy” were

about the same in each gender.



The graph immediately above is taken from: *Are We Happy Yet?*, page 27, Pew Research Center, results can be found here: <https://www.pewresearch.org/social-trends/2006/02/13/are-we-happy-yet/>

This makes sense because the happiness of the conservative life and principles is the life of relatively more virtue and use of reason and *that* is what makes people happier – both men and women, as Aristotle shows in the *Nicomachean Ethics*, Bk.10, ch.6.

This poll showing that Republicans are happier than Democrats is merely coming to the same fact as does Aristotle's *Ethics*, but from a different direction. Republicans, although very far from perfect, holy, and virtuous, are *relatively* more likely to emphasize the importance of God, virtue, and marriage, as compared to Democrats.

(To be continued)



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