

Catholic Candle

☪ December 2023 ☪ catholiccandle.org ☪ catholiccandle@gmail.com

Catholic Candle's 2024 Catholic Calendar

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To Make Murder Acceptable, Give It a Different Name

Webster defines murder as killing a human being unlawfully and with premeditated malice. That's it! That's ABORTION.

It was understood early on that the great majority of people would find so totally abhorrent the thought of going into an (operating) room and intentionally killing a baby. So, the answer for the Left was to muddy the linguistic waters by calling it “health care”, not murder, hoping it sounded merely like an innocent medical procedure. (That is not the case today, however, as nearly everyone realizes that it's the life of an innocent child that hangs in the balance.)

Yet this ploy helped to destroy the consciences of people so that not only did they begin to think of abortion as no longer relevant to moral law, but as a solution to a “problem”, or an issue to be debated, or a convenient possibility, or finally, something to be promoted.

Now, this matter of the conscience of people is of particular importance because everyone must practice and live up to his Catholic Faith based on his informed and tender conscience in preparation for his particular Judgement. Jesus Christ is the Judge at the Particular Judgment, and we have to give an account of our whole life – every thought, word, act, and omission. Only then will we know the exactitude with which God *sees* and *measures* these acts, words, and even intentions in our deepest thoughts.

To help us prepare for the Particular Judgment, God created us with a conscience, sometimes called the “voice of God” because it bids us to do right and avoid wrong.

Relatively few have sufficiently studied the Catholic Faith to inform their conscience or have worked hard to keep it *tender* (which is the delicate opposite of a *hardened* conscience). As you might expect, a hardened conscience will accept what is wrong without concern.

Thus, a person with a hardened conscience will have no problem thinking of the growing fetus (*i.e.*, a baby) as merely a “lump of tissue.” However, *The Catholic Encyclopedia* confutes this heretical nonsense:

Now it is at the very time of conception that the embryo begins to live a distinct, individual life. For life does not result from an organism when it has been built up, but the vital principle builds up the organism of its own body. In virtue of the one eternal act of the Will of the Creator, Who is, of course, ever-present in every portion of His creation, the soul of every new human being begins to exist when the cell which generation has provided is ready to receive it as its principle of life. In the normal course of nature, the living embryo carries on its work of self-evolution within the maternal womb, deriving its nourishment from the placenta through the vital cord, till, on reaching maturity, it is by the uterus issued to lead its separate life. **Abortion is a fatal termination of this process.**¹

Intentional abortions are distinguished by medical writers into two classes. When they are brought about for social reasons, physicians [in past decades] style[d] them criminal; and they rightly condemn[ed] them under any circumstances whatsoever. They express[ed] utter contempt for the doctors and midwives concerned in them. They usually strive[d] to prevent such crimes by all means in their power. “Often, very often,” says Dr. Hodge, of the University of Pennsylvania, “must all the eloquence and all the authority of the practitioner be employed; often he must, as it were, grasp the conscience of his weak and erring patient, and let her know, in language not to be misunderstood, that she is responsible to the Creator for the life of the being within her.”²

Ethics, then, and the Church agree in teaching that **no action is lawful which directly destroys fetal life.** It is also clear that extracting the living fetus, before it is viable [*i.e.*, able to survive on its own] is destroying its life as directly as it would be killing a grown man directly by plunging him into a medium in which he cannot live [*e.g.*, underwater] and holding him there till he expires.³

¹ *The Catholic Encyclopedia*, The Gilmary Society, New York, 1907, Vol. 1, p.47.

² *The Catholic Encyclopedia*, The Gilmary Society, New York, 1907, Vol. 1, p.47.

³ *The Catholic Encyclopedia*, The Gilmary Society, New York, 1907, Vol. 1, p.48.

The Catholic Church has not relaxed her strict prohibition of all abortion; but she has made it more definite. [Note: Catholic clergy and the hierarchy were outspokenly against abortion until the latter part of the 20th century. Since then, the conciliar church has been quiet and lukewarm at best in opposing abortion.] As to penalties she inflicts upon the guilty parties, her present legislation was fixed by the Bull of Pius IX, “*Apostolicae Sedis*,” (1869). It decrees excommunication – that is, deprivation of the Sacraments and of the prayers of the Church in the case of any of her members.⁴

Thus, it is clear to see that abortion is a mortal sin. (A person doesn’t get excommunicated for forgetting to genuflect in church.) It is murder and it is against the Ten Commandments and against the Natural Law. The Natural Law is the rule of conduct which is prescribed to us by our Creator and which we know by reason without special Divine Revelation. St. Thomas explains that Natural Law is nothing other than the rational creature’s participation in the Eternal Law, which is the Truth of Divine Wisdom Itself.

God has imprinted the substance of the Ten Commandments on the human heart and mind, and they have therefore binding force. Even if they had never been given to us through Divine Revelation, we would still be *obliged to keep them*, for they are dictated by reason, and taught by Natural Law. The revealed law on this merely repeats and amplifies the Natural Law.⁵

The fifth commandment is *Thou Shalt Not Kill*. Since we have seen that murder is the voluntary and unjust killing of a human being, it is easy to see why abortion is one of the four sins that “cry to heaven” for God’s punishment.

Though killing babies in the womb seems to have been unknown prior to the decadent morality of ancient Greece, at a later period this abominable practice proliferated but was met with severe punishments. And it is notable that the great prevalence of abortion ceased wherever Christianity became established.⁶

Thus, it is fair to say that in centuries past, Christians – and more specifically, the Catholic Church – were the primary defenders of innocent life against abortion and its practitioners.

⁴ *The Catholic Encyclopedia*, The Gilmary Society, New York, 1907, Vol. 1, p.49.

⁵ *My Catholic Faith*, Bishop Morrow, My Mission House, Kenosha, WI, ©1949, Ch. 91, p. 185.

⁶ *The Catholic Encyclopedia*, The Gilmary Society, New York, 1907, Vol. 1, p.48.

Where is the Catholic Church today? It is MIA – *i.e.*, Missing in Action. Who is to lead the fight against abortion, if not the Church? I believe an uncompromised Church could have subdued abortion if the billion Catholic faithful would have strongly objected at the ballot box when electing civil representatives, and this worthy goal could have been accomplished if the human leaders of the Church – the pope, bishops and clergy – had informed, reminded, and directed their flocks to actively oppose the evil of abortion.

“In former times, men were animated by the spirit of faith, and regarded a large family as a gift of God and a blessing from heaven, and considered God more than themselves as the Father of their children. But now that faith has weakened and people live isolated from God”⁷

They no longer *universally* consider babies as children sent by God, made in His image and likeness. They ignore the fact that abortion is a mortal sin, and that the killer of a baby deserves to spend eternity in the fires of hell.

Let us abhor this murder, which denies a baby any chance to see the Face of God and be happy with Him forever in heaven! Let us pray and fight to end abortion!



***Catholic Candle* note:** The following is a letter from a *Catholic Candle* reader. We invite our readers to send their own letters and articles.

The Awe-inspiring Providence of How God Teaches Humility to His Friends.

Dear fellow *Catholic Candle* readers,

While reciting the Joyful Mysteries I found myself pondering the reason why God allowed the angels to fall. Would it not have been better to have all the created angels to be in heaven adoring God? For that matter, would it not have been better if Adam had not sinned and to have all humans obtain heaven and be with God?

⁷ *Trustful Surrender to Divine Providence*, Fr. Jean Baptiste, S.J., and St. Claude de la Colombiere, S.J., TAN Books, 1983, Ch. 3, p.52.

Then I could almost hear what I have heard people say so many times before, “If there is a God and He is so good, then how can there be suffering, sickness, and death in the world?” I am sure, you, dear fellow-readers, have heard similar things.

How would I refute such questions?

Then, I remembered that the *Candle* had an article about how men are not created equal and how the fall of the angels and men showed God’s glory more than if these events had not occurred. The bitter questions of those who do not understand how Providence works make it sound like God is somehow unfair or unjust in His ways.

Then my thoughts went a bit deeper to ponder how God is so provident and He works on all levels from top to bottom, as it were. How marvelous it truly is that God chose to become Man in the form of a little Baby! In a cave used as a stable! For all those people who think that God is unfair, have they ever thought about how He chose such humiliations for Himself? How is it unfair that He gives us something to suffer and we are sinners and deserve suffering, when He, Who is perfect, showed us such loving examples of how to offer things up out of love for the Heavenly Father? He didn’t stop there; He suffered so many attacks, humiliations, and such an ignominious death on the Cross!

I couldn’t help contrasting the Blessed Virgin Mary to whom He gave so much, with so many souls to whom God chose to give little. It is almost overwhelming to contrast the most ignorant and weak savage pagan, to the immaculately conceived Mother of God. What a remarkable difference between two human creatures of God! Our Lady is God’s masterpiece. She had the use of reason from her conception and always served God perfectly.

God chose to do this and He is not unfair or unjust. He planned from all eternity to create man and He planned the means He would use to redeem man. He planned to create a perfect virgin to be the Mother of Wisdom Incarnate. He also planned that He would give her to us to be our Mother to help us miserable sinners work out our salvation. He planned that she would be more powerful than all hell put together.

The most astounding thought of all my contrasting back and forth was that God did all of what He did as a means to foster humility in us. Whether we think of all of the blessings He has given us from the Faith on down, or whether we see how low we are compared to Mary, the highest of all the saints, we are humbled by these thoughts. This all made me think how He wants our humility and how He allows all things to help us discover humility, see its beauty, and desire to have this most necessary virtue. Our Lord told us we cannot enter the kingdom of heaven without humility. I could not help but be struck how He works out all things in His creation and in particular, in the human race, in order to teach men this foundation of all virtue – humility. Mary and Blessed Christ Mass, fellow *Catholic Candle* readers!



Catholic Candle note: Below is the 29th part of this guide to the Spiritual Exercises of St. Ignatius of Loyola.

Mary's School of Sanctity

Lesson #29 The Spiritual Exercises of St. Ignatius – Apparition to the Two Disciples At Emmaus

In our last lesson, we considered the suitability of Our Lord appearing to His Mother first to console her who is the Mother of Sorrows. Since she was so closely united to her Son all during His life on earth and especially while He hung on the Cross, she should be the first to join with Him in the triumph of His Resurrection.

We turn our thoughts to the other apparitions of Our Lord after His Resurrection. In our last lesson we listed several of these apparitions and we encourage the exercitant to meditate on as many of these apparitions as his time permits. In our current lesson, we wish to give an example of how one of these apparitions can be put into the framework that St. Ignatius gave us for Our Lord's apparition to Our Lady. The other apparitions can be done in a similar manner. The apparition we are now considering is Our Lord's apparition to the two disciples on their way to Emmaus.

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

The FIRST PRELUDE: the history. Recall to mind Our Lord upon His Resurrection appeared in Body and Soul to His Blessed Mother. Subsequently He appeared to various others.

The SECOND PRELUDE: the mental representation of the place. Here it will be to see the two disciples travelling to Emmaus, discussing the events, and Our Lord meeting up with them and continuing the journey with them.

The THIRD PRELUDE: 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 the two disciples} 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 with “Our Father.”

Before giving the considerations for this meditation we give the Scriptural account: [The following are verses from St. Luke 24:13-46]

And behold, two of them went, the same day, to a town which was sixty furlongs⁸ from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with themselves, Jesus Himself also, drawing near, went with them. But their eyes were held, that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk and are sad? And the one of them, whose name was Cleophas, answering, said to Him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered Him to be condemned to death and crucified him. But we hoped that it was He that should have redeemed Israel. And now besides all this, to-day is the third day since these things were done. Yea and certain women also of our company affrighted us who, before it was light, were at the sepulcher. And not finding his body, came, saying that they had all seen a vision of angels, who say that he is alive. And some of our people went to the sepulcher and found it so as the women had said: but Him they found not.

⁸ Sixty furlongs = 7.5 miles.

Then He said to them: O foolish and slow of heart to believe in all things, which the prophets have spoken. Ought not Christ to have suffered these things and so, to enter into his glory?

And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is towards evening and the day is now far spent. And He went in with them.

And it came to pass, whilst He was at table with them, He took bread and blessed and brake and gave to them. And their eyes were opened: and they knew Him. And He vanished out of their sight.

And they said one to the other: Was not our heart burning within us, whilst He spoke in the way and opened to us the scriptures?

And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed and hath appeared to Simon. And they told what things were done in the way: and how they knew Him in the breaking of bread.

Now, whilst they were speaking these things, Jesus stood in the midst of them and saith to them: Peace be to you. It is I: Fear not. But they being troubled and frightened, supposed that they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and feet, that it is I Myself. Handle, and see: for a spirit hath not flesh and bones, as you see Me to have.

And when He had said this, He shewed them His hands and feet. But while they yet believed not and wondered for joy, He said: Have you here anything to eat? And they offered Him a piece of a broiled fish and a honeycomb.

And when He had eaten before them, taking the remains, He gave to them.

And He said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and in the prophets and in the psalms, concerning Me.

Then He opened their understanding, that they might understand the scriptures.

And He said to them: Thus, it is written, and thus, it behoved Christ to suffer and to rise again from the dead, the third day.

Painting the Scene and Giving Considerations for the Points Above.

Imagine the scene. Consider the frame of mind of the two disciples. They were still recovering from the grief of Our Lord's death, when they heard seemingly bizarre tales. They had never really expected that Our Lord was truly God. To them everything seemed hopeless on Good Friday and to be told on Sunday that Jesus of Nazareth was not in His tomb and was alive, was not believable.

Our Lord comes along almost out of nowhere and joins them in their journey. He surprises them with His question about the Christ.

Then Our Lord gave them instruction of all the Scriptures which were fulfilled in Him. He showed them how the Redeemer would have to die to make satisfaction to the Father. They began to see how God's providence ties all things together beautifully.

Finally, when they reached their destination they longed to have Him stay with them because they respected His wisdom. They were eager to hear more instructions from Him. When He blessed the bread at their meal and broke it, they recognized what He had done at the multiplication of the loaves. He allowed their eyes to be opened and then He disappeared.

They were so excited that they went all the way back to the Cenacle in Jerusalem. They related to the Apostles what had occurred. Then Our Lord surprises them a second time by appearing to them all. Again, all present could not believe their eyes and thought they saw a ghost. Our Lord ate some fish in front of them to prove that He was indeed not a ghost. He had compassion on them and instructed them how the Scriptures were fulfilled perfectly.

Father Hurter tells us that Our Lord hearing the disciples in their discourses on their journey to Emmaus, shows us that when we are feeling most bewildered, Our Lord is always nigh. He desires to help us unravel whatever problem or difficulty we may have. Our Lord has compassion on us. He instructs and encourages us. He doesn't want us to be in the dark.⁹ This also teaches us that we have to be careful to keep our conversations edifying.¹⁰

⁹ Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J. PH.D. D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918; third edition, 1926, St. Louis, MO and London, page 240.

¹⁰ Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J. PH.D. D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918; third edition, 1926, St. Louis, MO and London, page 239-240.

Another aspect that Fr. Hurter points out is that despondency and excessive sadness dimmed the vision of the disciples, “their eyes were held that they should not know Him.” In addition to this, their despondency and dejection caused them to forget the many consoling promises of God.¹¹

Our Lord rebuked them for being “foolish and slow of heart to believe.” He lovingly consoles them by opening their eyes to the way the Holy Scriptures have been fulfilled in Him. He was patient with them and set us a good example of being patient with the weak of mind or body.¹²

The two disciples are eager to listen to what Our Lord explained to them. This is an edifying example for us. Furthermore, in this apparition, when Our Lord suddenly disappears shows us that when consolations come, they are not long lasting. Thus, we must prepare for a coming storm when we are in consolation. In the same vein, we must not fret when we are in desolation, because this too will pass and we must humble ourselves and wait for the next consolation. In short, we must be humble and submit to whatever Our Lord sends our way.¹³

The disciples hurrying back to Jerusalem showed their eagerness to spread the good news to others. They wanted to share their joy of having seen the Risen Lord.

When the disciples saw Our Lord again that night, after their return to Jerusalem, they were among the others who thought that they saw a ghost. Our Lord showed that He is very patient with us indeed and that He is willing to satisfy our intellects; thus, He proved to them that what they saw was really He.

COLLOQUY: ¹⁴

To Our Lord: I, too, O Lord am slow of heart, and need to be rebuked by Thee. I thank Thee for Thy patience with me and Thy loving mercy that you have always shown me. I

¹¹ Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J. PH.D. D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918; third edition, 1926, St. Louis, MO and London, page 240.

¹² Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J. PH.D. D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918; third edition, 1926, St. Louis, MO and London, page 240.

¹³ Considerations from *Sketches for the Exercises of An Eight Days' Retreat* by Hugo Hurter, S.J. PH.D. D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck, copyright 1918; third edition, 1926, St. Louis, MO and London, page 238.

¹⁴ Of course, this is only a suggestion of a possible colloquy. The exercitant can compose his own colloquy.

beg Thee to continue to be merciful with me, a wretched sinner. Make my heart desire to have Thee near always. Help me to serve Thee with a generous heart.

Please teach me O Lord, for I am eager to learn Thy ways and Thy Truth.

To God the Father: I thank Thee, O heavenly Father for the Resurrection of Thy Son. May my heart ever yearn to learn more about Thee and Thy Son and Thy wondrous ways. Please help me spread the truths of the Holy Catholic Church.

In our next lesson we will study St. Ignatius's *Contemplation to Attain Divine Love*.



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

When thou seest any enemy of God wealthy, with armed attendants and many flatterers, be not cast down, but lament, weep, call upon God, that He may enroll that enemy to become numbered amongst His friends: and the more he prospers being God's enemy, so much the more do thou mourn for him. For sinners we ought always to bewail, but especially when they enjoy wealth and abundance of good days; even as one should the sick, when they eat and drink to excess.

Words of St. John Chrysostom, Doctor of the Church, Sermon 39 on 1 COR. 15:27-8.



Catholic Candle note: Recently, we published Part 1 of an article on the connection between virtue and happiness. That article can be found here:

<https://catholiccandle.org/2023/11/26/the-connection-between-virtue-and-happiness-part-1/>

Summary of What We Covered in Part One

In Part 1, we saw that happiness is the one thing everyone wants for its own sake and that everything else (*e.g.*, money, power, pleasure, and fame) is only desired for the sake of happiness.

We saw that happiness requires virtue. We saw that friendship is the crown of the virtuous life and is impossible without that virtuous life. 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*.

We saw that most people are unhappy and that 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.*).

We saw that those who are somewhat more conservative and have some tendency toward being more virtuous, are happier or less unhappy than those persons who are more liberal and are more immersed in sin and vice.

Part 2

The Connection Between Virtue and Happiness

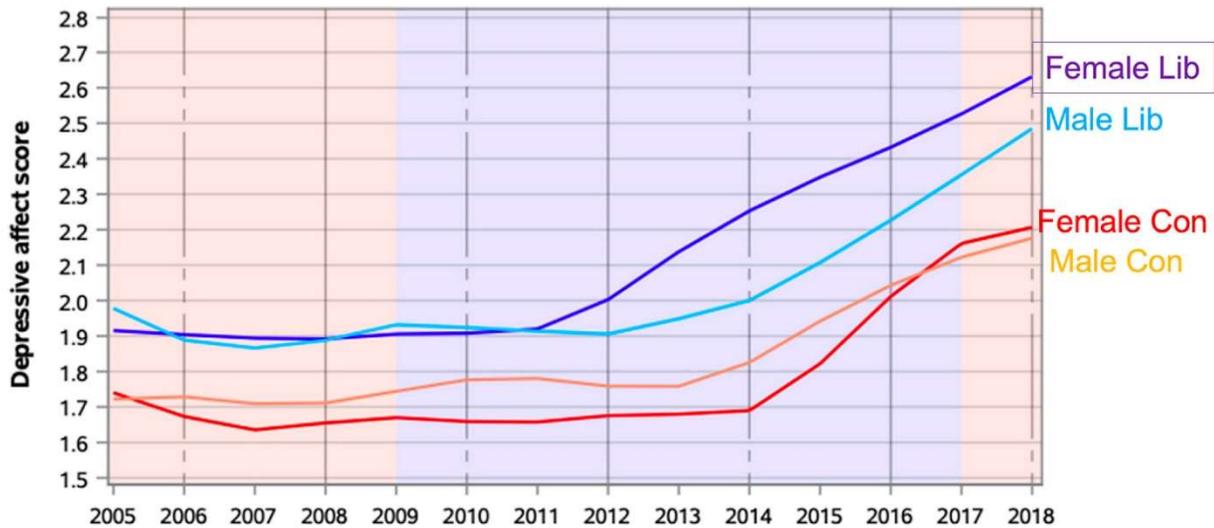
Concerning The Happiness of Virtuous Persons;
The “Somewhat Happiness” of the “Somewhat Virtuous”;
And the Unhappiness of the Rest of Mankind

A Look at Depression – the “Flip-side” of Happiness

Let us now look at the flip-side of this “happiness gap” between conservatives and liberals. That is, which group tends to be more depressed? Predictably, the answer is the mirror image of the happiness studies. Whereas conservatives are happier, so

liberals are more depressed, especially liberal women, as shown in the graph below:

Depression scores, by gender and politics



Data from Monitoring the Future, graphed by Gimbrone et al. 2022. Scale = 1-5 (agree)

This graph is taken from Gimbrone's 2022 study, available here:

<https://www.thefp.com/p/why-the-mental-health-of-liberal>

Pew Research Center gives additional data which shows the greater unhappiness of liberals (compared to conservatives): Pew researchers asked their respondents whether they had ever been diagnosed with a mental illness. Similar to the depression question above (and constituting a mirror image of the results of the happiness survey), liberals, especially liberal women, are much more likely to have been diagnosed with a mental illness. Most of all, this is true about *young* liberal women. See the graph below, where more than 50% of young liberal women responded that they were diagnosed with a mental illness.

Pew (2020): “Has a doctor or healthcare provider EVER told you that you have a mental health condition?” % saying yes:

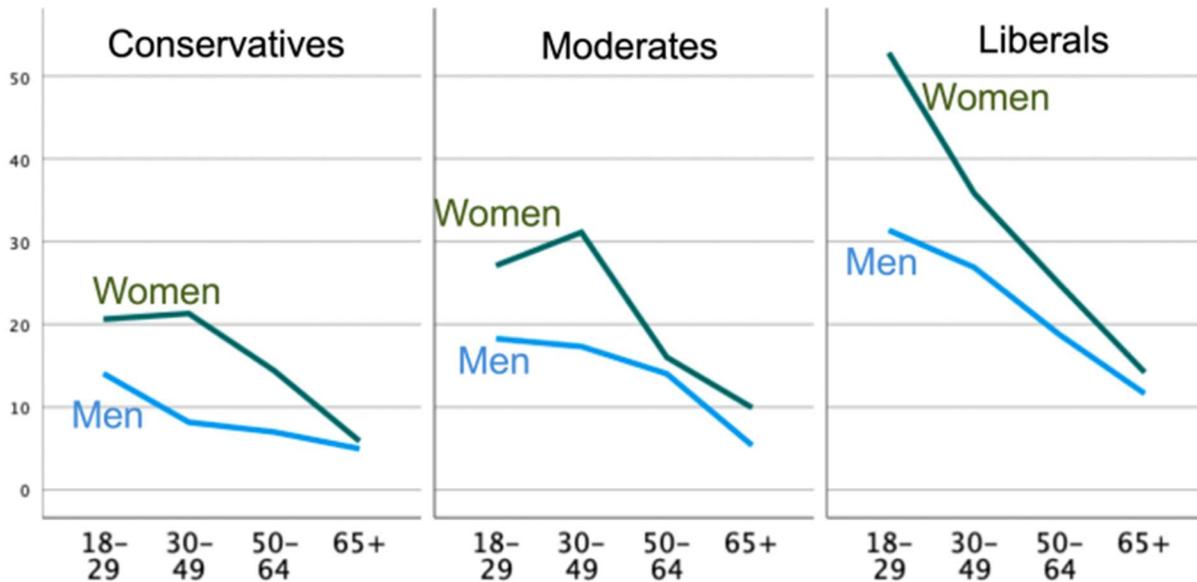


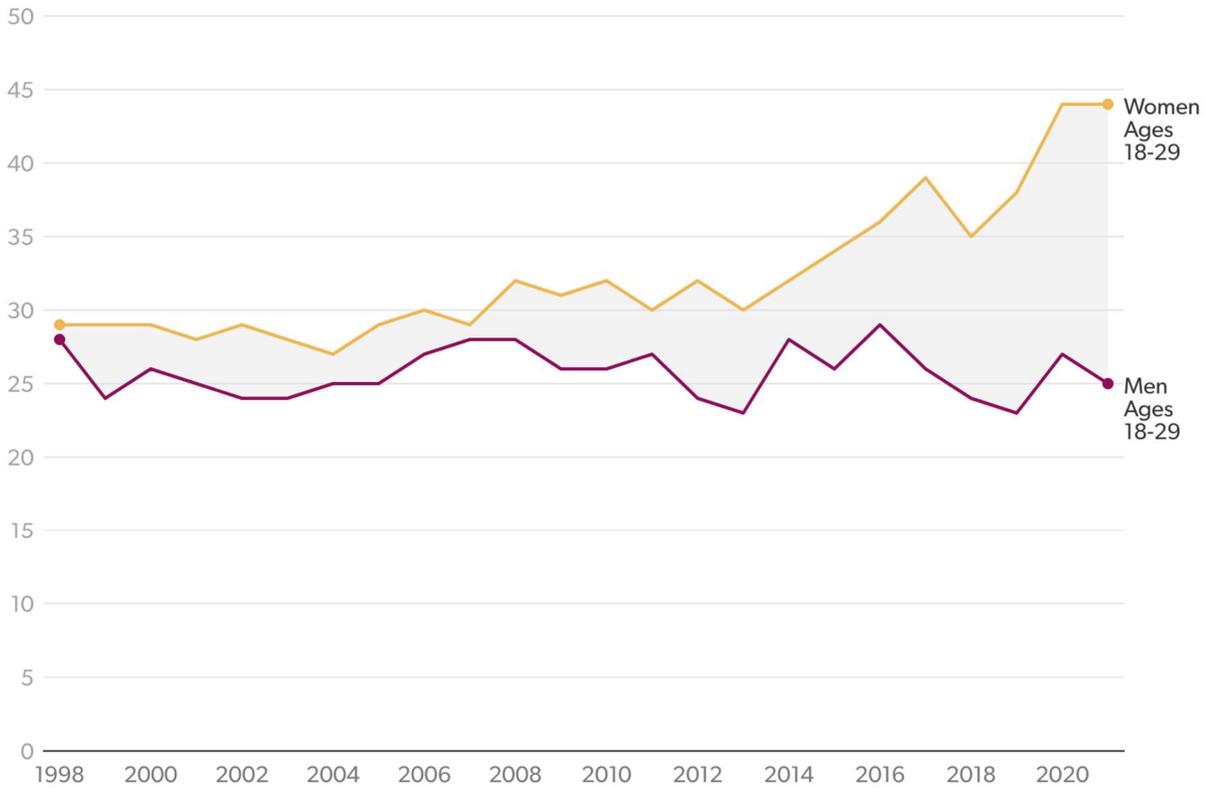
Figure 1. Data from *Pew Research, American Trends Panel Wave 64*. The survey was fielded March 19–24, 2020. Graphed by Jon Haidt. This graph is available here: <https://www.thefp.com/p/why-the-mental-health-of-liberal>

Keeping in mind the happiness research we reviewed earlier in this article, it is no surprise that liberals would be more depressed and be more likely to have “mental” problems because “mental” problems and depression are roughly the opposite of happiness, just like liberal doctrine is roughly the opposite of conservative doctrine. But why are these problems worse in liberal *women* as compared to liberal men?

One answer appears to be that young women are more liberal than young men. So, it makes sense that just as liberalism correlates with unhappiness, and young women tend to be more liberal than young men, that young women would be more unhappy and depressed than young men. See the Gallup poll data below.

Young Women are Much More Liberal than Young Men

Percentage of men and women between ages 18 to 29 who identify as liberal



Source: Gallup Poll Social Series, 1998-2021

This

Gallup poll data is from the *Gallup Poll Social Series* and it available here:

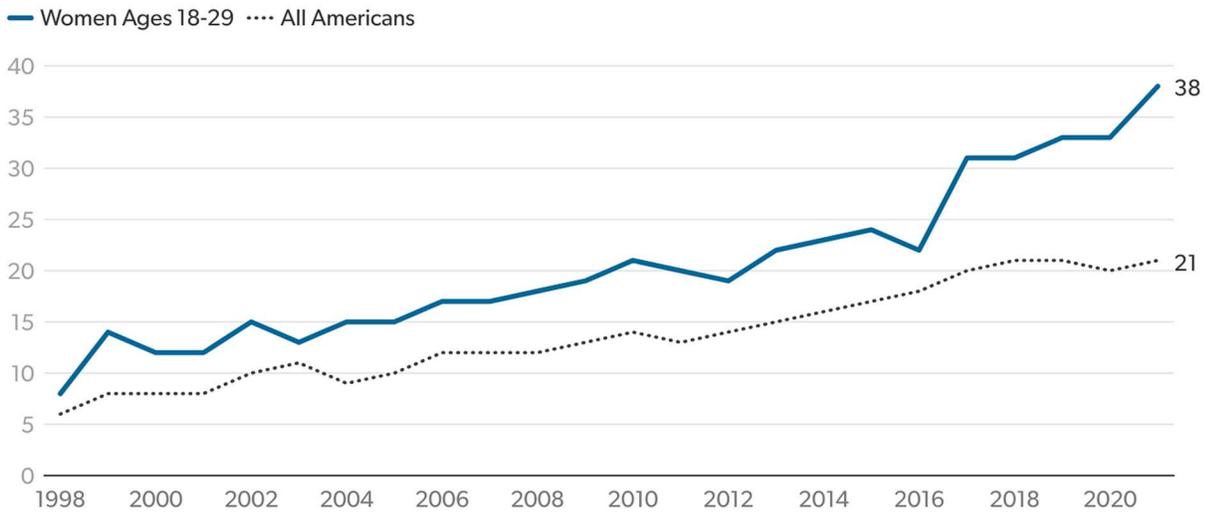
https://www.americansurveycenter.org/featured_data/the-growing-political-divide-between-young-men-and-women/

Also, just as it is consistent with young women tending to be more liberal, they also tend as a group to be more godless and irreligious. So, whereas conservatives make a larger place in their lives for God and are happier, so young liberal women, especially, are less likely to make room for God in their lives and are more depressed and more likely to have been diagnosed with a mental illness.¹⁵ See the graph of Gallup poll data below.

¹⁵ **Concerning “Psychological” Problems and Counseling:** In St. Thomas Aquinas’ *Commentary on Aristotle’s Treatise on the Soul (“De Anima”)*, St. Thomas shows the truth that, aside from medical problems in the brain as a bodily organ which are caused by disease or physical trauma, what people need, who have “psychological” problems, is wise advice, sometimes over a prolonged period, about how to change their thinking about life and what moral choices they should make.

More Young Women Are Religiously Unaffiliated

Percentage who identify as religiously unaffiliated



Source: Gallup 1998-2021.

The data from this Gallup poll is available at this link:

<https://storylines.substack.com/p/the-political-gender-gap-is-exploding?s=w>

What we have seen in the article above not only fits with what Aristotle proves in the *Nicomachean Ethics*, Bk.10, ch.6, but also fits with the rest of what we know. For example, there is the old French proverb: “A sad saint is a sad saint indeed”, (which is a pun equivocating on the meaning of “sad”) meaning that a saint who is unhappy is a poor excuse for a real saint.

Comparing the Happiness of Young Liberal Women to the Happiness of Young Conservative Women

How good God is, that the more we do His Will on earth, the more He prepares us for the perfect happiness of heaven while making us happy on earth! Of course, the happiness God gives on earth is genuine but does not necessarily mean greater pleasure or riches.

Thus, what is needed by people who have “psychological” problems is not someone with a particular academic degree or license but rather an advisor who has the virtue of Prudence, the Gift of the Holy Ghost which is called “Counsel”, and the other virtues and Gifts of the Holy Ghost.

Having just seen that young liberal women (as a group) are more depressed and more likely to be diagnosed with a mental illness than any other group, even more likely than young, liberal men, now let us compare young liberal women – who are the most unhappy group – with their opposites: young conservative women. How do they compare?

Before looking at the survey research, let us first of all *reason* about this question and see if we already know the answer that the survey will show us.

Young Liberal Women are – as a Group – Farthest from the Life that God and Nature Intended for Them.

We know that happiness requires that we live in conformity with our nature and our highest faculty (reason). And we know that the happy life is the virtuous life. Aristotle, *Nicomachean Ethics*, Bk.10, ch.6.

What does this mean more particularly? One thing is that we must live the role in life that God created us to live. So, the great work of a woman's life – for which God made her – is usually to be (and to dedicate her life to being) a wife and mother¹⁶ although God also can call her to be a *spiritual* wife (Bride of Christ) and mother in the religious life. To take merely one of the proofs by which we infallibly know this truth, St. Paul teaches us:

She [viz., a woman] shall be saved through childbearing; if she continues in faith, and love, and sanctification, with sobriety.”

1 *Timothy*, 2:15.

The anti-feminist author, Mrs. Donna Steichen,¹⁷ describes a man's vocation and role in the family in the following words:

A father's role is of great importance ... [b]ut normally he must be engaged elsewhere much of the time, dealing with the world, providing for his family's material needs.¹⁸

So, a liberal, young woman is farther from the natural role in life for which God created her, than is the young liberal man. This is because God made her to be creating a happy

¹⁶ Read this article: <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>

¹⁷ <https://catholiccandle.org/2019/12/23/booke-review-ungodly-rage/>

¹⁸ *Ungodly Rage, The Hidden Face of Catholic Feminism*, Mrs. Donna Steichen, page 227, Ignatius Press, San Francisco ©1991.

home for her husband and children and to spend her days caring for her children and her home.¹⁹ Instead, a liberal, young woman is out in the workplace, competing with men, earning a paycheck, trying to advance in the career world. She cannot entirely escape realizing the emptiness of her life which she lives in opposition to the way she was created to live. Often, she even murders her (unborn) babies rather than cherishing and nurturing them, as God intended and as He put into the very “fabric” of her being.

By contrast, even though most young, liberal men are not getting married (and so are rejecting the calls of their vocations) their lives are still largely spent “dealing with the world” outside the home as married men also do. Thus, they are not as far from the life for which God created them as are those liberal women. Of course, the work those men do is devoid of the greater significance which that work would have had, if they had been married and were doing that work for the sake of devotedly providing for their families’ material needs.

Here is how Mrs. Steichen states this reality of the importance of a husband’s work being primarily in its final cause (goal) of supporting his family as a necessary part of fulfilling the vocation of his life:

Only a fortunate minority of men find work significant in itself. For most, the knowledge that they are supporting their families is all that gives their labor meaning.²⁰

Therefore, the young liberal man’s work has a large element of emptiness in it, because it lacks its familial purpose which “gives their labor meaning” (as Mrs. Steichen observes). There is much greater satisfaction and meaning in the work of a man who is providing for the material needs of those whom he loves, compared to merely providing for himself. We might say that providing for himself alone is much more a situation of focusing on himself and partaking more of a *me-first* and *me-centered* selfishness. That *never* makes a person happy.

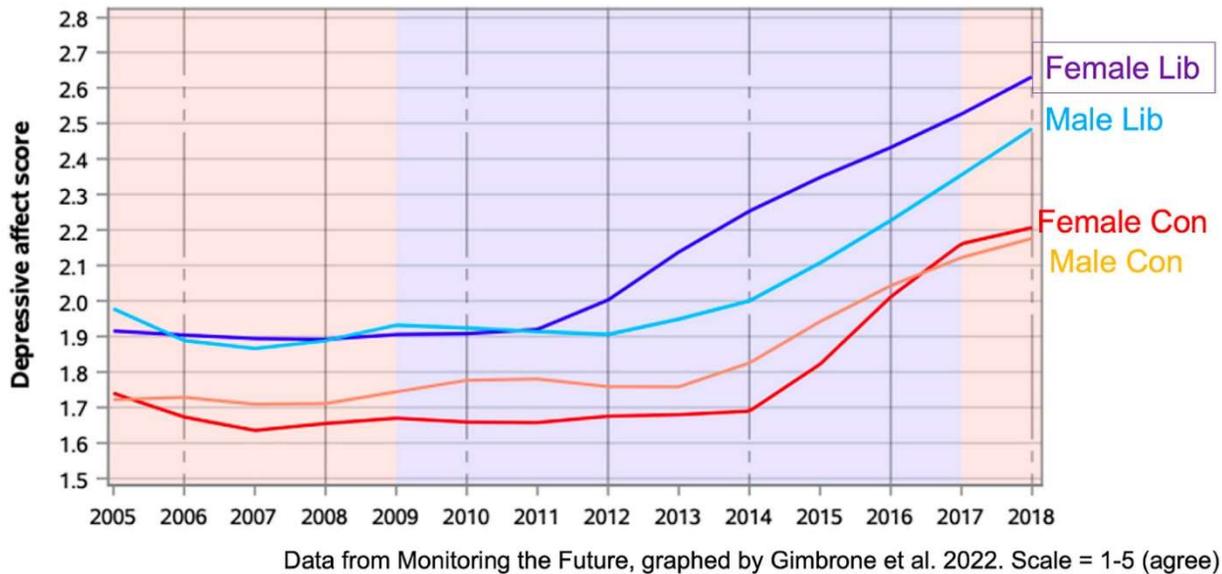
So, we see that the life and circumstances of young, liberal women are even more a cause of unhappiness than those of the liberal young man. Like his work, her work is empty because it lacks God’s intended goal of that work and it is me-centric. But in addition to that, her work is not centered on the type of activities that God gave her to do with her life, which constitute the happy life of a woman. Thus, it makes sense that with a greater “distance” between her and the life she was created to live, there is also a greater “distance” between her and happiness (as compared to even a liberal young man).

¹⁹ <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>

²⁰ *Ungodly Rage, The Hidden Face of Catholic Feminism*, Mrs. Donna Steichen, page 227, Ignatius Press, San Francisco ©1991.

By contrast, look how there is virtually no difference between the depression scores of conservative men and women:

Depression scores, by gender and politics



This graph is taken from Gimbrone’s 2022 study, available here:
<https://www.thefp.com/p/why-the-mental-health-of-liberal>

That makes sense because conservative men and women are both living more the lives God created them to live. Conservatives are more likely to be married. The husband/father is more likely to be supporting his family, with his wife more likely to be a homemaker raising children and living the life of the heart of the home. Thus, although conservatives are not nearly as conservative and as virtuous as they should be, nonetheless, **compared to liberals**, they are happier and are living more the life God created them to live. Since young conservative men and women are both living more the life that God, Nature, and reason direct them to live, they are both (roughly) equally happy – and happier than liberals.

Reasoning about Why a Woman Might Choose the Feminist Life

As we consider how young, liberal women – who are shown to be the most **unhappy** group – compare with their philosophical opposites: young, conservative women, let us pause before looking at the polling data to do some “Aristotelean” reasoning. Let us consider this:

These unhappy liberal young women were not told that the feminist life they chose would make them unhappy. (People don’t choose a course of conduct because they

believe it will make them unhappy.) So, what were these women told that the feminist lifestyle would *accomplish* for them?

Isn't the answer that they were told (at least implicitly) that feminism would make them happier, rather than unhappy and depressed? They were told (*really*, lied to) that having a career would make them more "fulfilled", right? Isn't this another way of being told they would be more satisfied and happier?

But Aristotle and St. Thomas prove that happiness is caused by living according to our rational nature. Further, the rational life is the life of virtue, as Aristotle and St. Thomas Aquinas prove because virtue is acting (and living) according to reason (our highest faculty). For example, temperance is eating the amount of food that reason – not our passions – tell us is the correct amount.

Does the Feminist Life make a Woman Happier Because It Makes Her Richer?

So, when women are lied to that the feminist life will make them feel more "fulfilled", what does that really mean? One possibility is that these young women suppose that being "fulfilled" means making more money. As we saw above, money does not cause happiness. Having a larger "number" in your bank account does not cause a person to live better the life of reason and virtue. Thus, being richer does not cause happiness.

Further, focusing on acquiring money is an empty life, not a meaningful life. Consider the man in the Gospel who gloried in his riches and exalted himself with having so much grain that he had to tear down his barns to build bigger ones. This is what Our Lord declared to him:

Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

St. Luke's Gospel, 12:20-21.

If money were to buy happiness, then rich people, (*e.g.*, the lottery winners quoted earlier in this article), would be happier than other people – but they're not. In fact, the opposite is true: lottery jackpot winners are more unhappy than most people.

If money were to buy happiness, then having lots of money would help us to live more the life of reason, but it does not. So, if being a career woman would make a woman richer, then this would not cause greater happiness because those riches would not be the cause of greater virtue and living a more rational life.

Of course, by our Catholic Faith we know that money is not of great importance but the real problem is the *desire* for money (*i.e.*, the lack of poverty of spirit). So, the young

liberal women would be led to unhappiness to the extent that they choose the life they do for the purpose of acquiring lots of money.

Incidentally, it actually happens that single career women are usually *not* richer than women who live more the traditional life that God created them to live. For example, in a *Newsweek* article, citing U.S. Census data, it states:

Married mothers ages 18-55 have a mean household income of \$133,000, compared to \$79,000 for childless, single women 18-55²¹

In any event, if young liberal women live the feminist life in order to pursue money, that would explain their greater depression and unhappiness: money cannot buy happiness, and their feminist choices apparently do not lead to more money anyway.

But let's look at other possible motives for why young women live the feminist life.

Does the Feminist Life Make a Woman Happier by Giving Her a Life of Greater Pleasure?

Perhaps young liberal women gullibly believe that feminism would make them happier by increasing the amount of bodily pleasure in which they can indulge.²² But that cannot lead to happiness because living the life of pleasure makes it harder to live the life of reason because it increases passion and this passion obscures reason and promotes a life of slavery to one's passions. Thus, living the life which is focused on pleasure tends to decrease virtue and, therefore, also decrease happiness.

Further, the life of pleasure is the life shared in common with the brute (irrational) beasts. If (contrary to fact) the life of bodily pleasure were the cause of the happy life, then those who indulged most extremely in bodily pleasures would be the most extremely happy. There are countless greatly-indulgent people who show this theory is false by their misery amidst their continual pleasures. Those people tend to use pleasure as a distraction to help them forget their unhappiness.

Also, reflecting on our own experience and those of others, people who have lost a loved one know by experience that the hurt of that loss is not cured by pleasures and that those people in the midst of their loss don't "feel like" indulging in pleasures because they know it won't help their sorrow.

²¹ <https://www.newsweek.com/why-conservative-women-report-being-happiest-how-you-can-too-opinion-1748894>

²² This is the false position of Gorgias, who was ably refuted in that eponymous Platonic dialogue by common sense and by Socrates.

Moreover, if pleasure were the cause of happiness, why is it true throughout history, that there have been many poor people who did not have much bodily pleasure, yet were very happy and lacked nothing of happiness despite the austerity of their lives? Consider the saints and holy religious.

Lastly, focusing life on pleasure-seeking is recognized as low and empty. People pity other people who have a pleasure-focused life. People who live for pleasure try to hide this fact because this life is one of addiction (or something similar to an addiction).

In any event, if young liberal women live the feminist life in order to focus on pleasure, that would explain their greater depression and unhappiness.

Let's look at other possible motives for why young women live the feminist life.

Does the feminist life make a woman happier by making her feel “empowered” and “honored”?

Suppose a young liberal woman pursues the feminist lifestyle because she seeks and loves power, desires to be the boss, feels important because she receives business honors, or because she is the "first woman to reach such-and-such a height", *etc.*

Living dedicated to such goals, is to live according to the *Pride of Life*, one of the three causes of sin mentioned in St. John the Evangelist's first epistle, 2: 16. *See also, Summa, Ia IIae, Q.77, a.5.* This life is caused by pride, which is the “inordinate desire of one's own excellence”. *Summa, IIa IIae, Q.162, a.2, respondeo.*

This is a life lived in a way which is the opposite of the way Our Lord commands us to live:

Learn of Me, because I am meek, and humble of heart.

St. Matthew's Gospel, 11:29.

Because this life fosters the root of all evil, which is pride, this life does not foster virtue and so it cannot bring happiness. Instead, this life promotes unhappiness both in those who achieve the pinnacles of worldly human respect and in those who are disappointed and fail in their goal.

In any event, if young liberal women live the feminist life in order to focus on the accolades of the world, this would explain their greater depression and unhappiness.

Does the Feminist Life Make a Woman Happier by Giving Her a Life Where She can Focus More on Herself?

Perhaps those young women gullibly believe that feminism would make them happier by increasing their ability to focus on themselves. But such a *me-first* focus is a program of an emptier, more meaningless life. By contrast, a life of loving, self-forgetful service to others (especially to God and family) is a satisfying life of purpose and accomplishment.

God made woman to be generous and giving. He made her to serve Him in her womanly vocation. Here is one way St. Paul makes that connection:

She [viz., a woman] shall be saved through childbearing; if she continues in faith, and love, and sanctification, with sobriety.

1 *Timothy*, 2:15.

When a woman has spent her life that way, she can look back at her life with true contentment. This is because this life is devoted to the Good and to the *love* of this Good.

The current fad and modern jargon emphasize the importance of “self-care”. In practice, such “self-care” is a “justification” for persons to eschew the responsibilities of selfless dedication to vocational responsibilities in order to have more time to focus on themselves. In other words, this is an excuse for a more selfish, *me-centered* life. One secular feminist leader used the following words to declare her own refusal of her vocational responsibilities so that she could free her time for whatever she would prefer to do instead:

I don't particularly like babies. They are loud and smelly and, above all other things, demanding . . . time-sucking monsters with their constant neediness Nothing will make me want a baby²³

But let us ask ourselves:

Does this type of a more self-absorbed life result in greater happiness?

We can rhetorically answer that question by asking another question:

When a person lives a more self-centered life, does that foster a life of reason and virtue, and therefore also greater happiness ?

When a young liberal woman focuses on herself, this increases vice (*e.g.*, pride and self-love), decreases her use of reason and weakens or destroys virtue. Thus, if young liberal

²³ Words of secular feminist leader, Amanda Marcotte, March 2014, found here: <https://theothermccain.com/2016/11/15/feminists-hate-donald-trump-the-joys-of-happy-fun-victory-week-maga/>

women live the feminist life in order to focus more on “self-care” and to have more time for themselves, that would explain their greater depression and unhappiness, as shown in the happiness polls earlier in this article (including part 1).

Further, if self-centeredness were the cause of happiness, then the most self-centered people would be the happiest. But we see they are not. In fact, we observe the opposite: *viz.*, the people who are the most self-centered are among the unhappiest people.

It is obvious to *everyone* that being more self-centered is connected to the vice of pride (and other vices), **not** to a life of reason and virtue. Even the worldlings see self-centeredness as bad (at least in *other* people, even if they themselves are also self-centered). Whenever someone is told “*you are becoming more focused on yourself*”, he never says “*Oh, thank you! That is so kind of you!*” Because everyone knows being *me-focused* is bad and shameful, people who are like that try to hide this fact.

But let’s now look at another possible motive for why young women might choose to live the feminist life.

Does such a Young Woman Suppose that the Feminist Life will Make Her Happier by Giving Her More Time in Which to Focus on Her Social Life?

Perhaps such a young woman naïvely believes that feminism would make her happier by increasing her opportunity to focus on her social life. For example, she might think that instead of making dinner for her family, she can have dinner in a restaurant with her “friends” from her workplace.

But as Aristotle proves in his *Nicomachean Ethics*, a person cannot have a true friendship without true virtue.²⁴ So whatever feminists *suppose* they will obtain, the truth is that they will fail to achieve *real* friendship without *real* virtue.

Let us ask ourselves:

Does this greater amount of social life result in greater happiness?

We can rhetorically answer that question by asking another question:

When a person lives a more social life, does that foster a life of reason and virtue?

The answer, of course, is that if a more social life does not foster a life of reason and virtue, then it does not foster happiness.

²⁴ See, Aristotle’s *Nicomachean Ethics*, Books 8-9 and St. Thomas Aquinas’s commentary on those books.

By contrast, those traditional family responsibilities (which a feminist rejects) are great opportunities for acquiring (and increasing) virtue. These maternal responsibilities are the fertile seedbed in which virtue and friendship can grow. In her traditional role – for which her womanly nature has prepared her – this young woman could be spending her days and the focus of her thoughts upon doing as much good as possible to those she loves the most (her husband and children), as well as aging parents, *etc.*. Such a young woman lives in a partnership aimed at this very important work. She teams up in this enterprise with her best friend and partner: her husband.

Of course, this family life is not a **guaranty** of virtue, friendship, or happiness. Nor does family life mean that those great Goods **always** come, or come without effort. Rather, this family life is a pathway which disposes the members of the family to attain these great Goods. This is like a school disposing its students to knowledge but some students learn very little (*i.e.*, get very little good out of the school) because they are unwilling and rebellious.

Further, just as a student can commit the further wrong by separating himself from his school (*i.e.*, being a truant), so likewise a spouse can not only do a bad job fulfilling his family responsibilities, but even abandon those responsibilities entirely, through abandoning his family. However, such bad conduct does not change the fact that a school and a family can be places of great Good, although that Good is not realized by ill-disposed persons.

It is neither the “fault” of matrimony nor a school that some people are ill-disposed. Nor does it mean that there is a better way to achieve those Goods than the way provided by those institutions.

So even though the feminists seek happiness like everyone else, they do not take the path which God and Nature intend for them – that is, the path which leads to happiness. So, the feminists do not have true and deep friendships. Often, they foolishly seek happiness by having more time to spend in shallow social interactions and transitory liaisons. Perhaps the feminist young woman watches movies with her “friends” or has “health club buddies” with whom she spends time and money dining at restaurants, *etc.* Any such “friendships” of pleasure are shallow and do not really satisfy the heart because those acquaintances lack the *real* virtue which is essential for *real* friendship. The unsatisfying shallowness of these “friendships” is a crucial reason why young liberal women have a greater incidence of unhappiness and depression.

As reported in an article in *Newsweek* on the subject, “single, childless women are about 60 percent more likely to report feelings of loneliness compared to married mothers.”²⁵ The reason is obvious: it is not a greater amount of social time or a larger number of supposed “friends” – but only the excellence of true friendships – which satisfies the heart

²⁵ <https://www.newsweek.com/why-conservative-women-report-being-happiest-how-you-can-too-opinion-1748894>

and contributes to happiness and a satisfying life. A person who lacks deep friendships and instead substitutes shallow (so-called) “friendships” is sometimes described as a person “being alone even in a crowd”.

So, the feminists find themselves with more social time but with an inability to be a real friend and to possess (and enjoy) real, true friendships. Thus, the feminists spend their greater social time on emptier and more meaningless activities. They often spend lots of time on “social media”. They might have a great number of Facebook “friends” and foolishly follow their peers’ example of supposing that, the larger the number of Facebook “friends” they have, the happier and more popular they will be. The truth is that this number of such “friends” is virtually irrelevant, even detrimental.

On Facebook, the use of the term “friend” is misleading. The term “contact” would be more accurate. The Facebook software prods each “friend” to “react” to the new pictures posted since the previous day by various “friends” and so, the more such “friends” a person has, the more time he needs to “keep up” with all of the “friends” and so it is a burden and time-drain to “have to” go through all of the usually-banal photos to tell each “friend” how “awesome” or “amazing” the photo is and try to find some witty words or insightful comment by which he can receive the attention of the rest of the “friends” of that mutual “friend”.

The concept of Facebook “friends” turns true friendship on its head and exalts numbers (quantity) over quality, in direct contradiction to the truth. Thus, a person might be thrilled by receiving approving responses from a thousand of his Facebook “friends”, but overlook the fact that, if he had one genuine, deep friend in his entire lifetime, that would be worth far more than twenty thousand of those so-called “friends”.

The emptiness of this “social” life is obvious to any sensible person. This empty, feminist life with a greater amount of social time simply results in a greater incidence of unhappiness (and depression).

If more time for a social life were the cause of happiness, then those persons who had the greatest time for socializing would be the happiest. But they are not. And those people who had the least amount of social time would be the least happy. But they are not.

The fact that feminists are not the *only* ones who have rejected the life of virtue and reason (a life which causes happiness) does not change the fact that feminists *do* reject this life. In any event, if young liberal women live the feminist life in order to focus on having more time for their social life, that would explain their greater incidence of depression and unhappiness.

Feminism Involves Hatred of the Feminine “Nature”

Feminism is an attack on the feminine nature of women and girls by Our Lord’s enemies. Ultimately, this is the program of Satan, and his tools, the Marxists. Feminism is the “gospel” that preaches that women are worthless (or worth less) unless they are like men. This feminist “gospel” pushes women to live like men, dress like men, and try to be like men. It is the “gospel” pushing women to be aggressive, manly, “business savvy”, powerful, un-maternal, un-nurturing, not homemakers – in short: un-womanly.

Instead of being glad for the feminine nature God gave to them, feminism tells young women that they should strive to be just like a man (although they do not phrase it that way). Young women come to understand that, if they hope to be approved and to have their lives approved, they must try to be like a man.

Some of these young women try even harder than the others to be approved, by choosing the more extreme version of feminism, which is “transitioning” to “become” a “man”. You can see why “transgenderism” is feminism taken to a more extreme level since it is a more extreme way for a young woman to follow the feminist “gospel” to be like a man.

“Transgenderism” is feminism which includes surgical mutilation and permanent chemically-induced ruining of their bodies, in order to try even harder to be like a man. But this delusion merely causes more extreme unhappiness and even more depression because it is a more extreme rejection of God’s Will and of their feminine nature.

Although it is true that the leftists attack the whole population by promoting this gender dysphoria (“transgenderism”), the leftists especially prey upon young women. According to one *Wall Street Journal* article, this “transgender” delusion “overwhelmingly afflicts girls”.²⁶

As compared to other groups, young women are most likely to declare themselves “transgender” – that is, to declare that they are really men. These pitiable young women have been betrayed by their fathers who have neglected their paternal duties to guide and defend their daughters. These young women have been tricked by society more broadly, *e.g.*, by the media, academia, the entertainment industry, *etc.* These young women are also betrayed by others such as their mothers. But most of all, the corruption of society (including the “transgender” absurdity) is the fault of the men who did not do their duty to those under their care in their households.

²⁶ *When your Daughter Defies Biology*, By Abigail Shrier, *Wall Street Journal*, January 6, 2019.

So, feminism causes young women to be unhappy and have a higher incidence of depression. For those who are deceived into declaring themselves to be men, this unhappiness and depression increases all the more.

Polling Data Comparing the Happiness of Liberal Women and Conservative Women

So, now let us look a little more at the polling data about the happiness of conservative young women, as compared to liberal young women.

- Conservative women are more likely to be married than liberal women. Thirty-three percent of married mothers ages 18-55 say they are "completely satisfied" with their lives, compared to 15 percent of childless women in the same age range.²⁷
- Liberal women are more likely to be single and childless. These women are about 60 percent more likely to report feelings of loneliness compared to married mothers.²⁸
- Conservative women have a fifteen percentage-point advantage over liberal women in being "completely satisfied" with their lives. Specifically, thirty-one percent of conservative women (18-55) are completely satisfied with their lives, versus sixteen percent of liberal women. And this advantage can largely be explained by the fact that conservative women are 26 percentage points more likely to be married and 24 percentage points more likely to be happy with their family life.²⁹

In the case of women, God's purpose is inherently that women be wives and mothers (or spiritual wives – *viz.*, religious sisters who are Brides of Christ; and spiritual mothers, such as teaching sisters, *etc.*)

In other words, the happiest women in America today are those least likely to be following the profoundly self-centered and anti-family lifestyle promoted by the leftist establishment.

²⁷ <https://www.newsweek.com/why-conservative-women-report-being-happiest-how-you-can-too-opinion-1748894>

²⁸ <https://www.newsweek.com/why-conservative-women-report-being-happiest-how-you-can-too-opinion-1748894>

²⁹ <https://www.newsweek.com/why-conservative-women-report-being-happiest-how-you-can-too-opinion-1748894>

Conclusion

God made us to know, love, and serve Him in this life so that we can be happy with Him in the next. That is our purpose. We find our deepest satisfaction when living according to our purpose. By contrast, we cannot find true satisfaction or happiness in *rejecting* God's Plan for us.

The more we strive for virtue and holiness, the more we will be happy. If we are saintly, we will be extraordinarily happy.

Because the more we live the way God intended, the happier we will be, a woman's happiness requires that she live the womanly life that God created for her to live.

Friendship is the crown of the virtuous life, and is incompatible with a life of sin and vice. So, in this life virtue causes happiness and friendship which disposes us to the life of complete happiness and Divine friendship in heaven for all Eternity.



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