

Catholic Candle

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Words to Live by – from Catholic Tradition

Let Us Carry Our Crosses Courageously and Not Shrink Back from Them

And here it ought to be pointed out why so few reach this high state of perfect union with God. It should be known that the reason is not that God wishes only a few of these spirits to be so elevated; He would rather want all to be perfect, but He finds few vessels that will endure so lofty and sublime a work. Since He tries them in little things and finds them so weak that they immediately flee from work, unwilling to be subject to the least discomfort and mortification, it follows that not finding them strong and faithful in that little [Mt. 25:21, 23], in which He favored them by beginning to hew and polish them, He realizes that they will be much less strong in these greater trials. As a result, He proceeds no further in purifying them and raising them from the dust of the earth through the toil of mortification. They are in need of greater constancy and fortitude than they showed.

There are many who desire to advance and persistently beseech God to bring them to this state of perfection. Yet when God wills to conduct them through the initial trials and mortifications, as is necessary, they are unwilling to suffer them and they shun them, flee from the narrow road of life [Mt. 7:14] and seek the broad road of their own consolation, which is that of their own perdition [Mt. 7:13]; thus, they do not allow God to begin to grant their petition.

St. John of the Cross, Mystical Doctor of the Church, *Living Flame of Love*, Stanza 2, #27 (emphasis and bracketed words added).



When You Sin, You Join the Devil Against God

Sin is any voluntary transgression of the laws of an all-loving and just Creator. All sin is an infinite evil in three ways and mortal sin is an infinite evil of a fourth way too.¹

The Church strives continually to impress her children with a sense of the awfulness of sin that they may fear it and avoid it. We are fallen creatures, and our spiritual life on earth is a warfare. Sin is our enemy, and while of our own strength we cannot [*i.e.*, would not] avoid [all] sin, with God's grace we can. If we but place no obstacle in the workings of grace, we can avoid all deliberate sin.²

Adam and Eve were created by God, with free will, and were tested by being commanded not to eat from a certain tree. Well, they failed the test and were expelled from Paradise, along with their future offspring. As the world population grew and became steeped in sin, God flooded the world and killed everyone, with the exception of Noah and his family.

However, the world continued along its evil path despite His wish for His creatures to be happy with Him in Heaven. From time-to-time, God sent upon His creatures a number of catastrophes as warnings to repent and reform their lives. Some people did reform; many did not.

In His mercy He sent His only begotten Son to suffer and die a horrible death for us. The scope of this merciful gesture reflected the magnitude of man's debt to his Maker for the evil and the sins committed over the centuries.

Thinking of the phrase "Jesus was scourged" doesn't truly give an accurate picture of what that meant. (Nothing really could.) The Son of God was "bound to the pillar and had His clothes torn off, while strong men with whips, cords, and straps with iron spikes scourged Him. The whole body of Our Lord was one great wound."³

¹ Read an explanation of this truth here: <https://catholiccandle.neocities.org/faith/the-infinite-evil-of-sin> (parenthetical words added for clarity).

² Catholic Encyclopedia, Vol. 14, article entitled *Souls in Purgatory*, The Gilmary Society, New York, 1912, p.11.

³ *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, 1949, Part 1, Ch. 34, entitled *The Passion*, p.69.

Yes, Good Friday and Lent are behind us now, but it behooves us to keep this scene in our minds and souls always, lest the enormity of Christ's sufferings and death fade in our preoccupation with our busy lives.

So, wake up, readers of the Catholic Candle! God sent His only-begotten Son to suffer and die a horrible death to demonstrate the very great evil of sin.

Here are salvific reminders from Fr. Paul O'Sullivan and Bishop Morrow, to help us rise from mediocrity:

We know clearly that God is looking at us, and still, we deliberately offend Him; we offend Him to His very face.

The fire of Purgatory is the same terrible fire as the fire of Hell. We may be kept in this awful fire for many years for a deliberate venial sin. God could never punish us too severely. He does not send us to Purgatory because He is angry with us, but because the malice of a deliberate venial sin is simply awful – mortal sin much more so.

The Saints say there is nothing so terrible on earth as a deliberate sin. Were we to see a dead body in horrible corruption, it would be nothing in comparison with even a venial sin.⁴

The greatness and the duration of a soul's sufferings in Purgatory vary according to the gravity of the sins committed. One who has lived a long life of sin, but is saved from Hell only by a deathbed repentance, will stay in the purging fires of Purgatory longer, and suffer there more intensely than a child, who has committed only the venial sins of an ordinary child.⁵

If you love God, hate sin, and pray often and devoutly, then you're cooperating with God's grace, on the narrow and good road toward heaven.



***Catholic Candle* note:** Occasionally, we analyze the liberal statements of the SSPX. Someone could wonder:

⁴ *An Easy Way to Become a Saint*, Fr. Paul O'Sullivan, O.P., Tan Books, Rockford, IL, 1990, p.101.

⁵ *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, 1949, Part 1, Ch. 79, entitled *Souls in Purgatory*, p.158.

Why mention the SSPX any longer, since they are unimportant as merely one of very many compromise groups?

It is true that a priest (or group) is of small importance when he (or the group) is merely one of countless compromisers. By contrast, an uncompromising priest is of great importance, even though he is only one.

However, regarding the “new” SSPX: we sometimes mention them for at least these five reasons, motivated by charity:

- New *Catholic Candle* readers might not be sufficiently informed of the “new” SSSPX’s liberalism to avoid that group. Out of charity for them we occasionally provide these warnings to help these new readers appreciate the danger of the N-SSPX.
- Some longtime *Catholic Candle* readers might forget the N-SSPX poison, or vacillate in their resolution to stay away from the N-SSPX if they never received a reminder warning about the danger of the N-SSPX. This is like the fact that all it takes for many people to become conciliar is to never be reminded about the errors of Vatican II and the conciliar church. Out of charity for them we occasionally provide these reminders for readers who would otherwise “forget” the danger of the N-SSPX.
- The N-SSPX serves as an important study case to examine how leaving the truth often happens. It is a warning to us all about a very common way to depart from the truth and become unfaithful. Out of charity for ourselves we occasionally provide these insights about becoming unfaithful by taking this common road of compromise the N-SSPX is taking.
- Over time, the N-SSPX provides us with a thorough catalogue of liberal compromises, and studying those compromises and errors with the contrasting Traditional Catholic truth is a helpful means of studying our Faith and guarding ourselves from the principal errors of our time. This helps us to fulfill our duty of continually studying the doctrines of our Faith. Out of charity for ourselves, we use the occasion of the N-SSPX’s liberalism to study our Traditional Catholic Faith better and the corresponding N-SSPX liberalism.
- If the SSPX ever abjured its liberalism, it could do great good as it used to do, without the grave problem of doubtful ordinations like most other groups.

For those readers who are firm in their resolution to completely avoid supporting the N-SSPX, they can receive just as much of the substance of those *Catholic Candle* articles, if they substitute the phrase “a liberal could say” anytime they read “the SSPX teaches”.

In Case You Missed It

The Liberal “New” SSPX Promotes the Error That Everyone Is in the State of Grace

Sanctifying Grace is the soul’s participation in the Life and Nature of God.⁶ That is, Sanctifying Grace is God’s Life within us. Thus, *e.g.*, five of the Church’s seven Sacraments are called “Sacraments of the Living” because they must not be received by someone who does not already have God’s Life (Sanctifying Grace) within him.

Recently, The “new” liberal SSPX taught (heretically⁷) that we are all, always, unchangeably, in the state of Sanctifying Grace. Here are the N-SSPX’s words:

⁶ God is His own nature and His own Life and by grace we participate in God’s Life and Nature. Here is how St. Thomas Aquinas teaches this truth:

[T]he light of **grace**, which **is a participation of the Divine Nature**, is something besides the infused virtues which are derived from and are ordained to this light

Summa, Ia IIae, Q.110, a.3, *respondeo*.

See also, St. John of the Cross, the Mystical Doctor of the Church, where he teaches the same truth: *Spiritual Canticle*, Stanza 38, §4.

St. Peter refers to Sanctifying Grace as making us “partakers of the Divine Nature”. *2 Peter*, 1:4.

⁷ Faithful and informed Catholics know that heresy is an error about the Catholic Faith. Here is how St. Thomas Aquinas explains this crucial truth:

We are speaking of heresy now as denoting a corruption of the Christian Faith. Now it does not imply a corruption of the Christian faith, if a man has a false opinion in matters that are not of faith, for instance, in questions of geometry and so forth, which cannot belong to the faith by any means; but only when a person has a false opinion about things belonging to the faith.

Now **a thing may be of the faith in two ways**, as stated above; in one way, directly and principally, *e.g.* the articles of faith; in another way, indirectly and secondarily, *e.g.* those matters, the **denial of which leads to the corruption of some article of faith; and there may be heresy in either way, even as there can be faith.**

Summa, IIa IIae, Q.11, a.2, *respondeo* (emphasis added).

What never changes, no matter the state of things [is that] the divine life is in us.⁸

This statement is heretical for two reasons:

- ❖ First, it is false to claim that everyone possesses Sanctifying Grace – *i.e.*, that the Divine Life Itself is within everyone – for the majority of men do not possess it.
- ❖ Second, it is false to claim that for those who at one time possessed grace, this possession “never changes, no matter the state of things”, as if this Divine Life could never be lost.

Many, even of those who call themselves “traditional Catholics”, vacillate between the state of grace and the state of mortal sin, whereas, the N-SSPX says that “what never changes” is that grace, “the divine life”, is in us.

This N-SSPX teaching promotes universal salvation. But it should not surprise us that the “new” SSPX promotes universal salvation, since that group promotes the vice of presumption in these words:

The virtue of hope gives us this certitude ... we will see our God, that we will possess Him and will [sic] be united to Him forever.

In other words, the “new” SSPX says Hope makes us sure we will go to heaven.⁹ Faithful and informed Catholics know that this is not the description of the Virtue of Hope but rather of the vice of presumption.

⁸ Here is the full quote, which is an ad for a book which the *Angelus Press* is selling:

The Courage to Be Afraid is remarkably different from other spiritual books. It is a tour de force that examines many aspects of the Christian life, yet, always returning to a simple, powerful theme: we have to let God act. Fr. Molinie addresses himself to us, children of the modern world, in order to recall us forcefully to ***what never changes, no matter the state of things: the divine life is in us***, and will transform us if we surrender to it. “God’s love is a consuming fire”.

Quoted from the *Angelus Press* sales flyer sent to its mailing list about February 20, 2024 (emphasis added).

⁹ Inside the front cover of the November-December 2016 *Angelus Magazine*, Fr. Wegner declares that the Virtue of Hope is being ***sure we will go to heaven*** (which is a pernicious conciliar doctrine). Informed Catholics will immediately recognize that ***this is the vice of presumption, not the Virtue of Hope!*** Here is Fr. Wegner’s entire statement, which he printed in extra-large letters:

Conclusion: Let us fulfil our duty to regularly study our Catholic Faith. Let us stay away from the “new” SSPX because it wars against that Faith!



Catholic Candle note: The article below is part 3 of an article the first part of which is found here: <https://catholiccandle.org/2024/02/19/women-should-wear-dresses-and-skirts-not-pants/>

The second part of this article is found here: <https://catholiccandle.org/2024/03/21/women-should-wear-dresses-and-skirts-not-pants-part-2/>

This article is a companion article to our article about *Mary-like Neckline Modesty*, which can be found here: <https://catholiccandle.org/2023/05/21/marylike-neckline-modesty/>

Both of these articles apply to girls as well as women and assist them in fulfilling the role and great work for which God created women. Read more about this role and great work here: <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>

Part 3

Women should Wear Dresses and Skirts, Not Pants

Recap of parts 1 & 2

In part one of this article, we saw five reasons why men (as well as women) need to understand the Catholic standards of modesty for women (and men).

Faith makes us know God: we believe in Him with all our strength but we do not see Him. Our faith, therefore, needs to be supported by the *certitude that some day we will see our God, that we will possess Him and will [sic] be united to Him forever. The virtue of hope gives us this certitude* by presenting God to us as our infinite good and our eternal reward.

Emphasis added; bracketed words added at the SSPX typos.

For a fuller explanation of the Catholic virtue of Hope and the opposite and contrasting vice of presumption, read this article: <https://catholiccandle.neocities.org/priests/sspx-the-new-sspx-teaches-the-vice-of-presumption-as-if-it-were-the-virtue-of-hope>

The article then lists four reasons why women should not wear pants:

1. It is objectively a sin against the revealed Divine Law for a woman to wear pants;
2. It is objectively a sin of lewdness¹⁰ under the Natural Law for a woman to wear pants, even apart from the issue of pants being more revealing of a woman's body;
3. A woman who wears pants objectively commits a sin of feminist usurpation of man's role and "nature" and denial of her own "nature" and role in God's plan; and
4. A woman wearing pants objectively sins because pants are immodest for her due to their revealing too much of her figure.

Then the article's first two parts look at the first two of those reasons. Below, is the third reason why women should wear dresses and skirts and not pants.

3. It is a Sin for a Woman to Wear Pants because it is a Feminist Usurpation of Man's Role and "Nature" and is also a Denial of Her Own "Nature" and Her Own Role in God's Plan.

Above, we saw that women wearing pants is a sin against the revealed Divine Law and against the Natural Law. But besides that, women wearing pants is a declaration promoting feminism. This is because feminists wear men's clothes to challenge the natural order that the man is the head of the family.

It is evident to society at large that there is a clear connection between feminism and women wearing pants. For example, the *New York Times* published a lengthy article concerning how it first became "normal" in the 1970s for women to wear pants and the *Times* called its article *Feminism's Effect on Fashion*.¹¹

Along somewhat the same lines, here is how actress Elizabeth Taylor characterized her feminism:

I'm loud and I'm vulgar, and I wear the pants in the house because somebody's got to, but I am not a monster. I'm not.¹²

¹⁰ Lewdness (noun): indecency or obscenity; vulgar sexual character or behavior.
<https://www.dictionary.com/browse/lewdness>

¹¹ <https://www.nytimes.com/1977/08/28/archives/feminisms-effect-on-fashion.html>

¹² <https://quotestats.com/topic/i-wear-the-pants-quotes/>

Look at her interesting word choice. A monster is something strange, unnatural, and abnormal. She is saying: “I am loud, unfeminine, and wear pants. But I don’t want you to think that I am an abnormal woman.” Elizabeth Taylor is trying to deny the obvious: *viz.*, her being the way she is **does** make her an unwomanly woman – which is something strange, unnatural, and abnormal.

Here is how a *History of Women Wearing Pants* connects pants to feminism:

Nothing says equality [*viz.*, with men] more than a nice [*sic*] pair of pants. In the language of clothes, pants equal power. Pants on a woman disrupt the status quo. They certainly aren’t “lady-like.”¹³

These words recognize that wearing pants opposes the “nature” that God gave to woman.

We commonly express authority in the home and family (and even in other situations) by saying that a person “wears the pants in the family”. The expression “wearing the pants” refers to wearing men’s clothes and this is connected to and represents man’s role in the family. So, for example, one dictionary defines “wear the pants” to mean “to be in charge in or control of a relationship”.¹⁴

So, when a woman wears pants, it is a declaration by her actions that she claims to be in charge and is “wearing the pants” in the family. But this is contrary to what God intended a woman to be, *i.e.*:

- Quiet and meek;¹⁵ and
- Subject to her husband.¹⁶

It is no wonder that wearing pants changes a woman’s outlook and her relationship with those around her! She is “wearing the pants” indicating that she is “in charge or in control of a relationship”. This not only indicates promotion of the evil of feminism, but

¹³ <https://the-toast.net/2014/08/07/wearing-pants-brief-history/> Bracketed words added for clarity.

¹⁴ <https://idioms.thefreedictionary.com/wear+the+pants>

¹⁵ “Let **wives be subject to their husbands**: that if any believe not the word, they may be won without the word, by the conversation of the wives. Considering your chaste conversation with fear. Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel. But the hidden man of the heart in the incorruptibility of a **quiet and a meek spirit....**” 1 *Peter*, 3:1-4.

¹⁶ St. Paul teaches: “Therefore, as the church is subject to Christ, so also let the wives be to their husbands in all things.” *Ephesians*, 5:24.

this has real-life influence on her and those around her. Here is how Cardinal Siri warned his flock about the evil effects caused by women wearing pants:

Notification about Women Wearing Male Clothing

The wearing of men's dress by women affects firstly the woman herself, by changing the feminine psychology proper to women; secondly it affects the woman as wife of her husband, by tending to vitiate relationships between the sexes; thirdly it affects the woman as mother of her children by harming her dignity in her children's eyes. Each of these points is to be carefully considered in turn:

A. Male Dress Changes the Psychology of Women.

In truth, the motive impelling women to wear men's dress is always that of imitating, nay, of competing with, the man who is considered stronger, less tied down, more independent. This motivation shows clearly that male dress is the visible aid to bringing about a mental attitude of being "like a man".

Secondly, ever since men have been men, the clothing a person wears demands, imposes, and modifies that person's gestures, attitudes, and behavior, such that from merely being worn outside, clothing comes to impose a particular frame of mind inside.

Then let us add that a woman wearing man's clothes always more or less indicates her reacting to her femininity as though it is an issue of inferiority when in fact it is only diversity. The perversion of her psychology is clear to be seen.

These reasons, summing up many more, are enough to warn us how wrongly women are made to think by the wearing of men's dress.

B. Male Dress Tends to Vitate Relationships between Women and Men.

In truth, when relationships between the two sexes unfold with the coming of age, an instinct of mutual attraction is predominant. The essential basis of this attraction is a diversity between the two sexes which is made possible only by their complementing or completing one another. If then this "diversity" becomes less obvious because one of its major external signs is eliminated and because the normal psychological structure is weakened, what results is the alteration of a fundamental factor in the relationship.

The problem goes further still. Mutual attraction between the sexes is preceded both naturally, and in order of time, by that sense of shame [shyness] which holds the rising instincts in check, imposes respect upon them, and tends to lift to a

higher level of mutual esteem and healthy fear everything that those instincts would push onwards to uncontrolled acts. To change that clothing which by its diversity reveals and upholds nature's limits and defense-works, is to flatten out the distinctions and to help pull down the vital defense-works of the sense of shame.

It is at least to hinder that sense. And when the sense of shame [shyness] is hindered from putting on the brakes, then relationships between men and women sink degradingly down to pure sensuality, devoid of all mutual respect or esteem.

Experience is there to tell us that when woman is de-feminized, then defenses are undermined and weakness increases.

C. Male Dress Harms the Dignity of the Mother in Her Children's Eyes.

All children have an instinct for the sense of dignity and decorum of their mother. Analysis of the first inner crisis of children when they awaken to life around them even before they enter upon adolescence, shows how much the sense of their mother counts. Children are as sensitive as can be on this point. Adults have usually left all that behind them and think no more on it. But we would do well to recall to mind the severe demands that children instinctively make of their own mother, and the deep and even terrible reactions roused in them by observation of their mother's misbehavior. Many lines of later life are here traced out – and not for good – in these early inner dramas of infancy and childhood.

The child may not know the definition of exposure, frivolity or infidelity, but he possesses an instinctive sixth sense to recognize them when they occur, to suffer from them, and be bitterly wounded by them in his soul.¹⁷

This is the third reason it is a sin for women to wear pants.

(To be continued)



Catholic Candle note: Below are the charming recollections we received from one of our senior readers. Her account speaks from her heart and shows her love of what is truly Catholic and normal. This is an edifying memoir of a faithful Catholic, rather than a

¹⁷ Quoted from *Notification by Cardinal Siri published on June 12, 1960* (bracketed words added for clarity).

work of meticulously-researched history. So, we have left her words intact without footnotes or qualifications.

Catholic Candle encourages other readers to submit articles for the glory of God and the salvation of souls.

Reminiscences of Pre-Vatican II Life and How It Came to Ruin

Chicago neighborhoods in the fifties and several decades before, were a clean, orderly, quiet patchwork of cottages, bungalows, and modest apartment buildings populated by nuclear families. The fathers, even in the Depression of the '30s, went to work early in the mornings, freeing the mothers to maintain the home and nurture the children, who walked with their friends to school and then home again for lunch. At 2:45, the children again walked home—the boys to play games like “cops and robbers”, “war”, “Cowboys and Indians”, *etc.*, the girls to ride their bikes, or roller skate, or perhaps to walk their beloved dolls in their “doll buggies”.

In the morning the mothers could leisurely comb the girls' hair into “long curls” (unseen, of course, since pre-1940s). A 1939 survey found the main complaint of Chicago Public High Schools to be “gum-chewing”.

Among the hundreds of large parish churches in Pre-Vatican II Chicago, some seated a thousand or more congregants. Sunday Mass times were 6:00, 7:00, 8:00, 9:00 (Children's Mass), 10:00 High Mass, 11:00, and 12:00 p.m. The parishioners, suitably attired, would walk in silent contemplation to the parish church (few had cars until the fifties), filling the pews for the 9:00, 10:00, 11:00, and 12:00 Masses – the noon Mass stretching to standing room only, to accommodate the young Saturday night revelers, who stood and knelt as appropriate throughout the forty-five-minute service.

My husband has told me that in the earlier days of the Vietnam War—on the battlefields, when a priest could get through – the Catholic soldiers would race to the Mass site. I've never seen anyone race to a *novus ordo* mass. The rallying cry of the fifteenth century English Catholic martyrs was, “It's the Mass that matters”, (as opposed to the Protestant *Novus Ordo*, which finally at Vatican II, took down almost all of the rest of the Catholic world, leaving fewer than ever Traditional Catholics, who now await the proper Consecration of Russia and its effects).

The Schools

Educators came from around the country to study the Chicago Public Schools – staffed mainly by teachers educated, as I was, by the Catholic Religious. The many Catholic

public-school teachers in Chicago founded the Aquin Guild, with a monthly Mass (Tridentine, of course), and conference. The students paid the remarkable low price of \$1.00 per month for their tuition.

At my typical pre-Vatican II Catholic elementary school, staffed by Adrian Dominican Sisters, we prayed at the beginning of the day, and again to begin afternoon classes. After morning prayers, the Sister would call the children alphabetically – who would reply, “Present, Sister”. (For whatever reason the total number of children in my classroom always seemed to be 42). Next came, as necessary, Catechism class in which the Sister called on the children individually to respond from memory to the Baltimore Catechism questions from their homework. Math, reading, spelling, history/geography, English grammar, and sometimes art or music, completed the school day.

In all eight years of grammar school, I can remember only one instance of “discipline”. In fourth grade, the Sister left the room for a few minutes, and a few boys began to chat. When she returned she directed the boys to hit their hands several times with their rulers.

The girls had their playground and the boys had theirs. Inside the school building and out, the atmosphere was peaceful – playful on the playground, but peaceful.

In the earlier days of the SSPX, priests commented that in a classroom, children without a T.V. at home stood out as self-controlled and “normal.”

Subversion of Curriculum

The pre-Vatican II period was also, until the late 1940s, pre-television; in general, the population thought more clearly than now – but of “Liberty & Freedom”; not so much. Misguided patriotism seems to have blinded the people. Here is an example of the contradictory messages taught in Catholic schools:

In the morning, we learned, substantially, that the purpose of free will, enabled by grace, was to choose the good. In the afternoon history class, we would learn – for example, from Lincoln’s Gettysburg address, that “Our Fathers brought forth on this Continent, a new-nation, conceived in liberty” – as indeed the revolutionaries had done, as they immediately removed the cross from the flag – (which, by the way, the Confederates from the next century, did not remove).

Indeed, the Catholic French and Spanish spiritual forefathers of those American Catholic children had already brought forth on this Continent, (as originally mapped by the devout Catholic Americus Vespucci) – thriving Catholic civilizations, from the university level down, before Lincoln’s forefathers even got here.

The (Traditional) Catholic Church of the Middle Ages conceived and executed the very idea of a “university,” – at Paris, Cambridge, Oxford, Bologna, Salamanca, the Sorbonne, Louvain, *etc.* The French and Spanish governments made strenuous efforts to continue the process of establishing and encouraging education, sending ten thousand consecrated religious at a time to civilize, assimilate, educate the Indians of North, South, and Central America. (This was in contrast to the Puritan forefathers who liked to shoot Indians for sport, while their [Puritan] cousins martyred the starving Catholics of Ireland by trampling them under the hooves of horses).

Before Vatican II, graces available in the Church somewhat elevated and permeated U.S. society at large. Women’s skirt lengths generally extended below the knee, with special occasions requiring hat and gloves. (Hats and silence, of course, were mandatory for women in the presence of the Blessed Sacrament.) Before John F. Kennedy, men wore hats often and not just for special occasions.

From the beginning of Vatican II until I discovered Archbishop Lefebvre’s Society of St. Pius X (unfortunately liberalized after his death), I forced myself to attend the Novus Ordo Mass, at which I never saw the pews filled.

About women’s skirt lengths: I read in my post-graduate research, an 1820s extract from *The Masonic Journal* – I think that was its title – that though it seems absurd, the first step in the necessary corruption of women was to raise skirts from the floor. I read this piece in the early heyday of the miniskirt.

Researching further to account for the apparently sudden collapse in the 1960s of the remnants of Christian civilization, I learned that in the 1920s the Vatican had forbidden women to make spectacles of themselves by performing athletics in public.

As readers know, in 1917, Our Lady of Fatima (correctly) predicted, “Fashions which offend My Son very much will be introduced”. I read that Our Lady’s words compelled the Vatican that same year to finally explain for the first time that, among other obvious requirements – skirts should extend several inches below the knee. (Padre Pio required of his penitents’ skirts and dresses to be at least eight inches below the knee.)

As far as I have learned, no U.S. bishop disseminated either of the Vatican’s directives (*viz.*, about women as public spectacles and concerning skirt-length).

Speaking of women’s decorum in public – I once saw a picture in a magazine of mobs of men filling the streets of Sicily, in celebration of the allied World War II victory in 1945. There were no women in the streets. (In Chicago, men and women indiscriminately mobbed State Street for the same occasion.)

All this doesn’t begin to address the massive semi-nudity on the beaches and streets. Such semi-nudity was directly caused by Vatican II serving its demonic purpose of

virtually annihilating the Tridentine Holy Sacrifice of the Mass, that had acted as the chief restraint against the forces of hell.

A major demonic preliminary to Vatican II and major offense against Our Lord, was the destruction which Robert Oppenheimer demanded of the only two Catholic enclaves in Japan: Hiroshima and Nagasaki.

Popular consensus, which was giddy with the Atom bomb and the unconditional surrender of the Axis side in World War II, celebrated with a new swim suit style of enhanced public semi-nudity, unseen since the Church civilized the barbaric hordes of Europe in the early Middle Ages. Their new fashion icon “Bikini,” was named after an unpopulated Pacific atoll Bikini, which was destroyed by a then-experimental atomic bomb. Indeed “Bikini” has become, over the decades, a catchword joke for women’s beachwear which covers almost nothing. The U.S. bomber nuking Hiroshima sported on its fuselage, a large graphic of a voluptuous woman in a pre-Bikini, World War I vintage swim suit.

Eight German Jesuit missionary priests lived near the small Hiroshima Cathedral, probably in the immediate area of the nuclear blast in Hiroshima – which Robert Oppenheimer demanded, and which the Freemason Truman readily authorized. (He earned his honorary 33rd Masonic degree by his consent.) The priests could see the flash as they cut their breakfast grapefruit, but felt no personal pain. Medical examinations cleared all of these priests. One of them (I think Father Schiffer was his name) traveled the world for decades, explaining that the Jesuit missionaries were merely living the Jesuit rule, incorporating the daily Rosary, as Our Lady of Fatima requested of everyone, and that they specifically had devotion to the Fatima message. They were known as the “Amazing Hiroshima Eight”. They not only survived the bombing, but also survived the radiation poisoning aftermath.

U.S. Hierarchy and Laity Refuse to Resist

Before Vatican II, people generally lived at home with their families – each girl building her “hope chest” of accessories for her future home; and the boys saving their money to support their future families. In the ordinary middle-class standards of the era, I never encountered the various four letter-words now seemingly heard everywhere but which, before Vatican II, were not in common use.

The Vatican II blitzkrieg of the mid-sixties took no prisoners. Women wore mini-skirts or trousers almost everywhere; crucifixes disappeared from school walls; consecrated altars and statuary appeared in second-hand stores. I read that one of Pope Paul VI’s tiaras turned up in a resale shop. Religious Sisters abandoned their sacred habit for uniforms reminiscent of the blue jumpers of the postulancy; college administrators crumbled before girl-terrorists demanding *Get Out of Vietnam Now or Else*. I read that the year Vatican

II ended, the Vatican granted sixty-five annulments worldwide and, not many years afterwards, they granted sixty-five thousand worldwide.

B'nai B'rith required that the Second Vatican Council repudiate its doctrine of “no salvation outside the Church”, and so it was. The “Council Fathers” set in motion the request that nine Protestant ministers would help to gut the Tridentine Sacrifice and this happened, replacing it (of course) with their own Luther/Cranmer *Novus Ordo* of the 1500s.

The religion itself having been thrown out, the Church buildings came to resemble semi-empty railroad stations with disheveled, slouching congregants in the pews. I once saw a college-level guy sitting in pew – eating an apple, in the otherwise-empty Holy Name Cathedral in Chicago. I’ve seen twenty-something Marquette students squatting on the floor, attending, (or not) to the *novus ordo mass* at the Jesu Church in Milwaukee.

Vatican II: The French Revolution within the Church (As Arch. Lefebvre used to say.)

Having completed my many history-related courses in the best immediately Pre-Vatican II schools, I never encountered there, as far as I can recall, the words “Talmud”, “goyim”, “mason”, or “Free-mason.” In general, the early English-speaking U.S. Bishops folded themselves and their compliant sheep eagerly into the Masonic pantheon of thirty-six thousand-plus sects of all religions, or no religion(s).

The Catholic school history books even today, for example, largely mirror the books of the “public” schools. Had the early U.S. Bishops alerted the Catholic immigrants of the *Luciferian-Talmudic-“Enlightenment”* and its determination to eradicate the Traditional Catholic Church from the earth, perhaps the human element of the U.S. Catholic Church of the 1960s would not have almost-totally collapsed as it did at Vatican II.

Indeed, Vatican II continued on a trajectory that began before the Masonic U.S. existed. The century before the American and French revolutions, Our Lord, to defend against the coming onslaught, directed King Louis XIV to inscribe on the French flag, the image of the Sacred Heart of Jesus. However, Louis XIV, Louis XV, and Louis XVI demurred; and then one hundred years later – to the day – after Our Lord gave this command to King Louis XIV, the French Assembly deposed Louis XVI from his throne. In a street of Paris, the Masonic mob assassinated Louis XVI and his always-libeled wife, Queen Marie Antoinette.

Phi Beta Kappa researcher Solange Hertz reports that in her study of the French journalistic output of the era, nowhere does “Let them eat cake” appear. Queen Marie Antoinette had ordered the expulsion of the spectacularly libertarian publishers, Franklin and Jefferson. Perhaps this indignity provoked them to concoct and spread the “Let them eat cake” libel, which continues to this day.

Jefferson and Madison, in their journal *Citizen's Gazette*, had egged on their French Masonic brethren to the “Mother of all revolutions,” *viz.*, the French Revolution. The Masonic mob, after relieving the Bastille of its fourteen never-do-wells, enthroned a prostitute as “goddess of reason” on the desecrated main altar of Notre Dame (Our Lady) Cathedral in Paris.

This prostitute – the “goddess of reason” is the precursor of the eventually-created “Statue of Liberty”, which holds aloft the classic “light” of Luciferian/illuminist iconography. This abomination is a gift of the Masonic French government to their brethren in the Masonic U.S. government, for unflagging support for the genocidal massacre totaling hundreds of thousands: of Bishops, priests, consecrated nuns and other religious; fathers, mothers, children, infants – and even farm animals and pets as occurred in the Vendee region of northern France.

From the beginning, it was Franklin who brought Voltaire into Masonry, and not the reverse. Voltaire was and is most admired for proclaiming, “I don’t agree with a word you say, but I defend to the death your right to say it” – except, of course, for the truths taught by the Catholic Church, which he was determined to annihilate.

Voltaire died a screaming madman, gulping down the contents of his chamber pot, with brother Masons, including Franklin in attendance. (Franklin, at the U.S. Constitutional Convention, warned his brethren that in their obsession to obliterate the Church of Rome, they were overlooking “the Jews,” “who” if admitted to the U.S. would usurp all the power in the U.S. within two hundred years.)

This emphasis on the destruction of Catholic France sprang from the unpleasant reality that France was the leading Catholic power and the dominant political power of Europe. Jefferson’s desire on his deathbed was that other nations follow the U.S./French lead in the destruction of “monkish ignorance and superstition”, as he put it. This goal of destroying what is Catholic has been largely achieved in the Church’s human element, up to and including in the citadel of the Vatican, by Vatican II and its implementation, including the Vatican pressuring the few remaining Catholic nations to succumb.

In addition to his four legitimate children, Jefferson fathered at least six illegitimate children by a slave he inherited from his father-in-law. The affluent Jefferson rages in his writings against “monkish ignorance and superstition.” The Protestant William Cobbett, an English contemporary who published his own book at about the time Jefferson died, wrote that since the 1500s, English children had been imbued from their mothers’ knees with gratitude for having been freed from “monkish ignorance and superstition.” Cobbett himself had enjoyed no such freedom, having spent his Dickensian childhood as a rabbit chaser, and probably a weed-picker, on the estate (previously part of the public patrimony of the monasteries) of an Anglican Bishop and his family as well as his entourage. The word “pauper” entered the English language under Henry VIII and his illegitimate daughter Elizabeth, the original plunderers of the

public patrimony of the monasteries. The descendants of some of those who were kicked off the stolen monastic lands, migrated to London where, years later, Charles Dickens described their plight.

From his youth, Cobbett researched the phrase “monkish ignorance and superstition”; eventually publishing a one hundred-sixty-page book, *the Protestant Reformation in England and Ireland* – concluding that it was monkish knowledge and wisdom (rooted in the means of grace), which throughout the Middle Ages elevated the barbarous European hordes into Christian civilization.

One of the six *causi belli* (“causes of war”) of the U. S. revolution was the non-Mason King George’s permission to the citizens of Quebec to freely practice their Traditional Catholic Faith, in land adjacent to the New England colonies. The Archbishop of Quebec excommunicated John Carroll, S.J., one of the rebel legates vainly pressuring Quebec to join the revolt – which was generously financed by wealthy Masons, according to the debriefings of General Howe.

The Catholic establishment in the U.S., obsequious from the first to their Masonic masters, submitted to – in fact originally suggested – the Masonic requirement that for citizenship, all must first accept the objective legitimacy and equality of all “religions” – thus gutting the core of the Catholic Faith.

Our Lord, having established His Church at the price of His atrocious sufferings, mandates His Church as essential to salvation. Obviously what Our Lord has established is true and anything “protesting” this is false. The ten million Catholic martyrs of the first three centuries of the Christian era, under the popes of this period – almost all of them martyrs also – refused the absurdity of the then–pantheon of false gods of the self-proclaimed 30,000 “religions” at the time.

Had the U.S. founding fathers crafted a First Amendment of Mutual Tolerance to Prevent Violence, as had been forged at the Treaty of Westphalia, for example, or as warring nations have forged a truce to stop bloodshed, all “religions” and “nonreligions” could at least maintain a semblance of intellectual honesty. The Traditional Catholic Church condemns Protestantism for its determination to supplant the Church. The Protestants condemn the Church for claiming to be infallible in Faith and Morals – especially morals.

Again, Jefferson desired to obliterate Catholicism and this was the goal of the *Luciferian/Talmudic/Masonic/“Enlightenment”* establishment. Perhaps this goal would not have been so well fulfilled at Vatican II (as to the Church’s human element), if the early U.S. Catholic Bishops had warned the early Catholic immigrants about this plot.

At this point, the only solution to obtain world peace remains: the Pope and Bishops together must consecrate Russia to the Sacred Heart of Jesus and the Immaculate Heart

of Mary as Our Lord directed through Our Lady, and Sister Lucia and her superiors in 1929.

In 1931, Our Lord expressed His exasperation to Sister Lucia that virtually nothing had been done to accomplish the Consecration. The intransigent refusal of the Popes and Bishops since 1929, to consecrate Russia precisely and simply, as Our Lord directed, has of course provoked the magnitude of the world's horrors since then. Our Lord told Sister Lucia that the Consecration would be done, but it would be "late". When the Consecration is performed, she then said that the resulting blessings would last "for a time."

Sister Lucia, in her memoirs of 1957, wrote that Our Lady had revealed that in response to the escalating corruption engulfing the world from the Papacy down (including Vatican II), Our Lord was making the rosary – which is accessible to all – more efficacious than ever. Our Lady told Sister Lucia, "There is no problem which cannot be solved" by seriously praying the daily rosary, the "rosary" being a chronological series of meditations on redemptive events in the lives of Our Lord and Our Lady. Our Lord told Sister Lucia that the Consecration would be done when a sufficient number of souls were praying the daily rosary for this intention.

Photographs of Sister Lucia before 1957 bear no resemblance to "photographs" of her after then.

About the Holy Sacrifice of the Mass, as codified at Trent: the Papal decree enforcing the Tridentine Sacrifice of all time admonishes the world that anyone attempting to alter this Sacrifice of all time, would "incur the wrath of the holy apostles Peter and Paul."

Among the scores of caskets of canonized saints in St. Peter's Basilica in Rome, only two caskets remain open: those of the incorrupt bodies of Pope St. Pius V, who implemented the Council of Trent and the Tridentine Sacrifice; and of Pope St. Pius X, who more than four hundred years later, would advise Theodore Herzl that the unrepentant descendants of the Talmudic Jews who engineered the crucifixion of Our Lord, should never exercise authority in the Holy Land. (The perennial Talmudic/Islamic chaos in the Holy Land since 1947, of course, speaks for itself).

The French Revolutionary Army General Francois Westermann wrote the following:

There is no Vendee According to the orders that you gave me, I crushed the children under the hooves of the horses, massacred the women who at least for these will not give birth to any more brigands. I do not have a prisoner to reproach me. I have exterminated all, including farm animal and family pets.

Quoted from a letter to the French Committee of Public Safety, 1794.

In delighted response to the final Masonic victory, Jefferson wrote:

The liberty of the whole earth was depending on the issue of this contest (the French Revolution) and was ever a prize (hundreds of thousands of guillotined Catholics) won with so little innocent [Masonic] blood? I have expressed to you my sentiments, because they are really those of 99 of a hundred of our citizens. The universal feasts and rejoicings which have lately been had on account of the successes of the French showed the genuine effusions of their hearts.

Quoted from <http://founders.archives.gov/document/Jefferson01-25-02-001>

Thomas Jefferson wrote this concerning Our Lord Jesus Christ:

If we could believe that he (Jesus) really countenanced the follies, the falsehoods, and the charlatanism which his biographers (Matthew, Mark, Luke, and John) claim he taught, and (if we could) admit the misconstructions, interpretations, and theorizations of the fathers of the early ages (St. Augustine, St. Jerome, *etc.*) and fanatics of the latter ages, the conclusion would be irresistible by every sound mind that he (Jesus) was an imposter.

Jefferson, Memoirs, Correspondence and Private Papers of Thomas Jefferson, 1829, p. 333.

Meanwhile, the image of Our Lady of Guadalupe continues to reign in humility, modesty, and dignity, at the geographic center of the Americas, as it has since 1531 A.D., as we see so many North, South, and Central Americans continue to pervert their reason and free will and repudiate Our Lady and her Divine Son Whom she brings us in His Traditional Catholic Church.

May God help us and them!



Mary's School of Sanctity

Lesson #33 The Spiritual Exercises of St. Ignatius —ST. IGNATIUS'S ADDITIONAL MEDITATION POINTS ON THE LIFE OF OUR LORD

This lesson might be viewed as a kind of appendix.

LIST OF ALL THE IGNATIAN POINTS FOR THE MYSTERIES OF THE LIFE OF OUR LORD

THE ANNUNCIATION OF OUR LADY (Luke 1:26-38)

First Point – The Angel, St. Gabriel, greeted Our Lady and announced to her the conception of Christ Our Lord. *And when the Angel had come to her, he said: “Hail, full of grace...Thou shalt conceive in thy womb and shalt bring forth a son.”*

Second Point— The Angel confirms what he had said to Our Lady by announcing the conception of St. John the Baptist, saying to her: *“And behold, Elizabeth thy kinswoman also has conceived a son in her old age.”*

Third Point—Our Lady replied to the Angel: *“Behold the handmaid of the Lord; be it done to me according to thy word.”*

THE VISITATION OF OUR LADY TO ELIZABETH (Luke 1: 39-56)

First Point—When Our Lady visited St. Elizabeth, St. John the Baptist, in his mother’s womb, felt the visitation made by Our Lady. *When Elizabeth heard the greeting of Mary, the babe in her womb leapt. And Elizabeth was filled with the Holy Ghost, and cried out with a loud voice, saying, “Blessed art thou among women and blessed is the fruit of thy womb!”*

Second Point— Our Lady chants the canticle, saying: *“My soul magnifies the Lord.”*

Third Point— *And Mary remained with her about three months and returned to her own house.*

THE BIRTH OF CHRIST OUR LORD (Luke 2: 1-14)

First Point—Our Lady and her spouse, St. Joseph, go from Nazareth to Bethlehem. *And Joseph also went from Galilee to Bethlehem, in obedience to Caesar, with Mary his espoused wife who was with child.*

Second Point—*And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger.*

Third Point—*And suddenly there was a multitude of the heavenly host praising God and saying: “Glory to God in the highest.”*

THE SHEPHERDS

(Luke 2: 8-20)

First Point—The birth of Christ Our Lord is made known to the shepherds by an angel: “*I bring you god news of great joy, for today a Savior has been born to you.*”

Second Point—The shepherds go to Bethlehem. *So they went with haste, and they found Mary and Joseph, and the babe lying in the manger.*

Third Point—*And the shepherds returned glorifying and praising God.*

THE CIRCUMCISION

(Luke 2: 21)

First Point—They circumcise the Child Jesus.

Second Point—*His name was called Jesus, the name given him by the angel before he was conceived in the womb.*

Third Point— They return the Child to His Mother, who felt compassion at the blood shed by her Son.

THE THREE MAGI KINGS

(Matt. 2: 1-12)

First Point—The three Magi Kings, guided by the star, came to adore Jesus, saying: “*We have seen His star in the East and have come to worship Him.*”

Second Point—They adored Him and offered Him gifts. *And falling down they worshipped Him, and offered Him gifts of gold, frankincense and myrrh.*

Third Point—*And being warned in a dream not to return to Herod, they went back to their own country by another way.*

THE PURIFICATION OF OUR LADY AND THE PRESENTATION OF THE CHILD JESUS

(Luke 2: 22-39)

First Point—They take the Child Jesus to the Temple to be presented to the Lord as the firstborn, and they offer for Him *a pair of turtle doves and two young pigeons.*

Second Point—Simeon, coming into the Temple, *also received Him into his arms, saying: “Now thou dost dismiss thy servant, O Lord, according to thy word, in peace.”*

Third Point—Anna, *coming up at that very hour, began to give praise to the Lord, and spoke of Him to all who were awaiting the redemption of Jerusalem.*

THE FLIGHT INTO EGYPT (Matt. 2: 13-15)

First Point—Herod wanted to kill the Child Jesus, and so he slew the Innocents. Before their slaughter an angel warned Joseph to fly into Egypt: *“Arise and take the child and his mother and flee into Egypt.”*

Second Point—He set out for Egypt. *So he arose, and took the child and his mother by night, and withdrew into Egypt.*

Third Point— There he remained until the death of Herod.

THE RETURN FROM EGYPT (Matt. 2:19-23)

First Point— The angel admonishes Joseph to return to Israel: *“Arise, and take the child and his mother and go into the land of Israel.”*

Second Point—*So he arose...and went into the land of Israel.*

Third Point—*Since Archelaus, the son of Herod, ruled in Judea, he withdrew to Nazareth.*

JESUS COMES TO THE TEMPLE AT THE AGE OF TWELVE (Luke 2:41-50)

First Point—When Christ Our Lord was twelve years old, He went up from Nazareth to Jerusalem.

Second Point—Christ Our Lord remained in Jerusalem and His parents did not know it.

Third Point—After three days had passed, they found Him in the Temple, seated in the midst of the doctors and disputing with them. When His parents asked where had he been, He replied, *“Did you not know that I must be about My Father’s business?”*

THE LIFE OF OUR FROM THE AGE OF TWELVE TO THE AGE OF THIRTY
(Luke 2: 51-52)

First Point—He was obedient to His parents.

Second Point—*Jesus advanced in wisdom and age and grace.*

Third Point—He seems to have practiced the trade of a carpenter, as St. Mark seems to indicate in Chapter VI: *“Is not this the carpenter?”*

THE BAPTISM OF CHRIST

(Matt. 3: 13-17)

First Point—After He took leave of His Blessed Mother, Christ Our Lord, went from Nazareth to the River Jordan where St. John the Baptist was.

Second Point—St. John baptized Christ Our Lord. When he wanted to excuse himself, considering that he was unworthy to baptize Him, Christ said to him: *“Let it be so now, for so it becomes us to fulfill all justice.”*

Third Point—The Holy Ghost descended upon Him, and the voice of the Father testified from Heaven: *“This is my beloved Son, in Whom I am well pleased.”*

THE TEMPTATION OF CHRIST

(Luke 4: 1-13; Matt. 4:1-11)

First Point—After Jesus was baptized, He went to the desert where he fasted for forty days and nights.

Second Point—He was tempted by the enemy three times. *And the tempter came and said to Him, “If thou art the Son of God, command that these stones become loaves of bread....Throw thyself down, ...All these things will I give thee, if thou wilt fall down and worship me.”*

Third Point—*Angels came and ministered to Him.*

THE VOCATION OF THE APOSTLES

First Point—It appears that St. Peter and St. Andrew were called three times. They were first called to some knowledge, as is shown in the first chapter of St. John [35-42]. They were called a second time to follow Christ in some way, with the intention of returning to the possessions which they had left, as St. Luke relates in Chapter 5: 10-11. The third time they were called to follow Christ Our Lord forever, in St. Matthew 4: 18-22 and St. Mark, 1:16-18.

Second Point—He called Philip, as described in the first chapter of St. John [43], and Matthew, as Matthew himself relates in Chapter 9:9.

Third Point— He called the other Apostles of whose particular vocation no mention is made in the Gospel.

Three other points are also to be considered:

1. The Apostles were uneducated men, from a low station of life.
2. The dignity to which they were so gently called.
3. The graces and gifts by which they were raised above all the Fathers of the Old and New Testament.

THE FIRST MIRACLE, PERFORMED AT THE MARRIAGE FEAST OF CANA IN GALILEE (John 2: 1-11)

First Point—Christ Our Lord and His disciples were invited to the marriage feast.

Second Point— The Mother calls her Son's attention to the lack of wine, saying: "*They have no wine,*" and she tells the attendants: "*Do whatever He tells you.*"

Third Point—He changed the water into wine...*and He manifested His glory, and His disciples believed in Him.*

CHRIST DRIVES THE SELLERS OUT OF THE TEMPLE (John 2: 13-16)

First Point—He drove all of the sellers from the temple with a scourge made of cord.

Second Point—He overturned the tables and scattered the money of the rich money changers that were in the temple.

Third Point—To the poor who were selling doves, He gently said: *“Take these things away, and do not make of the house of My Father a house of business.”*

THE SERMON CHRIST DELIVERED ON THE MOUNT (Matt. 5)

First Point—He speaks apart to His beloved disciples, about the eight beatitudes: *“Blessed are the poor in spirit...the meek...the merciful... they who mourn...they who hunger and thirst for justice...the clean of heart...the peacemakers...they who suffer persecution.”*

Second Point—He exhorts them to use their talents well: *“Even so let our light shine before men, in order that they may see your good works and give glory to your Father in heaven.”*

Third Point—He shows that He is not a transgressor of the law but a fulfiller. He explains the precept not to kill, not to commit adultery, not to swear falsely, and to love our enemies; *“ I say to you, love your enemies, do good to those who hate you.”*

CHRIST CALMS THE STORM AT SEA (Matt. 8: 23-27)

First Point—While Our Lord was sleeping in the boat a great storm arose.

Second Point—His terrified disciples awakened Him; He reproved them for their little faith, saying to them: *“Why are you fearful, O you of little faith?”*

Third Point—He commanded the winds and the sea to cease, at once the wind ceased and the sea became calm. The men marveled at this, saying: *“What manner of man is this, that even the wind and the sea obey him?”*

CHRIST WALKS UPON THE SEA (Matt. 14:22-33)

First Point—While Christ Our Lord remained upon the mountain He made His disciples get into the boat, *and when He had dismissed the crowd He began to pray alone.*

Second Point—The boat was buffeted by the waves, Christ came to them walking upon the water, and the disciples thought it was an apparition.

Third Point—And Christ said to them: *“It is I, fear not.”* St Peter, at His command, came to Him, walking upon the waters, but when he doubted, he began to sink, and Christ Our Lord saved him, and reproved him for his little faith. Afterwards, when He entered the boat, the wind ceased.

THE APOSTLES ARE SENT FORTH TO PREACH (Matt. 10: 1-16)

First Point—Christ calls His beloved disciples and gives them power to cast out devils from the bodies of men and to cure all infirmities.

Second Point—He instructs them in prudence and patience. *“Behold, I am sending you forth like sheep in the midst of wolves. Be therefore wise as serpents and guileless as doves.”*

Third Point—He tells them how they are to go: *“Do not keep gold nor silver. Freely you have received, freely give.”* And He tells them what they are to preach: *“And as you go, preach the message, ‘The kingdom of heaven is at hand.’”*

THE CONVERSION OF MAGDALENE (Luke 7: 36-50)

First Point—Magdalene enters the house of the Pharisee where Christ Our Lord is reclining at table. She is carrying an alabaster vessel full of ointment.

Second Point—Standing behind the Lord near His feet, she began to bathe them with her tears and to wipe them with her hair. And she kissed His feet and anointed them with ointment.

Third Point—When the Pharisee accused Magdalene, Christ defended her, saying: *“I say to thee, her sins, many as they are, shall be forgiven her, because she has loved much”...and he said to the woman: “Thy faith has saved thee; go in peace.”*

CHRIST FEEDS FIVE THOUSAND MEN (Matt. 14:13-21)

First Point—The disciples asked Christ to dismiss the multitude who were with Him, since it was now late.

Second Point—Christ Our Lord commanded them to bring the loaves to Him, and ordered the multitude to sit down to eat. He blessed and broke the loaves and gave them to His disciples and they gave them to the multitude.

Third Point—*And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments.*

THE TRANSFIGURATION OF CHRIST (Matt. 17: 1-9)

First Point—Christ Our Lord took with Him His beloved disciples Peter, James, and John. *And He was transfigured before them and His face shone as the sun and His garments became white as snow.*

Second Point—He spoke with Moses and Elias.

Third Point—While St. Peter was saying that they should build three tabernacles, a voice from heaven was heard, saying: *“This is my beloved Son...hear him.”* When the disciples heard this voice, they fell on their faces in great fear. Jesus came and touched them, and said: *“Arise and do not be afraid... Tell the vision to no one till the Son of Man has risen from the dead.”*

THE RESURRECTION OF LAZARUS (John 11:1-45)

First Point—Martha and Mary make known to Christ Our Lord the illness of Lazarus. After Jesus heard of this He remained two days longer in the place where He was, that the miracle might be more evident.

Second Point—Before He raises Lazarus, He asks Martha and Mary to believe, saying : *“I am the resurrection and the life; he who believes in me, even if he die, shall live.”*

Third Point—He raises Lazarus after He had wept and said a prayer. The manner of raising him was by the command, *“Lazarus, come forth.”*

THE SUFFER IN BETHANY

(Matt. 26: 6-13)

First Point—Our Lord takes supper in the house of Simon the leper together with Lazarus.

Second Point—Mary pours the precious ointment upon the head of Christ.

Third Point—Judas murmurs, *“To what purpose is this waste of ointment?”* But Jesus again excuses Magdalene saying: *“Why do you trouble the woman? She has done me a good turn.”*

PALM SUNDAY

(Matt. 21: 1-11)

First Point—Jesus sends for the ass and the colt, saying: *“Loose them and bring them to me , and if anyone say anything to you, you shall say that the Lord hath need of them and immediately he will sent them.”*

Second Point—He mounts the ass which is covered with the garments of the Apostles.

Third Point—The people come forth to meet Him, spreading their garments and branches along the way, saying: *“Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest.”*

JESUS PREACHES IN THE TEMPLE

(Luke 19:47)

First Point—*And He was teaching daily in the Temple.*

Second Point—After His teaching, since there was no one to receive Him in Jerusalem, He returned to Bethany.

THE LAST SUPPER

(Matt. 26:17-30; John 13:1-30)

First Point—Jesus ate the Paschal Lamb with His twelve Apostles, to whom He foretold His death: *“Amen I say to you, one of you will betray Me.”*

Second Point—He washed the feet of His disciples, even those of Judas. He began with St. Peter, who, considering the majesty of the Lord and his own lowly estate, would not permit it. He said, “*Lord, dost thou wash my feet?*” Peter did not understand that Jesus was giving them an example of humility by this. Jesus therefore said to him, “*I have given you an example, that as I have done for you, so you also should do.*”

Third Point—He instituted the most Holy Sacrifice of the Eucharist, as the greatest proof of His love, saying, “*Take and eat.*” When the supper was finished, Judas went forth to sell Our Lord.

FROM THE SUPPER TO THE AGONY IN THE GARDEN, INCLUSIVE (Matt. 26:30-46; Mark 14:26-42)

First Point—After they had finished supper and sung a hymn, Our Lord went to Mount Olivet with His disciples, who were full of fear. He left eight of the in Gethsemane, saying to them: “*Sit down here while I go yonder and pray.*”

Second Point—Accompanied by Peter, James, and John, He prayed to the Father, saying, “*Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest.*” And falling into an agony he prayed the more earnestly.”

Third Point—So great was the fear that possessed Him, that He said: “*My soul is sad, even unto death*” and He sweated blood so copiously that St. Luke says: “*His sweat became as drops of blood running down upon the ground.*” This supposes that His garments were now saturated with blood.

FROM THE AGONY IN THE GARDEN TO THE HOUSE OF ANNAS, INCLUSIVE (Matt. 26: 47-56; Luke 22: 47-53; Mark 14:43-52; John 18: 1-23)

First Point—Our Lord allows Himself to be kissed by Judas, and to be seized like a thief. He says to the crowd: “*As against a robber you have come out, with swords and clubs, to seize me. I sat daily with you in the temple teaching, and you did not lay hands on me.*” And when He said: “*Whom do you seek?*” His enemies fell to the ground.

Second Point—St. Peter wounded a servant of the high priest. The meek Lord said to him: “*Put back thy sword into its place.*” And He healed the servant’s wound.

Third Point—Jesus is abandoned by His disciples and dragged before Annas. There St. Peter, who had followed him at a distance, denied Him the first time. Then a servant struck Christ in the face, saying to Him: “*Is that the way thou answer the high priest?*”

FROM THE HOUSE OF ANNAS TO THE HOUSE OF CAIPHAS, INCLUSIVE
(Matt. 26: 57-75; Mark 14: 53-72; Luke 22: 54-65)

First Point—Jesus is led bound from the House of Annas to the House of Caiphas where Peter denied Him twice. And when Jesus looked upon Peter, *He went out and wept bitterly.*

Second Point—Jesus was left bound the entire night.

Third Point—And those who held Him prisoner blindfolded Him, and struck Him and buffeted Him, and asked Him, “*Prophesy, who is it that struck thee?*” And in like manner they continued to blaspheme Him.

FROM THE HOUSE OF CAIPHAS TO THE HOUSE OF PILATE, INCLUSIVE
(Matt. 27: 1-26; Luke 23:1-5; Mark 15:1-15)

First Point—The whole multitude of the Jews brought Him before Pilate and accused Him, saying: “*We have found this man perverting the nation, and forbidding the payment of taxes to Caesar.*”

Second Point—After Pilate had examined Him several times, he said: “*I find no crime deserving of death in Him.*”

Third Point—Barabbas the robber was preferred to Him. *The whole mob cried out together saying, “Away with this man, and release to us Barabbas!”*

FROM THE HOUSE OF PILATE TO THE HOUSE OF HEROD
(Luke 23: 6-10)

First Point—Pilate sent Jesus the Galilean to Herod, the Tetrarch of Galilee.

Second Point—Herod, through curiosity, asked Jesus many scribes and priests unceasingly accused Him.

Third Point—Herod and his entire court mocked Jesus, clothing Him in a white garment.

FROM THE HOUSE OF HEROD TO THAT OF PILATE (Matt. 27: 24-30; Luke 23: 12-23; Mark 15: 15-19; John 19: 1-11)

First Point—Herod sent Him back to Pilate. Because of this, they became friends, although before this they were enemies.

Second Point—Pilate took Jesus and scourged Him, and the soldiers made a crown of thorns and placed it upon His head. They put a purple cloak about Him, and came before Him, saying: “*Hail, King of the Jews!*” and they struck Him.

Third Point—Pilate had Him brought forth before all the people; *Jesus came forth, wearing the crown of thorns and the purple cloak.* And Pilate said to them: “*Behold the man.*” When they saw Him, the chief priests cried: “*Crucify Him! Crucify Him!*”

FROM THE HOUSE OF PILATE TO THE CROSS, INCLUSIVE
(John 19:12-24)

First Point—Pilate, sitting as judge, delivered Jesus to the Jews to be crucified, after they had denied that He was their king, saying: “*We have no king but Caesar.*”

Second Point—He carried the cross upon His shoulders, and as He could not carry it, Simon of Cyrene was forced to carry it after Jesus.

Third Point—They crucified Him between two thieves placing this title above Him: *Jesus of Nazareth, the King of the Jews.*

JESUS UPON THE CROSS
(John 19: 23-37; Matt. 27: 35-39; Mark 15: 24-38; Luke 23: 34-46)

First Point—He spoke seven words on the Cross. He prayed for those who crucified Him; He pardoned the thief; He entrusted His Mother to St. John; He said in a loud voice: “*I thirst,*” and they gave Him gall and vinegar; He said that He was forsaken; He said: “*It is consummated!*”; He said, “*Father, into Thy hands I commend my spirit.*”

Second Point—The sun was darkened; rocks rent, graves opened; the veil of the temple was torn in two from top to bottom.

Third Point—They blasphemed Him, saying: “*Thou who destroyed the Temple...come down the Cross.*” His garments were divided; His side was pierced with a lance, and blood and water flowed forth.

FROM THE CROSS TO THE SEPULCHER, INCLUSIVE
(John 19: 38-42)

First Point—He was taken down from the Cross by Joseph and Nicodemus in the presence of His sorrowful Mother.

Second Point—His body was carried to the sepulcher, and buried with aloes placed around it.

Third Point—Guards were set.

THE RESURRECTION OF CHRIST OUR LORD AND HIS FIRST APPARITION

First Point—He appeared to the Virgin Mary. Although this is not mentioned in Scripture, it is considered as mentioned when the Scripture says that He appeared to so many others, for the Scripture supposes that we have understanding, as is written “*Are you also without understanding?*”

THE SECOND APPARITION
(Mark 16: 1-11)

First Point—Very early in the morning Mary Magdalene, Mary the mother of James and Salome go to the tomb. They say to one another: “*Who will roll the stone back from the entrance of the tomb for us?*”

Second Point—They see the stone rolled back and an angel who says: “*You are looking for Jesus of Nazareth... He has risen, He is not here.*”

Third Point—He appeared to Mary, who remained near the tomb after the others had departed.

THE THIRD APPARITION
(Matt. 28: 8-10)

First Point—The other two women go from the tomb with great fear and joy. They want to announce the resurrection of the disciples.

Second Point—Christ Our Lord appeared to them on the way, and said to them, “*Hail!*” and they came up to Him, and prostrated themselves at His feet, and adored Him.

Third Point—Jesus said to them: “*Do not be afraid; go, take word to my brethren that they are to set out Galilee: there they shall see Me.*”

THE FOURTH APPARITION (Luke 24:10-12; and 33-34)

First Point—When Peter heard from the women that Christ had risen, he hastened to the tomb.

Second Point—He entered the tomb and saw nothing but the linen cloths with which the Body of Christ Our Lord had been covered.

Third Point—While Peter was thinking about these things, Christ appeared to him. Therefore the Apostles said: “*The Lord is risen indeed, and has appeared to Simon.*”

THE FIFTH APPARITION (Luke 24: 13-35)

First Point—He appeared to the disciples, who were on the way to Emmaus and were talking of Christ.

Second Point—He reproaches them, and shows them by the Scriptures that Christ had to die and rise again: “*O foolish ones and slow of heart to believe in all that the prophets have spoken! Did not Christ have to suffer these things before entering into His glory?*”

Third Point—At their entreaties, He remained with them until He gave them Communion; then He disappeared. And they returned to the disciples and told them how they had known Him in the Communion.

THE SIXTH APPARITION (John 20: 19-23)

First Point—The disciples, except Thomas, were gathered together, “*for fear of the Jews.*”

Second Point—Jesus appeared to them, the doors being closed, and standing in their midst said: “*Peace be to you.*”

Third Point—He gives them the Holy Ghost saying to them: “*Receive the Holy Ghost; Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.*”

THE SEVENTH APPARITION
(John 20: 24-29)

First Point—Thomas was incredulous since he had not been present at the preceding apparition, and said: “*Unless I see...I will not believe.*”

Second Point—Eight days later Jesus appeared to them, the doors being shut, and said to Thomas: “*Bring here thy finger and see... and be not unbelieving, but believing.*”

Third Point—Thomas believing, said: “*My Lord and my God.*” And Christ said to him: “*Blessed are they who have not seen, and have believed.*”

THE EIGHTH APPARITION
(John 21: 1-17)

First Point—Jesus manifested Himself to seven of His disciples who were fishing. They had been fishing all night and had caught nothing. At His command they cast forth the net *and now they were unable to draw it up the great number of fishes.*

Second Point—John recognized Him by this miracle, and said to Peter “*It is the Lord.*” Peter cast himself into the sea and came to Christ.

Third Point—He gave them part of a broiled fish and bread to eat. After he had questioned Peter three times on his love for Him, He commended His sheep to him, saying: “*Feed My sheep.*”

THE NINTH APPARITION
(Matt. 28: 16-20)

First Point—At the command of the Lord, the disciples went to Mount Thabor.

Second Point—Christ appeared to them, and said: “*All power in heaven and on earth has been given to me.*”

Third Point—He sent them to preach throughout the world, saying: “*Go, therefore, and make disciple of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*”

THE TENTH APPARITION
(1 Corinth 15: 6)

Then He was seen by more than five hundred brethren at one time.

THE ELEVENTH APPARITION
(1 Corinth 15:7)

After that He was seen by James.

THE TWELFTH APPARITION

He appeared to Joseph of Arimathea, as may be piously thought, and as we read in the *Lives of the Saints*

THE THIRTEENTH APPARITION
(1 Corinth 15:8)

After His Ascension He appeared to St. Paul:— *And last of all, as by one born out of due time, He was seen also by me.*

He appeared also in soul to the holy fathers in Limbo, and after He had freed them and take His Body again, He appeared many times to the disciples and discoursed with them.

THE ASCENSION OF CHRIST OUR LORD
(Acts 1:1-11)

First Point—After Christ Our Lord had manifested Himself for forty days to His Apostles, giving them many proofs and signs, and speaking of the Kingdom of God, He commanded them to await in Jerusalem the Holy Ghost that He had promised them.

Second Point—He led them to Mt. Olivet *And He was lifted up before their eyes, and a cloud took Him out of their sight.*

Third Point—While they were looking up to heaven, angels said to them: “*Men of Galilee why do you stand looking up to heaven? This Jesus Who has been taken up from you into heaven, shall come in the same way as you have seen Him going up to heaven.*”

This work has been a labor of love brought to our readers by the staff of *Catholic Candle*. It is our desire that many will draw spiritual fruit from St. Ignatius's *Spiritual Exercises*. For this reason we have tried to preserve them for the future. These *Exercises* have had a huge impact on the lives of many including many of the Church's saints and our staff longed to make them available to the public.



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