

# Catholic Candle

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

*Do we seek the glory of Christ?  
If so, then we must seek the cross.*

St. John of the Cross, Mystical Doctor of the Church, teaches:

**He who seeks not the cross of Christ seeks not the glory of Christ.**

*Maxims on Love, #23.*

**Catholic Candle note:** If the above words of the great Mystical Doctor inspire you to seek to be more generous with Our Lord Jesus Christ, you might choose to pray the following short prayer every day:

Dear Lord, I freely choose and beg Thee for a life completely full of trials and tribulations, crosses and difficulties, to imitate Thee, to please Thee, out of pure love for Thee, and for the greater honor and glory.



**Catholic Candle note:** The article below is a “companion” article to the previously published *Catholic Candle* article showing that all sin is an infinite evil in three ways and mortal sin is an infinite evil of a fourth way too. The previous article is available here: <https://catholiccandle.neocities.org/faith/the-infinite-evil-of-sin> .

## **When We Sin, We Cause Our Lord to Suffer**

Most people fail to understand the extent of Our Lord's suffering which is caused by the sins we commit.

To steal is wrong and has consequences. Thus, a lad wouldn't steal even a single apple if the store's owner was watching him. So why do people sin when God is always watching them? In fact, I believe that when a person commits a venial sin, it's like slapping Our Lord in His face. For a mortal sin, it's as if the sinner punches Him and gives Him a Bloody Nose – or really, it is more like crucifying Him, since mortal sin kills the Divine Life of Grace in the soul.

These comparisons are meant to help us to better understand the evil of sin. For, how could we ever want to hurt our loving and sweet Lord that way? He, Who has done so much for us! He, Who created us and keeps us in existence! He it is Who also suffered and died because of our sins!

Let us take a closer look at sin and what it really is:

Sin is nothing else than a morally bad act. (St. Thomas, "De malo", Q. vii, a. 3), an act not in accord with reason informed by the Divine law. God has endowed us with reason and free will, and a sense of responsibility; He has made us subject to His law, which is known to us by the dictates of conscience, and our acts must conform to these dictates, otherwise we sin. (Rom., xiv, 23)<sup>1</sup>

And if we don't form a good conscience and avoid all sin, we develop a habit of sin called vice.

What is vice? Vice is a habit of sin formed by repeated acts of sin.

One who makes a practice of stealing has the *vice* of theft. One who habitually drinks to intoxication has the *vice* of drunkenness. One who frequently sins against chastity has the *vice* of impurity. ....

A vice is easily acquired. This is one reason why we must be very careful not to commit sin. If we should be so unhappy as to fall into sin, we must at once cut off the possibility of forming vice by contrition, penance, and a resolution not to sin again.

After the first fall, one more readily yields to the next temptation. Each yielding weakens the will for the next. Thus, step by step, one who starts a sin will find himself the slave of a vicious habit. "He that contemneth small things shall fail by little and little." (Ecclesiasticus. 19:1).

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<sup>1</sup> *Catholic Encyclopedia*, The Gilmary Society, New York, 1912, article title: *Sin*, vol.14, p.4.

A vice is easy to break off in the beginning, difficult to break when fully formed, but always capable of being overcome by a resolute will with God's grace.<sup>2</sup>

So, we must avoid all sin. Well, how can we do that? Keep in mind that God is always watching us. This is called “keeping in the presence of God”. Let us remember that, if we sin, we slap Him or punch Him, giving Him a bloody nose – or even much worse! With that always in mind, a person will have committed his last sin!



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

## ***CC in Brief***

### *Sponsors for Conditional Confirmation*

**Q.** Do we need a sponsor in the case of conditional Confirmation? Is there a place in the Code of Canon law or in the Church rubrics that supports that we need a sponsor for conditional Confirmation?

**A.** We checked the old Code of Canon Law which, although it is no longer binding, seems to us prudent to consult and prudent to follow. We also checked three commentaries on this code<sup>3</sup> and we also checked the new code (while holding our noses), Lastly, we consulted the book *The Externals of the Catholic Church* by Fr. John Sullivan.<sup>4</sup>

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<sup>2</sup> *My Catholic Faith*, Bishop Morrow, My Mission House, Kenosha, WI, 1949, Ch. 75, p. 151, emphasis added.

<sup>3</sup> These Canon Law commentaries are:

- *A Commentary on the New Code of Canon Law*, Fr. Chas. Augustine, Volume IV, B. Herder Book Co. St. Louis, 1918 (note: the reference in the title of this commentary to the “new” code of Canon Law, refers to the code being new in 1918);
- *Manuale Iuris Canonici*, Fr. Dominic Prummer, Herder, Friburg, 1927; and
- *A Dictionary of Canon Law*, Fr. P. Trudel, Herder, St. Louis, 1920.

<sup>4</sup> *The Externals of the Catholic Church*, Fr. John Sullivan, Kenedy & Sons, New York, 1917.

The old code contains several canons about sponsors but no special provisions about sponsors for conditional Confirmation.

A sponsor for Confirmation is not required for validity at any time<sup>5</sup> but the old code notes that Confirmation sponsors were used from the oldest times and should be used. Proxy sponsors may be used.

A conditional Confirmation is administered because the prior one might be invalid. For this reason, the conditional Confirmation might be the valid one. Thus, you should have a sponsor for the conditional Confirmation since it is important that the *confirmandus* would have a sponsor in the event that the conditional Confirmation turns out to have been the valid one. But again, it can be by proxy.

Lastly, we note that we are aware of no uncompromising and valid bishops available to us at the present time (Summer 2024). If you have access to such a bishop, we would greatly want to know about it so we could contact him ourselves and also inform people far and wide about him.



## *CC in Brief*

### *What is Essential to Prayer*

**Q.** There seem to be different ways to pray. What is common to them that makes them all to be called “prayer”?

**A.** In St. Thomas’ lectures on St. John’s Gospel, in Chapter 11 where Our Lord raises Lazarus from the dead, St. Thomas discusses prayer, as he talks about Our Lord’s prayer to His Father, quoting the Gospel:

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<sup>5</sup> A sponsor is required by canon law but we think that it is implied in the following moral theology manuals that a sponsor is not required for validity:

- “The use of a sponsor in Confirmation seems to be a grave obligation, **when possible**.” Moral Theology, McHugh & Callen, Herder, New York, ©1958, section #2695, 3.b (emphasis added).
- “Sponsors [at Confirmation]. There is a grave obligation enjoining the presence of a sponsor, as at Baptism — **at least if this is possible**.” *Moral Theology*, Dominic Prummer, Mercier Press, Cork, ©1956, section #582, (emphasis added and bracketed words added to show the context).

And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me. And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me.

*St. John's Gospel*, 11:41-42.

St. Thomas characterizes prayer as the lifting of the heart and mind to God. *St. Thomas lectures on St. John*, #1151.

Similarly, the *Baltimore Catechism* #4 asks:

**Q. #304:** What is prayer?

**A.** Prayer is the lifting up of our minds and hearts to God ....

This is a beautiful and perfect explanation of the essence of prayer.

**We must lift up our minds to God**, because we are not praying if our minds are not thinking about (*i.e.*, focused on) God and the things of God (or if we are not at least *trying* to do so). We should be aware of God and “put ourselves in His presence” as a friend has the awareness of being with his friend.

By contrast, if we are **intentionally** thinking about other things, such as making plans regarding the activities of our day, or focusing on our deadlines and projects, then any words of prayers that we say are not *real* prayer since our mind is not engaged in our prayers. With our mind knowingly disengaged, we are like a parrot (which has no mind) repeating the sounds of prayers.

In addition, **we must lift our hearts to God also**. If we were to lift only our minds to God – and not our hearts – this is plainly not prayer since even demons and humans who hate God might lift their minds to Him while they are expressing their hatred. So also, a philosopher lifts his mind to God in some way while he is considering the attributes of God that are known by human reason.

Similarly, if we are carefully meditating about Our Lord's Passion but we are doing it as if it were merely a historical event and not treating Our Lord as being our Divine Friend Who is present with us, then this is not prayer but is merely analysis of historic events. We must have a heart-felt interchange with Our Lord (and/or His Mother, the saints, *etc.*)<sup>6</sup>

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<sup>6</sup> Concerning how to do a meditation, read this article: *Lesson #2 – Meditation – How & Why*, which is found here: <https://catholiccandle.org/2021/09/03/lesson-2-meditation-how-why/>

That is why, in the *Spiritual Exercises of St. Ignatius of Loyola*, there is a colloquy which accompanies each meditation. St. Ignatius explains:

The Colloquy is made, properly speaking, as one friend speaks to another, or as a servant to his master; now asking some grace, now blaming oneself for some misdeed, now communicating one's affairs, and asking advice in them.<sup>7</sup>

Whether we are praying our morning prayers, or the rosary,<sup>8</sup> or are engaged in some activity such as brushing our teeth: we can – and should – as much as possible raise our minds to put ourselves in God's presence and raise our hearts to God to love Him – whether we are using words or not.

Doing this is something that every person can and should do, even the beginner and even the illiterate man. So, the essence of prayer is simple and should be practiced as much as we can. Our Lord instructs us that “we ought always to pray, and not to faint”. *St. Luke's Gospel*, 18:1.

Further, the great St. Augustine teaches that “Prayer is the key with which to open up heaven”.<sup>9</sup> Not only is prayer the key to heaven but it is also the key to living the virtuous and happy life of being a friend of God in this life.

We Catholics must be men (and women) of prayer! A life which is not centered on prayer is a failed life that ends in a failed afterlife.



**Catholic Candle note:** The article below is a “companion” article to these two previously published articles:

- The Leftist Attack on the Moral Fiber of Society:  
<https://catholiccandle.org/2023/10/29/the-leftist-attack-on-the-moral-fiber-of-society/>

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<sup>7</sup> *Spiritual Exercises of St. Ignatius*, First Exercise, Second Point.

<sup>8</sup> For a further explanation on how to pray the rosary, read these articles:

- <https://catholiccandle.org/2019/12/23/the-rosary-how-why/>
- <https://catholiccandle.org/2019/01/08/1570/>

<sup>9</sup> *Council of Trent Catechism*, Section: *On Prayer*, subsection, *Concerning the Second Fruit of Prayer*.

- We Should Not Dress Like Cultural Revolutionaries!  
<https://catholiccandle.org/2024/02/20/we-should-not-dress-like-cultural-revolutionaries/>

## True Freedom

All around us, we see so many people with impoverished characters – whose highest values and goals are comfort, convenience, pleasure, entertainment, conformity, and being coddled.

Let us contrast those misplaced priorities with what it takes to be a free man and to be a free people. Most people in our society are willing to “sell” their freedom for the *mess of pottage* of a comfortable life in the nanny state. Because the people of our society are increasingly like this, it appears likely that our freedom is nearing its end.

This is because true freedom is not free. By *true freedom*, we mean the lack of constraint which would prevent us from serving God, practicing the full Traditional Catholic Faith, living life according to virtue, and acquiring and spreading the truth. In past decades, the freedom existing in society was certainly *not* perfect – because error and sin were allowed to sprout and to thrive like so many poisonous mushrooms that leached off of the previous good of the Christendom which has been steadily-decaying for hundreds of years. But this freedom we had in those past decades was much greater than what we have now and what will (apparently) exist in the future, as the good and the true are (and will be) much more restricted and persecuted.

True freedom – especially in a very complete form – is of priceless value but is very costly to acquire and to maintain. Freedom requires accountability and responsibility. These are neither convenient nor comfortable. Freedom requires sacrifice and at least the possession of some virtue (the greater the virtue, the greater the true freedom). These are the opposite of the values of the weak men of today.

Even after true freedom is possessed, it must be continually *earned* through sacrifice – every year and also by each generation. That is the high cost of true freedom. Parents can pass on to their children the true freedom they themselves enjoy but that next generation will lose that freedom unless they also receive the formation in virtue and good character which is necessary to guard this true freedom from destruction by their own wounds of Original Sin and by evil men.

It is true that some of these people, though possessing weak characters nonetheless work hard for leftist causes (*e.g.*, climate alarmism, racial “justice”, economic “justice”, “saving the rainforests”, “justice” for those persons who are deluded into claiming that they belong to the opposite sex, *etc.*). Such empty leftist causes do not require virtue in those people or even require them to seek virtue. Thus, these people do what their fallen

human natures desire but do not do what results in their true happiness: *viz.*, follow their reason, live for God, serve Christ the King, and acquire virtue.

That is why the leftists are more unhappy and depressed than conservatives are<sup>10</sup> – although those “conservatives” are themselves, for the most part, not very conservative (except in comparison to the leftists) and are merely conserving the lesser liberalism of a few decades ago.

These empty, leftist causes do not make a satisfying and happy life. As St. Augustine, Doctor of the Church, taught:

Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee.

*Confessions*, Bk.1, ch.1.

People nowadays, who *more or less* follow their leftist leaders are rewarded by receiving the acceptance and approval of their “crowd” as well as (sometimes) rewarded by receiving financial incentives such as government, corporate, and academic grants, employment positions, awards and honoraria, favorable book publishing deals, favorable media coverage, social media “likes”, *etc.*

The current generations of immature and insolent “activists” are not resilient. They are neither strong of will nor well-formed in mind, (*i.e.*, they are not formed in the truth, which is the good of the mind). These “activists” only serve to destroy what others have built. They are destroyers like Satan is.

We must fight those trying to enslave us in a nanny state! It is true that the circumstances are against us. We might lose this fight, (*i.e.*, God might allow that) but God is in charge. The Blessed Virgin Mary told us at Quito, Ecuador, that she will triumph when everything seems hopeless. Here are her words:

When ***everything will seem lost and paralyzed***, that will be the happy beginning of the complete Restoration. This will mark the arrival of My hour, when

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<sup>10</sup> Read these articles:

- <https://catholiccandle.org/2023/11/08/the-connection-between-virtue-and-happiness-part-1/>
- <https://catholiccandle.org/2023/12/12/the-connection-between-virtue-and-happiness-part-2/>



I, in a marvelous way, will dethrone the proud and cursed Satan, trampling him under My feet and chaining him in the infernal abyss.<sup>11</sup>

God did not assign us the “problem” of how to turn around all of society and to “save the world”. That is God’s concern to save what He wants to save and to punish what He decides to punish. Our focus must be on serving Him well and faithfully in whatever capacity He created us to fill. That is, we must be valiant soldiers of Christ as well as men and women of character. The rest is God’s concern.

We must be “apostles” of virtue and of truth, and of taking responsibility. We must be “Jeremias” to warn against the rot of incessant self-indulgence which is all around us.

Let us fill this role with strong hearts and with the confidence of a soldier who is on the winning side – that is, on God’s side!



**Catholic Candle note:** This article is a “companion” piece to these two articles:

- ❖ The Connection Between Virtue and Happiness – Part 1:  
<https://catholiccandle.org/2023/11/26/the-connection-between-virtue-and-happiness-part-1/>
- ❖ The Connection Between Virtue and Happiness – Part 2:  
<https://catholiccandle.org/2023/12/18/the-connection-between-virtue-and-happiness-part-2/>

## The Devil’s Lies Bring the Devil’s Unhappiness

Satan is always exceedingly unhappy. He hates us and hates our happiness. He hates the fact that we can be happy on earth by living according to God’s law and His truth. He hates the fact that we have a chance to be perfectly happy in heaven for all eternity.

Those who fall for Satan’s lies and traps necessarily become unhappy and depressed. The more a person falls for the devil’s snares, the more that person obtains the devil’s results: unhappiness and depression (as well as sin and damnation).

The correlation between leftist positions (which are satanic lies) and the resulting (satanic) depression and unhappiness is shown in an interesting pair of studies conducted recently by the *Department of Psychology* at the *University of Turku*, in Turku, Finland.

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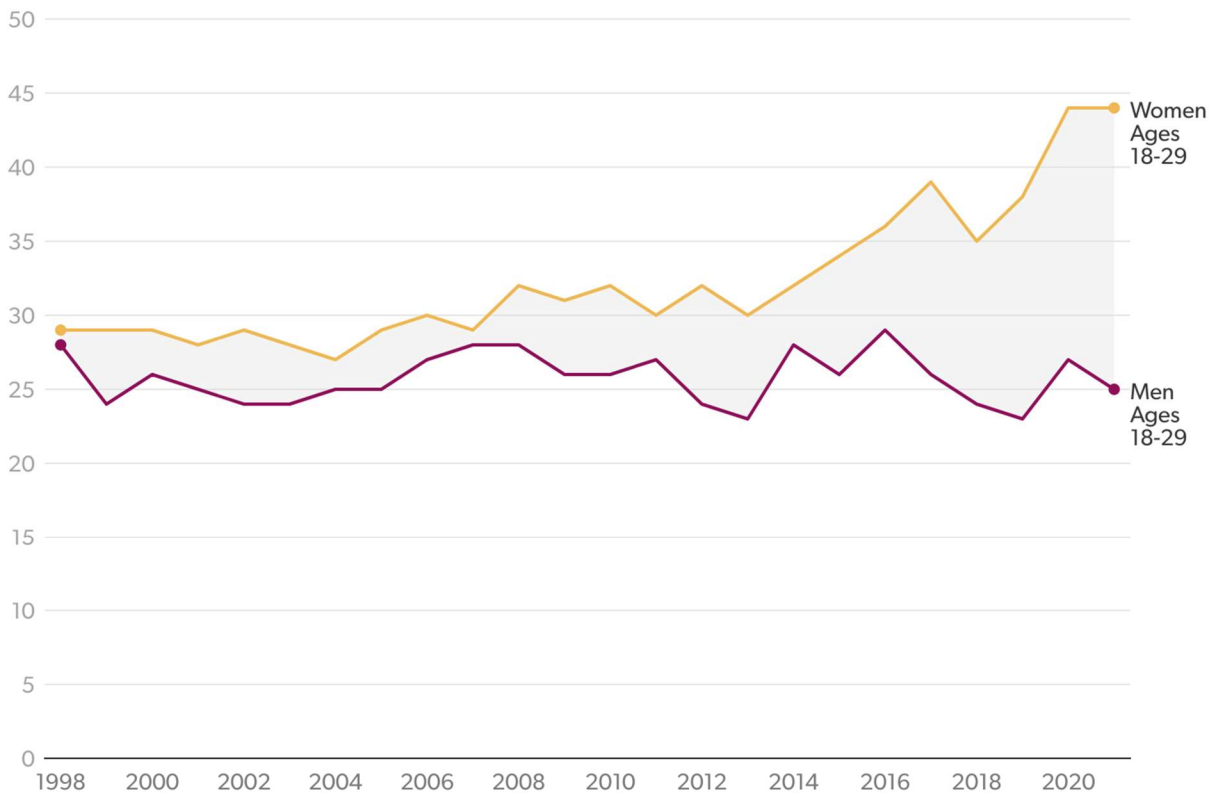
<sup>11</sup> Words of Our Lady of Quito, Ecuador, in 1634, to Mother Marianna de Jesus.

These university researchers were interested in determining whether there is a correlation between those persons who support leftist positions such as transgenderism, Marxism, and “anti-racism”, and those persons who report themselves having greater instances of unhappiness as well as depression and other “mental health” problems. The researchers discovered that there *is* such a correlation.<sup>12</sup>

These same two studies also showed that, of those who held these leftist positions, there was twice the percentage of women compared to men.<sup>13</sup> This distribution between the sexes fits with the Gallup polling data which showed that young women are more liberal than young men. Here is that graph of Gallup polling data:

### 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:

<sup>12</sup> Lahtinen, O. (2024), *Construction and validation of a scale for assessing critical social justice attitudes*, Scand J Psychol, 65: 693-705. <https://doi.org/10.1111/sjop.13018>

<sup>13</sup> Lahtinen, O. (2024), *Construction and validation of a scale for assessing critical social justice attitudes*, Scand J Psychol, 65: 693-705. <https://doi.org/10.1111/sjop.13018>

[https://www.americansurveycenter.org/featured\\_data/the-growing-political-divide-between-young-men-and-women/](https://www.americansurveycenter.org/featured_data/the-growing-political-divide-between-young-men-and-women/)

These two Finnish studies were published in the *Scandinavian Journal of Psychology* and examined the relative level of depression and unhappiness in persons who ascribed to ideology which the researchers called a “Critical Social Justice Attitude” (“CSJA”). This attitude involved persons who perceive others “foremost as members of identity groups and as being (witting or unwitting) perpetrators or victims of oppression”.<sup>14</sup> Further, these attitudes included conclusions such as:

- “If white people have on average a higher level of income than black people, it is because of racism.”
- “University reading lists should include fewer white or European authors.”
- People who are not gender-confused “should state their gender pronouns in, for instance, their social media profiles.”
- So-called “trans women” [*i.e.*, gender-confused men] – are women.
- Limiting speech rights of privileged people is not justified. (reverse scored).<sup>15</sup>
- There are only two biological sexes in the human species. (reverse scored).
- A person should not say things that might offend an oppressed person.
- The police are institutionally racist.
- The ideas of Karl Marx should not have more influence in national politics. (reverse scored).<sup>16</sup>

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<sup>14</sup> Lahtinen, O. (2024), *Construction and validation of a scale for assessing critical social justice attitudes*, Scand J Psychol, 65: 693-705. <https://doi.org/10.1111/sjop.13018>

<sup>15</sup> Reverse scoring is a technique used to ensure that all answers on a questionnaire have a consistent direction. For example, suppose that a questionnaire is scored on a scale of 1-10 and if, for most of the questions a high answer (10) indicates strong leftist sentiment, then any question which was phrased so that a high answer would indicate a strong *anti*-leftist position, then the answer to that question would be “reverse scored” so that a response of “1” (which would indicate a strong disagreement with the conservative position), would be treated as mirror-image answer of “10”, showing the respondent strongly supports the opposite (leftist) position. This technique allows the questionnaire to be scored so that the larger the total for all of the answers, the more strongly the questionnaire shows an overall leftist sentiment.

<sup>16</sup> Lahtinen, O. (2024), *Construction and validation of a scale for assessing critical social justice attitudes*, Scand J Psychol, 65: 693-705. <https://doi.org/10.1111/sjop.13018>

People were given a questionnaire about these positions, which the researchers then scored.<sup>17</sup> The higher CSJA scores (which indicated greater acceptance of leftist positions) correlated closely with the group of people who self-reported higher incidences of depression, anxiety, and unhappiness.<sup>18</sup>

To Catholics, God’s all-wise plan is evident here: God created us to follow His law, embrace His truth, and follow our Reason. He created us to live lives of virtue. He created people to be happy by living this way and holding the truth. Of course, no one can escape being unhappy who is living the opposite way – *viz.*, a godless life, rejecting the truth; a life of vice, unruly passions, and unreasonable emotions.

The leftist, anti-God way of life ***always*** leads to a greater incidence of depression and unhappiness, as a foretaste of the unhappiness that awaits the servants of Satan in the afterlife. This is a necessary reminder that we must strive for virtue and holiness! ***Let us do so always and in everything!***



## Man’s Proneness to Be Deceived by Climate Alarmism

Because of our fallen human nature, people have a propensity to be subject to irrational and emotional fears about the climate and weather. They tend to suppose that climate-doom is “just around the corner”.

Our fears of what ***could*** happen make us expect climate disaster. This, of course, is not rational. But we (*i.e.*, people in general) irrationally fear pain and hardship.

Because of our fallen human nature, we incline away from living according to reason. This causes in us a tendency toward *climate foreboding* which makes manifest in us (*i.e.*, people generally) a lack of supernatural Faith and Trust in God. We don’t live the infallible truth (that we should know) that God’s Will is always the best and wisest and that we are secure in God’s tender Providential care for us. Our lives don’t manifest the

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(bracketed words added for clarity; parenthetical words in the original).

<sup>17</sup> Lahtinen, O. (2024), *Construction and validation of a scale for assessing critical social justice attitudes*, Scand J Psychol, 65: 693-705. <https://doi.org/10.1111/sjop.13018>

<sup>18</sup> Lahtinen, O. (2024), *Construction and validation of a scale for assessing critical social justice attitudes*, Scand J Psychol, 65: 693-705. <https://doi.org/10.1111/sjop.13018>

certainty that we should have, namely, that all things, including tribulations, “work together unto the good, for those who love God”. *Romans*, 8:28.

Instead, we fear that we will have to suffer from “something really bad” coming soon. But God guides His friends to have confidence in Him and to have contentment, peace, and a freedom from such groundless fear. This is part of the *resilience of character* that faithful and informed Catholics enjoy.<sup>19</sup>

Original Sin is the initial cause of unreasonable climate fear which is a tendency going all of the way back to Adam. Sixteen hundred years ago, St. Augustine, Doctor of the Church, described this same foolish tendency of man to regard the weather with unreasonable foreboding. Here is one way he describes it:

Not only did our elders complain about their days, their grandparents too complained about their [own] days. People have never been pleased with the days they lived in. But the days of the ancestors please their descendants, and they too were pleased with the days they hadn't experienced – and that's precisely why they thought them pleasant. **It's what's present that is sharply felt.** I don't mean it comes nearer, but it touches the heart every day. Practically every year when we feel the cold we say “**It's never been so cold.**” “**It's never been so hot.**” “It,” “it” – “it” is always in our minds. But *blessed is the man whom You instruct, Lord, to claim him from baleful days, while a pit is being dug for the sinner.*<sup>20</sup>

At its root, St. Augustine is describing man's tendency to suppose that things (such as the weather and climate) used to be very good and pleasant but now it has begun to become bad and painful.

Notice St. Augustine's *own* serenity in his words. That is how a reasonable man should be – and a man of Faith. See how this great Doctor is not disturbed in the least by the childish outlook of the climate alarmists.

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<sup>19</sup> Read this article about the importance of *resilience of character*:  
<https://catholiccandle.org/2024/01/10/the-leftist-attack-on-personal-resilience/>

<sup>20</sup> St. Augustine sermon 25, section 3 (bold emphasis added; italic emphasis in original; bracketed word added for clarity). This sermon is found at this link:  
[https://books.google.com.mx/books?id=Z3XYAAAAMAAJ&pg=PA84&lpg=PA84&dq=Augustine+Every+year+we+say+%E2%80%98It+has+never+been+so+cold%E2%80%99.+Or+we+say+%E2%80%98It+has+never+been+so+hot.%E2%80%99&source=bl&ots=KB1HHZC8mb&sig=ACfU3U2IM5RgXUXf1PCO52qIwqch5nIGDw&hl=en&sa=X&redir\\_esc=y#v=onepage&q=Augustine%20Every%20year%20we%20say%20%E2%80%98It%20has%20never%20been%20so%20cold%E2%80%99.%20Or%20we%20say%3A%E2%80%98It%20has%20never%20been%20so%20hot.%E2%80%99&f=false](https://books.google.com.mx/books?id=Z3XYAAAAMAAJ&pg=PA84&lpg=PA84&dq=Augustine+Every+year+we+say+%E2%80%98It+has+never+been+so+cold%E2%80%99.+Or+we+say+%E2%80%98It+has+never+been+so+hot.%E2%80%99&source=bl&ots=KB1HHZC8mb&sig=ACfU3U2IM5RgXUXf1PCO52qIwqch5nIGDw&hl=en&sa=X&redir_esc=y#v=onepage&q=Augustine%20Every%20year%20we%20say%20%E2%80%98It%20has%20never%20been%20so%20cold%E2%80%99.%20Or%20we%20say%3A%E2%80%98It%20has%20never%20been%20so%20hot.%E2%80%99&f=false)

We greatly need “more St. Augustines” today! We need strong, manly men! We need men of (the true Catholic) Faith and reason!

Instead, we have “scaredy-cats” who look with foreboding at the weather. Those men are all around us today. But men such as this not only live now and lived in St. Augustine’s time, but throughout history.

One somewhat-older example is George Perkins Marsh who is called the “father of American ecology” but could more accurately be called “the father of American **ecology alarmism**”. He was an American professor, politician, and diplomat, whose writings on ecology were exceedingly influential during the last 160 years.<sup>21</sup> His principal climate-alarm book was sold all over the world and was translated into five languages.<sup>22</sup>

In the mid-1800s, he predicted doom and concocted alarmism that everything was about to become an ecological disaster. Here is one way he sounded the (false) alarm:

The earth is fast becoming an unfit home for its noblest inhabitant, and another era of equal human crime and human improvidence ... would reduce it to such a condition of ***impoverished productiveness, of shattered surface, of climatic excess, as to threaten the depravation, barbarism, and perhaps even extinction of the species.***<sup>23</sup>

Marsh blamed man because:

There are parts of Asia Minor, of Northern Africa, of Greece, and even of Alpine Europe, where ***the operation of causes set in action by man has brought the face of the earth to a desolation almost as complete as that of the moon ....***<sup>24</sup>

It seems that the climate alarmists generally predict the annihilation of the human race (roughly) ten years into the future. Some climate alarmist predictions are a little further into the future, some a little nearer. For example, that globalist tool and dupe, Greta

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<sup>21</sup> [https://en.wikipedia.org/wiki/George\\_Perkins\\_Marsh](https://en.wikipedia.org/wiki/George_Perkins_Marsh)

<sup>22</sup> [https://en.wikipedia.org/wiki/George\\_Perkins\\_Marsh](https://en.wikipedia.org/wiki/George_Perkins_Marsh)

<sup>23</sup> George Perkins Marsh, *Man and Nature; or, Physical Geography as Modified by Human Action*, London: S. Low, Son and Marston, 1864, p.44.

<sup>24</sup> George Perkins Marsh, *Man and Nature; or, Physical Geography as Modified by Human Action*, London: S. Low, Son and Marston, 1864, p.43.

Thunberg, predicted (more than six years ago) that “climate change will wipe out all of humanity unless we stop using fossil fuels over the next five years.”<sup>25</sup>

In Marsh’s case, he sounded the (false) alarm roughly 160 years ago. His warning about environmental doom and about the “extinction of the species” (*viz.*, man) is as absurd today as it was then, to any thinking man.

Nonetheless, Marsh’s influence continues to the present and Vermont’s only national park is named after him (as well as the park being also named after the Rockefellers who, jointly with Marsh, are responsible for establishing the park).<sup>26</sup>

So we see that climate alarmism is not new. Such irrational fears are as old as man. Fallen man has always leaned toward exaggerating any unpleasant current weather, ready to suppose that the weather was better in the past and quick to project climate disaster into the near future. Because of our fallen human nature, this makes us easy targets for the *New World Order* elites in their attempts to perpetrate a climate-scare fraud on society, to aid their global power grab.<sup>27</sup>

We have nothing to fear because God is in control of the world which He created *as the best possible universe*.<sup>28</sup> God reminds us of His loving, Providential care for us in these words:

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<sup>25</sup> Read this article: *Greta Thunberg and the “Doom Coming Soon” Alarmism*:  
<https://catholiccandle.org/2024/01/23/greta-thunberg-and-the-doom-coming-soon-scam/>

<sup>26</sup> <https://www.nps.gov/mabi/index.htm>

<sup>27</sup> Read this article about the globalist power-grab behind climate alarmism:  
<https://catholiccandle.org/2019/12/01/climate-change-serves-to-usher-in-the-new-world-order/>

<sup>28</sup> Here is St. Thomas’ fuller explanation of this truth:

It is the part of the best agent to produce an effect which is best in its entirety; but this does not mean that He makes every part of the whole the best absolutely, but in proportion to the whole; in the case of an animal, for instance, its goodness would be taken away if every part of it had the dignity of an eye. Thus, therefore, **God also made the universe to be best as a whole, according to the mode of a creature; whereas He did not make each single creature best, but one better than another.** And therefore, we find it said of each creature, “God saw the light, that it was **good**” (Genesis 1:4); and in like manner of each one of the rest. But of all together it is said, “God saw all the things that He had made, and they were **very good**” (Genesis 1:31).

*Summa*, Ia, Q.47, a.2, ad 1 (emphasis added).

Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee. Behold, I have graven thee in My Hands.

*Isaiah, 49:15-16*

Nor let us fear God's enemies who use climate alarmism as a tool of gaining control of society. St. Paul strengthened us against fearing God's enemies, using these words:

**If God be for us, who is against us?**

*Romans, 8:31.*

Let us go forth in the strength of Christ!



## Mary's School of Sanctity

### ***Lesson #35: About the Temperaments – Beginning our Study of the Choleric Temperament***

In this lesson we begin our study of the **choleric** temperament.

As we stated in lesson #34, we speak of four basic types of temperaments. Yet we usually see that a person is a combination of two. There is a predominant temperament and a secondary one. One curious and very interesting thing we find when we get to know more about the temperaments, and when we discover our own particular temperament or blend of temperaments, is that we wouldn't want to trade temperaments. We are used to ourselves and only really know what it is like being just the temperament(s) we are – in other words, we have no experiential knowledge of actually being another temperament.

So how do we recognize the other temperaments? The answer is that all the temperaments have certain key traits that are recognizable. Suppose someone were to think, "What is all this stuff about temperaments?" or "I have gotten along fine not knowing about them." In such a case, we respond that we are examining in a more careful and refined manner the same distinctions that society at large often makes about how some people are naturally outgoing and are called **extroverts**. There are others who are quieter and reserved and are called **introverts**. Thus, society commonly recognizes the traits called the temperaments, although in a less precise way than is our goal in this series of articles.



In this lesson we will be discussing the general descriptions of the typical strengths and weaknesses of the choleric temperament. Of course, no two persons are exactly alike so we must be careful and not think that if someone has the typical traits of the choleric temperament that he is *exactly* like another person who has these same traits.

In Lesson #35 we set forth the overall scheme in examining each temperament. The first point we said we would investigate is the typical strengths and weaknesses of each of the four temperaments.

## **General Strengths and Weaknesses<sup>29</sup>**

### **Strengths of the Choleric temperament:**

- Great energy and activity
- Sharp intellect
- Strong and resolute will
- Good powers of concentration
- Constancy
- Magnanimity
- Liberality/Generosity
- Good at planning projects
- Industrious
- Strong leadership abilities

### **Weaknesses of the Choleric Temperament:**

- Hardness
- Nurtures hatred and desire for revenge

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<sup>29</sup> These are taken from a chart that will be given at the end of this Temperaments series and is based on work done by *Father Antonio Royo Marin O.P.* published in a series of articles run in the *Catholic Family News* about 15 years ago.

- Obstinacy
- Insensibility
- Anger
- Pride
- Ambition
- Violence, cruelty, and arrogance upon meeting with resistance
- Lack of delicacy of feeling, insensitive to the feelings of others
- Coldness
- Indifference
- Impetuosity

### **In General – Ways to Use Strengths and Conquer Weaknesses<sup>30</sup>**

Humans are expected by God to want to live a moral and reasonable life. If one is disposed to live correctly, then he is said to be of good will. In order to foster good will for a person with the choleric temperament, he should in general do the following:

- Mistrust his first inclinations
- Cultivate true humility
- Develop compassion for the weak and uninstructed
- Refrain from exerting superiority
- Practice detachment from self
- Manifest a generous love towards others

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<sup>30</sup> These are taken from a chart that will be given at the end of this Temperaments series and is based on work done by *Father Antonio Royo Marin O.P.* published in a series of articles run in the *Catholic Family News* about 15 years ago.

- Restrain and moderate himself

So far we have only given general lists about the choleric temperament and indeed, it is surely important to explain the lists given above. Before explaining the list, however, let us take a quick peek at a couple of unique facts about people with the choleric temperament.

Since the choleric temperament is the most extraverted of the four temperaments, the traits of this temperament are extremely prominent. With this in mind one can readily see that a choleric person can have a great impact on the lives of others. Therefore, his influence is widely felt for good or for ill. If he has virtue and holiness, he can be an instrument for much good to society. On the other hand, if he is vicious, he can cause great harm to souls!

If the choleric is of good will then his strengths shine out and one does not notice that he has weaknesses. It is often said that the choleric temperament makes great saints. Indeed, many of the greatest saints were choleric, *e.g.* St. Paul, and St. Peter.

By contrast, if the choleric is of bad will, then his strengths are used for ill and his weaknesses are **so** enhanced that only his weaknesses are noticeable. We can easily bring to mind the worst tyrants in human history and see that they were vicious men with a choleric temperament.

So out of all the four temperaments, when Our Lord says, “By their fruits you can know them,” persons with the choleric temperament show their fruits in the most noticeable way. We can easily see these external fruits of the “choleric” because his face is expressive and his interior attitude shows up readily in his body language. Thus, a choleric person’s good will or bad will is easily detected. In this way we can see that his will seems to play a much bigger role in determining his exterior actions and his impact on others.

It is interesting to note that the strengths and weakness of the other temperaments do not show as extreme an opposition as we find in the choleric temperament. This opposition is directly related to good will versus bad will in the choleric.

So, let’s start by briefly analyzing the strengths listed above and seeing some of the effects they can cause. We will be focusing here on the “choleric” of good will, keeping in mind what we have just said above that if the “choleric” does not use these strengths with proper caution and Fear of the Lord, then the strengths will easily turn into the bad tendencies, namely the weaknesses listed above. At a later point, after likewise treating the weaknesses and some of their effects, we will delve into more of the spiritual aspects of this temperament.

## **Great energy and activity**

The “choleric” seems to never sit still. He has lots of energy; some would say ‘nervous energy’. “Cholerics” are always on the go. They don’t seem to run out of things to do. A “choleric” with good will has great zeal to work for God. For example, look at St. Paul in his epistle to the Corinthians where he lists the many sufferings he had on his numerous missionary journeys. He had a great love for God so he wanted to accomplish many things for souls.

## **Keen intellect**

Those with the choleric temperament have good intellects. They can readily draw proper conclusions. They can spread the truth and the Catholic faith with ardor. Again, we take the example of St. Paul who had a philosophical mind and was an eloquent preacher and writer.

## **Strong and resolute will**

The choleric person is well recognized for his strong and resolute will. As we stated above, it is crucial that the will be trained in the good. We especially see the need for a life of virtue for a choleric person because he is bound to attract attention and he must not lead others to a life of sin.

## **Good powers of concentration**

A person having the choleric temperament has a lot of determination and therefore, he focuses strongly on his goals. One might say that they have a one track mind, but of course, this is an exaggeration. If their attention is properly placed, they can achieve their goals with tremendous success.

## **Constancy**

The choleric person can handle pressure and stress. They have fortitude in the face of duress. This is why the “choleric” makes a good leader. He can lead when others are discouraged or confused.

## **Magnanimity**

The choleric person has high ideals and noble pursuits. He is very enthused about his ideas and this, too, makes him a sort of “born leader”.

## **Liberality/Generosity**

The choleric person is very giving. He is sometimes considered “generous to a fault”. He would give someone “the shirt off his own back” (as the saying goes). He of course has to use prudence to moderate himself.

## **Good at planning projects**

The choleric person is said to be a “go-getter”. He likes to plan projects. He has good organizational skills.

## **Industrious**

Having an abundance of energy, the choleric person likes to accomplish tasks and goals. He is an asset for an employer and he also makes a driven entrepreneur.

## **Strong leadership abilities**

Because the choleric person is an extravert who is enthusiastic about plans and goals he has set, he naturally has leadership skills. He is a “take-charge” type of person.

## **A Preview ...**

In our next lesson we will briefly analyze the typical weaknesses of the choleric temperament given in our list above. We will also discuss the results of these weaknesses. After making this analysis, it will be easier for us to see the spiritual needs of the person with the choleric temperament and efficacious strategies that should be used for one’s salvation.



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