

# Catholic Candle

☛ September 2024 ☛ catholiccandle.org ☛ catholiccandle@gmail.com

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**Catholic Candle note:** Sedevacantism is wrong and is (material or formal) schism. *Catholic Candle* is not sedevacantist. We recommend a small book explaining the errors of sedevacantism. It is available:

- ❖ Here, for free: <https://catholiccandle.org/wp-content/uploads/2020/08/sedevacantism-material-or-formal-schism.pdf>
- ❖ Here, at cost (\$4): [https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6/ref=sr\\_1\\_1](https://www.amazon.com/Sedevacantism-Material-Quanta-Cura-Press/dp/B08FP5NQR6/ref=sr_1_1)

Below is the first of a series of *CC in Brief* articles which cover specific aspects of the error of sedevacantism.

## CC in Brief

### *Sedevacantist Questions*

**Q.** If a pope publicly preaches heresy, does he cease to be pope?

**A.** Your question does not provide enough information (*i.e.*, context) for a simple answer, and makes us wonder if you are perhaps failing to distinguish between a person being a **public heretic** and a **formal heretic**. If **any** person understands (*i.e.*, knows) that he is denying what he is required to believe in order to be Catholic (*i.e.*, to belong to the Catholic Church), then that denial causes him to cease to be Catholic. This is to be a **formal heretic**.

Such a person ceases to be Catholic even if he never reveals the matter to anyone. Such a person would not be excommunicated by Church authorities since (as we supposed in this example) he never revealed his opinion to anyone. But the very fact that this person holds a statement that he understands to be incompatible with being Catholic – *i.e.*, by his being a formal heretic – he ceases to be Catholic and could not go to heaven because ***Outside the Church there is No Salvation***.

But suppose that a person holds a heretical opinion but he does not know it to be incompatible with being a Catholic. Then in that case, he would hold the “matter” of

heresy but would not cease to be a member of the Catholic Church, outside of which there is no salvation. In other words, by unknowingly holding his error about the Faith he would be a **material heretic**.

It is not uncommon for a person to hold material heresy but it is, of course, always a bad thing. So, *e.g.*, suppose a seven-year-old child holds that God has a body (which is a heresy). Suppose he thinks that this is what the Catholic Church teaches. He is a material heretic but remains a member of the Catholic Church. He is not a formal heretic because he does not understand that he is contradicting the Catholic Faith which is revealed by the Church.

**No matter how publicly** he declares his understanding that God has a body, he is a material heretic and is not a formal heretic. The child remains a Catholic – but is one who is in error on a matter of the Faith.

Even a pope is not immune from denying a dogma of the Faith. But if that pope did not know that he was denying a doctrine that he was required to believe in order to be Catholic, then he remains a Catholic and remains the pope.

The case of Pope John XXII (who lived in the 14<sup>th</sup> century) is a useful example.

But before we get to that example, let us recall some important truths of the catechism which are necessary in order to understand the remainder of this article:

- All that God has divinely revealed to man is called Divine Revelation.
- Divine Revelation has two founts (*i.e.*, sources): Sacred Scripture and Sacred Tradition.
- Since God is its author, all that is contained in Divine Revelation is certain, true, and is part of the Catholic Faith.
- The Catholic Church is the guardian and sole interpreter of Divine Revelation, and teaches the Faithful all the contents of Divine Revelation.
- To help her teach without err, God has given the Church the gift of infallibility – the gift of being unable to err when authoritatively teaching the whole Church anything about Faith or morals.
- All of these truths which she teaches infallibly are called **dogmas** (*i.e.*, **doctrines**).
- Her teaching authority is called Her **Magisterium**.
- She can teach dogmas to the Faithful using either Her **extraordinary** infallible Magisterium or Her **ordinary** infallible Magisterium. The easier method to

understand, and the one most Catholics are familiar with, is the *extraordinary* Magisterium, which most Catholics associate with precisely-worded *ex cathedra* statements from the popes.

- Both the ordinary and extraordinary magisterial methods faithfully transmit dogmas to the Faithful without error, but the *extraordinary Magisterium* has this advantage: that it is easier for the Faithful to recognize that a truth from Church authorities is indeed infallible, and must therefore be believed.
- When the Church infallibly formulates the specific, precise wording of a dogma, She is said to **define** that dogma.
- The Church has defined only a small percentage of all dogmas; thus, notice that although all dogmas are part of Revelation and thus infallible, yet not all dogmas have been precisely *defined*. That is the very beautiful advantage of the Church's definitions: they give us exact wording which incapsulates the meaning (substance) of the dogma. For this reason, the Faithful can rejoice when the Church defines a dogma.

With those reminders stated, we can now investigate the case of Pope John XXII, who **publicly denied a dogma of the Faith** but was not a **formal heretic**.

### **Pope John XXII (reigned 1316-1334)**

It is a **defined dogma of the Catholic Faith that the saints see the Beatific Vision immediately after they die** (and after they have been purged in Purgatory, if necessary).<sup>1</sup> However, this dogma was not always defined.

In fact, Pope John XXII lived before this dogma was defined by the Church's Extraordinary Magisterium. He publicly denied that the saints immediately see the Beatific Vision after they die, *i.e.*, before the General Judgment.<sup>2</sup>

But further, **before** Pope John XXII became pope, he wrote a book **publicly denying** this dogma of the Catholic Faith, *viz.*, that the saints see the Beatific Vision **immediately after they die** (and after they have been purged in Purgatory, if necessary).<sup>3</sup> Instead, he taught the opposite heresy. *Id.*

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<sup>1</sup> Council of Florence, Pope Eugene IV, Bull *Laetentur coeli*, 1439; Pope Benedict XII *Benedictus Deus*, 1336, *Denz.* #530-531.

<sup>2</sup> 1917 Catholic Encyclopedia, entry: *Pope John XXII*.

<sup>3</sup> 1917 Catholic Encyclopedia, entry: *Pope John XXII*.

Not only before Pope John XXII's papal reign but also during it he caused a "great commotion" by denying this doctrine of the Catholic Faith on several occasions and **publicly teaching the opposite heresy**.<sup>4</sup> Yet he reigned as pope until his death.<sup>5</sup>

Yet both before and after this doctrine was defined, the Church has always recognized the validity of Pope John XXII's election and reign as pope.<sup>6</sup> In other words, his **public** teaching of this **heresy** did not prevent his election or his reigning as pope.

We know that dogmas are **already true** and have **always been doctrines of the Faith**, even before those dogmas become defined by the Church's Extraordinary Magisterium. In other words, the Church's extraordinary definition of a dogma does not all of a sudden "make" a doctrine true (and make it part of the Faith).

Rather, an extraordinary definition of a doctrine of Faith merely gives certitude to anyone in doubt concerning a truth which was already a dogma of the Catholic Faith. This is why the First Vatican Council declared: "the Holy Ghost was promised to the successors of Peter **not** so that they might, by His revelation, make known some **new doctrine**".<sup>7</sup>

Thus, we know that the dogma which Pope John XXII denied was always true and was a doctrine of the Faith **at the time he denied it**.

As scandalous as it was for Pope John XXII to **publicly teach heresy**, he was elected pope while professing this heresy and reigned as pope while continuing to profess this heresy.

Thus, we see that a pope who publicly teaches heresy would remain Catholic if he does not know that his teaching is a rejection of what he must believe in order to be Catholic. In

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<sup>4</sup> 1917 Catholic Encyclopedia, entry: *Pope John XXII*. The phrase in quotes is the description in the Catholic Encyclopedia.

<sup>5</sup> 1917 Catholic Encyclopedia, entry: *Pope John XXII*. See also, the *Annuario Pontificio* editions 1939, 1942, and 1959.

The *Annuario Pontificio* is the Church's official list of popes and the years of their reign. These lists not only include Pope John XXII as a pope but list his reign as ending when he died, rather than some earlier date as if he lost the pontificate because of his (material) heresy.

<sup>6</sup> 1917 Catholic Encyclopedia, entry: *Pope John XXII*; see also, the *Annuario Pontificio* editions 1939, 1942, and 1959.

The *Annuario Pontificio* is the Church's official list of popes and the years of their reign. Pope John XXII is listed in all of those lists of the Church's popes.

<sup>7</sup> Vatican I, Session 4, ch.4 (emphasis added).

other words, a pope who teaches heresy remains the pope if he is a material heretic. However, if the pope were to become a formal heretic, then he would cease to be a Catholic and cease to be pope (since a pope cannot be the head of the Church if he is not a member of the Church).

## **Afterword**

When Pope Francis teaches heresy, that does not tell us whether he remains pope precisely *because* we do not know that Francis *knows* he is contradicting the Catholic Faith. He would have to make it known that he *knows* he is contradicting the Catholic Faith.

But the sedevacantists would reply (often in a tone of exasperation): “Oh, come on! He knows he is contradicting the Catholic Faith.” That reply raises the topic of the sedevacantists’ sin of rash judgment. Beware of that sin! But that sin is a topic that we will cover in a different *CC in Brief*.



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

*Let us gladly suffer out of love for God!*

St. John of the Cross, the Mystical Doctor of the Church, tells us the importance of suffering out of love for God:

**Suffering for God is better than working miracles.**

Quoted from his work entitled *Other Counsels*, #13.



## **Your Salvation Hinges on Your Love of God**

The first of the Two Great Commandments is

**Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.**

Pray to His mother. I am sure she will help you to love her Son as you go through your day. Here is a good way to start your day. Pray the following devoutly first thing in the morning:

**Everything I do today should be for the love of God and for His greater honor and glory.**

Print these words out and put them on your alarm clock and they will remind you of the way to start each day.

We can see the goodness and perfection of God all around us. If we meditate on His goodness, we shall never tire of loving Him. We love our parents and friends because they are good. Their goodness is nothing compared to the goodness of God.<sup>8</sup>

So, let us ask God every day and in every prayer we say to make us love Him more. Above all, we must look on God as our most loving Father, our dearest friend, Who loves us with a personal, intimate, extraordinary love.

Love is an excellent thing, a very great blessing, indeed. It makes every difficulty easy, and bears all wrongs with equanimity. For it bears a burden without being weighted and renders sweet all that is bitter.<sup>9</sup>

Loving God is the first and most important step toward your salvation, so start today and continue until you stand before God for your Particular Judgment and say “I love You, Jesus”.



***Catholic Candle note:*** We apologize for our editing error of misnumbering the last Lesson in Mary’s School of Sanctity. It should have been numbered #36.

In the article below, the word “choleric” is used both as an adjective to refer to a particular one of the temperaments and also as a noun referring to a person with that temperament.

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<sup>8</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI., 1949, Ch. 85, p. 172.

<sup>9</sup> *My Catholic Faith*, Bishop Louis Morrow, My Mission House, Kenosha, WI, 1949, Ch. 85, p. 173.

# Mary's School of Sanctity

## *Lesson #37: About the Temperaments – Continuing Our Study of the Choleric Temperament*

In our last lesson we briefly described the general strengths of a choleric of good will. We must recall how we explained that if a person with a choleric temperament doesn't guard himself and strive to love God, he can easily slip into the weaknesses of his temperament. In our last lesson we listed the weaknesses as follows:

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

- Hardness
- Nurtures hatred and desires revenge
- Obstinacy
- Insensibility
- Anger
- Pride (includes over-confidence; unreasonably criticizing others; and excessive competitiveness)
- Ambition
- Violence, cruelty, and arrogance upon meeting with resistance
- Lack of delicacy of feeling, insensitive to the feelings of others
- Coldness
- Indifference
- Impetuosity

Let us take the time now to explain these weaknesses. We can see that some of the weaknesses listed here can be linked together. Indeed, **hardness**, **insensibility**, and **coldness** seem to be closely related to each other. Since the choleric has good powers of concentration and lots of determination, he can show hardness of heart and coldness. Hence, he is insensible to the feelings and/or the needs of others. Thus, he appears to go full steam ahead without regard for others. People view the choleric as someone who bulldozes his way along in order to get to his goals. He does not make it a priority to put himself in the "shoes" of another and so he has a one-track mind.

**Obstinacy** — The choleric with bad will is seen as being "bull-headed" and stubborn because he is so resolute in getting his way. He lets nothing stop him.

**Indifference** — Because of his stubbornness, the choleric comes across as being completely indifferent to obstacles. In fact, he doesn't consider anything as a legitimate obstacle. In his view, all opposition is unreasonable and must be overcome at any cost.

Again, we can see that due to the fact that he allows no opposition, he shows the weaknesses of **violence**, **cruelty**, and **arrogance** upon meeting resistance. People tend to cower in his presence and get out of his way, so this headstrong choleric readily acts like a bully and usually gets his way.

Yet, if anyone resists him, he tends to nurture hatred and a desire for revenge. Furthermore, it is not uncommon for a choleric to harbor long-lasting grudges.

Now let us look at the remaining weaknesses from our list and see how they connect with the choleric being swept away in his determination to get what he wants.

**Anger** – Anger, one of the irascible passions found in the soul, has been commonly associated with the person of the choleric temperament. St. Thomas Aquinas explains that *the objects of the irascible passions are good and evil in a certain elevation or arduousness*. (*Summa Theologica* I-II Q.46, article 3 Respondeo). The choleric certainly tends to see his goal as extremely important so it makes sense that he would be easily provoked to anger.

Furthermore, St. Thomas tells us that “the fervor of anger has a certain bitterness with a tendency to destroy for it seeks to be avenged on the contrary evil: whence it is likened to the heat of fire and of the bile, and for this reason [St. John] Damascene says (in his work on the Faith<sup>10</sup> Bk II, 16) that it [anger] ‘results from an exhalation of the bile whence it takes its name *chole*’ ” (*Summa Theologica* I-II Q.48, article 2 Reply to Objection #1, bracketed words added). So, we see the name choleric comes from this exhalation of bile. Since, as we have said, the very extraverted choleric temperament has its actual name ascribed to it because of this inclination toward anger.

**Pride** – The choleric is such an external type of person it naturally follows that when he is bent on the wrong path and not desiring the good of his soul as he ought, he is prone to an extreme pride. He easily convinces himself that he is right and that anyone who does **not** think like him must be wrong. He asserts his will on everyone and expects everyone to see his importance and/or the importance of his wishes.

He is often over-confident and believes he has knowledge of something about which he is often misinformed or clueless. He boldly asserts things and “puts his foot in his mouth” (as the expression goes).

The choleric is very prone to criticize others. He might even seem to make being critical his hobby. As is typical with our fallen human nature, when we find fault with our neighbor it is often the case that we do not try to see our own failings. In this way we assuage our consciences telling ourselves that we are not as bad as someone else is.

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<sup>10</sup> This work is entitled *An Exact Exposition of the Orthodox Faith*.



Another classic form of pride for the choleric is his excessive competitiveness. Again, because he wants to be noticed as excelling, he thrives on “proving” how skilled or great he is in some field.

This brings us to the next weakness on our list, **ambition**.

**Ambition**—Webster’s dictionary defines ambition as an ardent desire for rank, fame, or power. (*A Merriam-Webster* © 1975)

When a choleric does not have his salvation as his highest priority, he can easily get distracted by the temptation to seek fame and power. The choleric is often given the label of “control freak”. This means that the choleric has an intense desire to be in charge which can grow to such an extent that he appears to want to always be in command of everything.

**Impetuosity**— The word impetuosity comes from the word impetuous which in turn comes from **impetus**. Impetus means: 1) marked by force and violence of movement or action; and 2) marked by impulsive vehemence or passion. (*A Merriam-Webster Dictionary* ©1975).

Once again, the choleric, not guarding himself from acting unreasonably, often acts abruptly without careful deliberation.

## A Preview ...

In our next lesson we will investigate more about the spiritual struggles a choleric may have, especially if he has made little progress in knowing his weaknesses and combating them. We will discuss the weaknesses in greater length and see how they intermingle with each other. In this manner we can gain knowledge of the common snares the devil uses on the choleric and can form strategies on how to counteract those snares.



**Catholic Candle note:** The article below is a “companion” article to these four previous articles:

1. *The Hope Given to Catholics in the State of Grace vs. the Hopelessness of Godlessness*. This article is found here: <https://catholiccandle.org/2019/02/09/the-hope-given-to-catholics-in-grace-vs-the-hopelessness-of-godlessness/>
2. *The Devil’s Lies Bring the Devil’s Unhappiness*: <https://catholiccandle.org/2024/08/28/the-devils-lies-bring-the-devils-unhappiness/>

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

## **The Remedy for the Sadness and the Depression of People in Our Times**

We live in a time of sadness and desolation. Even in most of those homes which are considered “good Catholic homes”, there is a constant exposure to all of the elements of the world which are promoted by the enemies of God, of reason, and of our salvation.

In such homes, the atmosphere is permeated by the world, the flesh, and the devil – even though not to the same degree as in the rest of society. This sway of sin in the home is wrong because the ***first duty of every Soldier of Christ is to deny the Enemy access to his living room*** (as well as to his soul). We cannot control the character of the whole of society. But we can control the character of our own home. Our home should be very different from the world and should have a completely different atmosphere (*e.g.*, complete Catholic modesty<sup>11</sup>, a regular prayer life (especially the rosary), daily meditation, no TV, no bad music, no video games, *etc.*).

The influences of the world can wear a person down, as he goes out into the world every day from (what should be) the Catholic haven of his home.<sup>12</sup> The world constantly

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<sup>11</sup> Read these articles:

- ❖ *Marylike Neckline Modesty*: <https://catholiccandle.org/2023/05/21/marylike-neckline-modesty/>
- ❖ *Women should Wear Dresses and Skirts, Not Pants*: <https://catholiccandle.org/2024/03/21/women-should-wear-dresses-and-skirts-not-pants-2/>

<sup>12</sup> For an analysis of the importance of the irreplaceable work of the wife, mother, and heart of the family, in making this home a haven, read these articles:

- ❖ *The Role that God Gave to Woman and the Great Work of Her Life*, <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>
- ❖ *The Importance and Need for Stay-at-Home Moms*: <https://catholiccandle.org/2020/10/01/the-importance-and-need-for-stay-at-home-moms/>

splatters his soul with the “mud” of this contact with unwholesomeness. This weakens his soul and make the spiritual life seem empty. In unfortunate contrast, this daily contact with the world tends to make pleasures as well as other earthly matters seem to be the most important aspects of life. The question “How can I save my soul?” can thus seem to be too distant from everyday life. Our spiritual efforts can feel weak and our Catholic duties can seem to be a dry, distasteful burden.

Dear Reader, is this how your own life and daily routine seem to you? This is a classic case of spiritual desolation. Here is how the great spiritual master, St. Ignatius of Loyola, defines this desolation:

I call desolation everything contrary to the consolation explained in the third rule, such as darkness of soul, disturbance in it, movement to things low and earthly, the disquiet of different agitations and temptations, moving to lack of confidence, without hope, without love, when one finds oneself all *lazy, tepid, sad*, and as if separated from his Creator and Lord. Because, as consolation is contrary to desolation, in the same way the thoughts which come from consolation are contrary to the thoughts which come from desolation.<sup>13</sup>

Dear Reader, do you recognize the movements of your own soul in St. Ignatius’s description? So many people nowadays feel this desolation! It is the direction in which modernity is pushing and pulling people.

Although God can (and sometimes does) give desolation in order to test even a very holy soul, the most usual reason for desolation is because of the person’s sins and his negligence in his spiritual duties.

Here is St. Ignatius’ advice for the person in desolation:

Although in desolation we ought not to change our good resolutions, it is very helpful to *intensify our good efforts against the temptations that come during desolation*, by insisting more on prayer, meditation, on much examination, and more penance.<sup>14</sup>

Dear Reader, you (and all of us) can do this! God will help us all!

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<sup>13</sup> Quoted from *Spiritual Exercises of St. Ignatius of Loyola*, Rule #4 for the Discernment of Spirits, First Week.

<sup>14</sup> Quoted from *Spiritual Exercises of St. Ignatius of Loyola*, Rule #6 for the Discernment of Spirits, First Week.

## Advancing in the Spiritual Life

It is natural for a person to ask himself: “How do I advance in the spiritual life?” After all, ***we are on this earth to save our souls***. So, we know that we must do our best to ***advance*** in the spiritual life. This is the main “business” of our life. God did not give more time to our lives so that we can “try” to stay in the state of grace so that we avoid hell when we die. Such “trying not to backslide” is wasting the additional time God gives us! The reason God gives a person “another year”, is so that he can use this time to be one year holier and further advanced in the spiritual life.

Moreover, the greater a person’s progress is in holiness, the greater will be his progress in happiness. But how do we do that? Well, there are a few very important parts of this journey to holiness.

The secret of holiness is generosity with God. If a person asks himself: “What do I need to do to avoid sin and hell?”, that is a stingy minimum! If we seek to only do what “we gotta”, then the spiritual life will feel like a burden. Further, most people who seek to do as little as they can in the spiritual life end up failing and going to hell. For when a person aims so low, usually what he actually achieves is even lower.

But the spiritual life is Divine Friendship<sup>15</sup> and so we should seek to be ***completely generous*** with our Divine Friend. We don’t have to *feel* generous but nonetheless we should resolve with our will to ***be*** generous.

Here is an analogous situation: when a parent is exhausted, is craving sleep, and is taking care of a sick child in the middle of the night, that parent is not doing so because of “warm and fuzzy” feelings, but because of the will to do his duty and to do good for his child! That is how our love and friendship with Christ should be – generous and firmly resolved in our will, regardless of feelings.

We must avoid occasions of sin, including eschewing persons who make it more likely that we will sin. We humans easily fool ourselves and make many excuses to continue to expose ourselves to the sorts of occasions of sin which have led to our downfalls in

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<sup>15</sup> Read these articles which explain this crucial truth:

- *Our Souls should be Docile Brides of Christ*, found here: <https://catholiccandle.org/2019/06/20/our-souls-should-be-docile-brides-of-christ/>
- *Sanctifying Grace – the “Companion” of Charity; Necessary for Meriting from God*, found here: <https://catholiccandle.org/2021/06/14/sanctifying-grace-companion-charity/>
- *Spiritual Nuptials*: <https://catholiccandle.org/2021/07/09/spiritual-nuptials/>

the past. To break out of this evil pattern, we must be unshakably firm in avoiding bad companions and other occasions of sin.

We have got to pray more, every day. Much more. Especially the rosary – ideally all 15 decades. We recommend the *Catholic Candle* articles to help you to pray the rosary better.<sup>16</sup>

We should implement and be faithful to making a daily meditation.<sup>17</sup>

We should study our Faith, especially through reading the Doctors of the Church, and most of all, St. Thomas Aquinas, the greatest Doctor of the Catholic Church. This study is “meat” which gives us strength to “bear the slings and arrows” of life. The Doctors are the ones that the Church especially holds out to us as our teachers for studying the Faith. Reading a Sunday sermon from one of the Doctors is a valuable part of accomplishing this duty every week.

We should avoid bad music. Church music and real classical music are the best.

Don’t watch TV and movies. We should avoid most things on the internet, especially “social media”. Each of these, even aside from the many sins they involve, also weaken us and make the spiritual life (and prayer) distasteful to us.

In these times of confusion, we should study true apologetics to help us to guard against the errors which are all around us. One way to discover more about how Vatican II is contrary to the perennial, infallible teaching of the Church is to study *Lumen Gentium Annotated*.<sup>18</sup> Vatican II’s document, *Lumen Gentium*, is, in a way, Vatican II’s own overview of all of its errors in its other Council documents. Thus, by discerning the errors of *Lumen Gentium*, we see in general all of the errors of the rest of the Council.

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<sup>16</sup> Read these articles to help you:

- <https://catholiccandle.org/2019/12/23/the-rosary-how-why/> &
- <https://catholiccandle.org/2021/09/03/lesson-2-meditation-how-why/>

<sup>17</sup> Read this article to help you: <https://catholiccandle.org/2021/09/03/lesson-2-meditation-how-why/>

<sup>18</sup> *Lumen Gentium Annotated*, by *Quanta Cura Press*, ©2013, available at:

- ❖ <https://catholiccandle.org/2023/06/23/lumen-gentium-annotated/>
- ❖ Amazon.com (sold at cost).

In addition to studying the doctrines of our Faith, we should do some spiritual reading every day, *e.g.*, at least a chapter of the *Imitation of Christ* every day without fail. We should prepare for and make/renew the consecration to Our Lady as her slaves according to the program of St. Louis de Montfort.

We should do some extra penances every day. Three really good ones are to take totally-cold showers, don't eat between meals, and abstain from junk food and desserts, at least when not sharing them with others on a social occasion.<sup>19</sup>

This is a time of great blessings! We hold that this is a glorious time to be Catholic and to live for Christ the King! <https://catholiccandle.neocities.org/faith/it-is-a-blessing-to-live-during-this-great-apostasy.html>

We must have the Virtue of Hope because God is in charge and everything that happens that is out of our control is God's Will for us. As a means of encouragement, we should keep in our thoughts that all things "work together unto the good, for those who love God". *Romans*, 8:28. <https://catholiccandle.neocities.org/faith/hope-during-the-current-great-apostasy>

Again, you (and we) can do this! God will help!



**Catholic Candle note:** Below is part 1 of a "companion" article to these two articles:

- ❖ One regards men being more blamable than women or children for the ongoing destruction in civil society and in the human element of the Catholic Church. That article is entitled: *The Crisis in Society is Caused by Unmanly Men*, and can be found here: <https://catholiccandle.org/2024/07/22/the-crisis-in-society-is-caused-by-unmanly-men/>
- ❖ The second "companion" article is entitled: *The False Principle of "Diversity and Inclusion"*: <https://catholiccandle.org/2022/01/05/the-false-principle-of-diversity-and-inclusion/>

## The Duties and Role that God has given Men

God created man to lead his family and society. He created the all-male clergy to lead the Church. But in all of those contexts, God gave this role and authority to man for the good

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<sup>19</sup> Read this article: <https://catholiccandle.neocities.org/faith/the-spiritual-benefits-of-not-consuming-sweets-and-junkfood-when-you-are-alone>

of his family, society, and the Church, not merely to enable a man to fulfill his own selfish desires. St. Paul puts this same duty as follows:

We that are stronger, ought to bear the infirmities of the weak.

*Romans, 15:1.*

From this principle (which is a commandment) springs the unselfish gentlemanliness of a good man towards his family and also, secondarily, towards all women, children, and all those in need.

St. Paul explains how this true manliness is practiced in marriage, when he compares the husband to Christ Himself:

The husband is the head of the wife, as Christ is the head of the Church.

*Ephesians, 5:23.*

We know that Christ has loved us and gave **everything** for our sake:

Walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness.

*Ephesians, 5:2.*

Thus, a man must be Christ-like and be an oblation and a sacrifice first of all, for God, then for his wife and children. But after that, he must be a gentleman and be chivalrous for all women, children, and all those in need because:

We that are stronger, ought to bear the infirmities of the weak.

*Romans, 15:1.*

A man's sacrificial love must extend to a man "delivering himself up for" his wife especially, in order to sanctify his wife, as St. Paul makes clear:

Husbands, love your wives, as Christ also loved the church, and **delivered Himself up for it; that He might sanctify** it, cleansing it by the laver of water in the word of life.

*Ephesians, 5:25-6.*

This shows that man must be a *spiritual director of his wife*.<sup>20</sup> But this also shows that a man must have Christ's spirit of self-sacrifice and this is eminently honorable, magnanimous, and manly.

## Fatherhood and Manhood

Fatherhood and manhood are so intertwined that they are virtually inseparable. This is like the inextricable connection between womanhood and motherhood.<sup>21</sup> A man who is not called to be the father to children in his own family, is still called to be a father in other ways, *e.g.*, a priest, who is the spiritual father of a parish. There are also many other ways a man is called to be a father, a protector, an advisor, and a guide, such as an employer should be a father to his employees.<sup>22</sup>

So, fatherhood (patriarchy) is simply men fulfilling the role for which God created them and which role is His Will for them. Here is how anti-feminist author, Mrs. Donna Steichen, stated this truth of Nature and of the Catholic Faith:

The term patriarchy refers to the male-headed family form and social system expressed in Scripture and existing everywhere in human society. In the Church, it is a title referring to bishops who rank just below the Pope in jurisdiction, though Catholic feminists use the word to mean the male priesthood and the entire

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<sup>20</sup> Cf. 1 *Corinthians*, 14:34-35:

Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith. But *if they would learn anything, let them ask their husbands at home.*

Emphasis added.

<sup>21</sup> For an examination of the great role and crucial work of a woman's life as provided by Catholic teaching and by the Natural Law, read this article: <https://catholiccandle.org/2019/12/02/the-role-and-work-that-god-gave-to-woman/>

<sup>22</sup> A business leader should be a father to his employees and should have care for their well-being. For example, he should not put them in moral danger arising out of their responsibilities at work or because of the atmosphere of the workplace.

The business leader should also give his workers a living wage which enables them to be the sole breadwinners (financial supports) for their wives and children. In other ways too, a business leader has a duty to do what he can to influence his employees for their eternal good. Read more about this truth in *Catholic Candle's* analysis of the evil Marxist program for "diversity and inclusion". <https://catholiccandle.org/2022/01/05/the-false-principle-of-diversity-and-inclusion/>



male hierarchy. *In all cases, it is properly an office, not a declaration of qualitative superiority.*<sup>23</sup>

## St. Athanasius, a Model of Fatherhood

We see this fatherhood in the life and work of the great St. Athanasius, Doctor of the Church, in his care for his flock. Look at his fatherly solicitude for his flock in the letter below, written during the persecutions they suffered:

Letter of St. Athanasius to his flock

May God console you! ... What saddens you ... is the fact that others have occupied the churches by violence, while during this time you are on the outside. It is a fact that they have the premises – but you have the apostolic Faith. They can occupy our churches, but they are outside the true Faith. You remain outside the places of worship, but the Faith dwells within you. Let us consider: what is more important, the place or the Faith? The true Faith, obviously. Who has lost and who has won in this struggle – the one who keeps the premises or the one who keeps the Faith?

True, the premises are good when the apostolic Faith is preached there; they are holy if everything takes place there in a holy way. ... You are the ones who are happy: you who remain within the church by your faith, who hold firmly to the foundations of the Faith which has come down to you from apostolic Tradition. And if an execrable jealousy has tried to shake it on a number of occasions, it has not succeeded. They are the ones who have broken away from it in the present crisis.

No one, ever, will prevail against your faith, beloved brothers. And we believe that God will give us our churches back some day.

Thus, the more violently they try to occupy the places of worship, the more they separate themselves from the Church. They claim that they represent the Church; but in reality, they are the ones who are expelling themselves from it and going astray.

Even if Catholics faithful to Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.

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<sup>23</sup> *Ungodly Rage, The Hidden Face of Catholic Feminism*, By Mrs. Donna Steichen, Ignatius Press, San Francisco ©1991, page 226 (emphasis added).

## **The Selfless Duty of a Man Corresponds to the Duty of Obedience of Those under His Care.**

We saw above that God made man to be the leader of his family and made man to lead society and the Church. Along with this God-given role, God made man with the obligation to unselfishly fulfill his role for the good of those under his care. This is the natural and supernatural source of the gentlemanliness and fatherliness that God intends to be part of manhood and to be exercised by men everywhere.

So just as God made parents to be wiser than the children whom they are raising and to be well-suited for directing their children, so God gave parents the corresponding duty to selflessly raise those children and to govern their children for the good of those children, rather than for any selfish advantage of the parents.

Because God made the father and the mother wiser and well-suited to direct their children, He declared that children have the corresponding obligation to the parents to be subject to them. Thus, God commands children:

Honor thy father and thy mother.

*Exodus, 20:12.*

So, we see that God requires the parents' efforts to selflessly raise their children and requires the corresponding obedience of the children to enable the success of those efforts.

Analogously, just as God made man to be wiser than woman and to be adept at guiding her, so God gave man the duty to guide his wife selflessly and to govern her for her own good, rather than for any selfish advantage to himself.

As God requires the man's diligent efforts to guide his wife, so God requires the obedience of the wife in a way analogous to the way that God requires the obedience of the children to both parents. Thus, God commands:

Let women be subject to their husbands, as to the Lord.

*Ephesians, 5:22.*

With children obeying their parents and with wives obeying their husbands, we see the orderliness and harmony of God's All-Wise Plan.

## **Further Reflections on the Connection between a Man's Duty to Selflessly Guide and His Wife's Duty to Diligently Obey**

St. John Chrysostom shows the orderliness and concord of God's plan (*i.e.*, the man's selfless governing and the wife's careful obedience), in these words addressed to each man:

***Govern your wife, and thus will the whole house be in harmony.*** Hear what St. Paul says. 'And if they [wives] would learn anything, let them ask their own husbands at home' [1 Cor. 14:35].<sup>24</sup>

St. Paul shows a man's selfless governing of his wife must be Christlike just as her diligent obedience to her husband must be like the obedience of the Church to Christ:

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the Church: being Himself the Savior of the body. But as the Church is subject to Christ, so let the wives also be to their husbands in everything.

*Ephesians*, 5:22-24.

## **The Obedience We Must Give to Those Whom God Places over Us Is Not Vexing**

Some women, with a less womanly (and more tom-boyish or manly) spirit, might dislike the truth that they must obey their husbands. But women should no more be saddened by the Catholic Faith (and true philosophy – *i.e.*, reason) telling them to obey their husbands, than children should be saddened to obey their parents raising them.

Similarly, laymen should not be saddened or minimize the obedience that God willed that they give to their priests and to the hierarchy throughout the entire history of the Church. To be saddened or to minimize the obedience we owe, shows an imperfect spirit and stinginess with God – just as (analogously) being saddened by the approach of Lent with its obligations of greater penance.

How happy and attractive is the willing obedience of children to their parents and students to their teachers! How happy and attractive is willing obedience of wives to

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<sup>24</sup> Words of St. John Chrysostom, Doctor of the Church, quoted from his sermon #20 on *Ephesians*.

their husbands, of laymen to the Church authorities, and of citizens to the rulers God has given to them!<sup>25</sup>

### **This Duty of a Man to Govern Well and the Duty of Obedience of those under his Care, Show the Orderliness of God’s Creation and His All-Wise Plan**

God does everything in a way which is most orderly and perfect. Let us look at what is required for this orderliness.

Difference is the basis for the order in things. If there were no differences between things, there could be no order between them. The very idea of *order* includes within it the concept of priority and of posteriority, and hence, of difference and inequality. In fact, that very separateness, *i.e.*, the distinctions among things, is the principle of all order.

Here is how St. Thomas Aquinas, greatest Doctor of the Church, teaches this important point, quoting Aristotle:

As the Philosopher says (Metaph. v, text. 16), the terms “before” and “after” are used in reference to some principle. Now order implies that certain things are, in some way, before or after. Hence, wherever there is a principle, there must needs be also order of some kind.

*Summa*, IIa IIae, Q.26, a.1 *respondeo*.

### **God makes creatures unequal.**

God made difference and inequality in all creatures. As *Ecclesiasticus* teaches:

Why does one day excel another, and one light another, and one year another year...? By the knowledge of the Lord, they were distinguished.

*Ecclesiasticus*, Ch. 33, vv. 7-8.

Therefore, just as God’s Wisdom is the cause of His making all creatures, so His Wisdom is the cause of Him making creatures unequal.

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<sup>25</sup> The civil law is an ordinance of reason for the Common Good, promulgated by him who has care of the community. Such civil laws are binding in conscience, that is, under pain of sin. *Summa*, Ia IIae, Q.90 & Q.96, a.4

Obviously, God does not require or permit us to follow the command of a superior who commands us to do something sinful. For we must “obey God rather than men”. *Acts*, 5:29.

Here is St. Thomas Aquinas' fuller explanation of this truth:

**[I]t must be said that as the wisdom of God is the cause of the distinction of things, so the same wisdom is the cause of their inequality.** This may be explained as follows. A twofold distinction is found in things; one is a formal distinction as regards things differing specifically; the other is a material distinction as regards things differing numerically only. And as the matter is on account of the form, material distinction exists for the sake of the formal distinction. Hence, we see that in incorruptible things there is only one individual of each species, forasmuch as the species is sufficiently preserved in the one; whereas in things generated and corruptible there are many individuals of one species for the preservation of the species. Whence it appears that formal distinction is of greater consequence than material. Now, formal distinction always requires inequality, because as the Philosopher says (Metaph. viii, 10), the forms of things are like numbers in which species vary by addition or subtraction of unity. Hence, in natural things species seem to be arranged in degrees; as the mixed things are more perfect than the elements, and plants than minerals, and animals than plants, and men than other animals; and in each of these, one species is more perfect than others. Therefore, as **the divine wisdom is the cause of the distinction of things for the sake of the perfection of the universe, so it is the cause of inequality. For the universe would not be perfect if only one grade of goodness were found in things.**

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

By making some creatures inferior to other creatures, the whole of creation is more perfect than it otherwise would be.

Here is St. Thomas Aquinas' fuller explanation of this truth:

It is 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.

So, we see that the different roles of men and women are part of God's wise plan and the order of the family and society. The man's duty and the corresponding obedience of those

under his care are an inequality which results in God's creation being more orderly, since inequality is necessary for order.

That very idea of **order** includes within it the concept of priority and of posteriority, and hence, of difference. In fact, those very differences, *i.e.*, the distinctions among people, is the essential principle of all familial, social, political, economic, military, and religious order. For example, in a proper military order, an army cannot have all generals or all privates. The army cannot have all equipment operators or all cooks. And so on.

St. Paul emphasizes that God made men unequal and made them to have different roles, strengths, and weaknesses. Here are St. Paul's words:

For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. For the body also is not one member, but many. If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now **God hath set the members every one of them in the body as it hath pleased Him**. And if they all were one member, where would be the body? But now there are many members indeed, yet one body. And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. Yea, much more those that seem to be the more feeble members of the body, are more necessary. And **such as we think to be the less honorable members of the body, about these we put more abundant honor; and those that are our uncomely parts, have more abundant comeliness**. But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honor, that there might be no schism in the body; but the **members might be mutually careful one for another**. And if one member suffers anything, all the members suffer with it; or if one member glory, all the members rejoice with it.

1 *Corinthians*, 12:12-27 (emphasis added).

As St. Paul shows us, God did not make every man to play whatever role that man chooses. Some men are made more honorable members of society, some, less. Some men are made the "eyes" of the collective group and some are made the "feet". *Id.*

St. Paul emphasizes that these differences between men give rise to the obligation that "the members might be mutually careful one for another". *Id.*

Part of this inequality which is planned by the Wisdom of God, is the inequality between men and women. Although, in a way, the Eternal Wisdom made all unequal creatures to be complementary (as well as unequal), this is especially true of men and women.

Thus, God made man and woman to be especially complementary because of the very different and harmonious roles that He intends them to have in life.

## To Be Continued



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