

Catholic Candle

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Words to Live by – from Catholic Tradition

Let Us Be Manly Men!

The crisis in society and in the human element of the Church is principally caused by men much more than women or children. Men are the evil “fathers” of feminism and each of the principal evils of civil society and of the human element of the Catholic Church.

God made men to lead society, much more by their greater strength of mind than by their greater strength of body. Here is one way *Catholic Candle* stated this fact in the past:

A manly man must not be selfish, nor carried away by his emotions or passions. He must control himself and always live according to his reason. That is why a man can be a manly man and can show the truth of manliness even when he is 106 years old and is wheelchair-bound.¹

Here is how St. John Chrysostom, Doctor of the Church, teaches this same truth:

Because we have strength of body, we are not therefore manly men. For he alone hath this virtue [*viz.*, manliness] --yes, though he be confined to his bed -- whose strength is from within; since without this, though a man should tear-up a mountain by his strength of body, I would call him nothing stronger than a girl.²

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¹ Quoted from: *The Crisis in Society is Caused by Unmanly Men*, which can be found here: <https://catholiccandle.org/2024/07/22/the-crisis-in-society-is-caused-by-unmanly-men/>

² St. John Chrysostom, on the Epistle for the Feast of St. Lawrence, part of sermon 19 on 2nd Cor. 9:6-9 (bracketed words added to show context).

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

Does God Change His Love for Us as We Change in Charity?

Q. If God loves our souls to the extent that we are holy, He would be changing with every good or bad act that we do (which is impossible, because God is immutable). Could you explain this for me?

A. You are correct that God loves all creatures to the extent of the good He put into them (including creating them). This includes God loving even the devils to the extent of the good that He Himself put into them, although He hates the evil of their wills (which evil is not His work).

The love of God includes the supernatural good He puts into some creatures. So, He loves men as His friends to the extent of the goodness of their wills – that is, to the extent that they are holy.

God never changes. His very Being is His own single, unchangeable Act and it is an Act of love and an Act of understanding of Himself and this Act is always the same for all Eternity. So, God loves Himself from all Eternity and as part of this single Act of love (of Himself) He loves His work (which is everything else that He loves) from all Eternity too.

God is not in time. He sees (i.e., knows) all of His creatures in this way (outside of time). He loves every creature as the “collection” of all good that He Himself put into them as He sees (i.e., knows) them throughout all Eternity. So God does not constantly change His “opinion” about a creature, loving that creature more at one time and then less at another time, as that creature – which is in time – becomes more loveable at one time and then less loveable at another time.

Instead, God has an eternal, immutable knowledge and love of that creature according to the measure of the good that He put into the creature.

Here is an analogy to help you see how God loves creatures according to the good in them (as seen from God's Eternity) but God does not change His “opinion” of creatures as they change:

Suppose that you love mangos exceedingly. You know that a crate of mangos is being shipped to you and you know that they are presently perfect and luscious. But suppose that you have perfect knowledge of the future and that you know that when the crate

reaches you, there will be no edible mangos in the crate and all of them will be rotten, will reek exceedingly, and will have to be thrown out. Your view of those mangos right now will not change as those mangos change from luscious to rotten. You will view them now as if they were already disgusting.

Likewise, God knows and loves all creatures in this same way. In fact, it could not be otherwise, since God does not change. So, Our Lord chose Judas as one of his apostles and at that time, Judas was a good man. But God knew that Judas would commit the horrific sin of Deicide. Thus, God's "opinion" of Judas did not change as Judas himself went from a special, chosen friend of Christ, to an infamous pariah to all good men. At all times, God viewed Judas as the vile man that he would become.

Similarly, in the case of the man who is now an enemy of God but whom God has chosen as one of His elect, God views this man even now as the friend and fellow inhabitant of heaven that this man will become.

So from all Eternity and for all Eternity, God's "view" of every man is according to the state of soul that the man will have at his Particular Judgment and in the unending Hereafter.



Catholic Candle note: The article immediately below is part thirteen of the study of the Choleric temperament. The first twelve parts can be found here:

1. Mary's School of Sanctity – Lesson #36: About the Temperaments – Beginning our Study of the Choleric Temperament – Part I:
<https://catholiccandle.org/2024/08/27/lesson-35-about-the-temperaments-the-choleric-temperament/>
2. Mary's School of Sanctity – Lesson #37: About the Temperaments – Continuing Our Study of the Choleric Temperament– Part II:
<https://catholiccandle.org/2024/09/26/lesson-37-about-the-temperaments-continuation-of-the-choleric-temperament/>
3. Mary's School of Sanctity – Lesson #38 -- About the Temperaments – Continuing our Study of the Choleric Temperament – Their Spiritual Combat – Part III:: <https://catholiccandle.org/2024/10/24/lesson-38-temperaments-choleric-temperament-their-spiritual-combat/>
4. Mary's School of Sanctity – Lesson #39 About the Temperaments – Continuing Our Study of the Choleric Temperament – That Temperament's Spiritual Combat – Part IV: <https://catholiccandle.org/2024/11/26/lesson-39-temperaments-choleric-temperament-their-spiritual-combat-part-iv/>

5. Mary's School of Sanctity – Lesson #40: Temperaments – Choleric Temperament – Their Spiritual Combat – Part V:
<https://catholiccandle.org/2024/12/30/lesson-40-temperaments-choleric-temperament-their-spiritual-combat-part-v/>
6. Mary's School of Sanctity – Lesson #41 – About the Temperaments - Continuing Our Study of the Choleric Temperament: a Choleric's Spiritual Combat -- Part VI: <https://catholiccandle.org/2025/01/27/lesson-41-temperaments-choleric-temperament-a-choleric-spiritual-combat-part-vi/>
7. Mary's School of Sanctity – Lesson #42: About the Temperaments – Continuing Our Study of the Choleric Temperament – a Choleric's Spiritual Combat – Part VII: <https://catholiccandle.org/2025/02/21/lesson-42-temperaments-choleric-temperament-a-choleric-spiritual-combat-part-vii/>
8. Mary's School of Sanctity -- Lesson #43 About the Temperaments --Continuing Our Study of the Choleric Temperament -- Their Spiritual Combat Part VIII: <https://catholiccandle.org/2025/03/27/lesson-42-temperaments-choleric-temperament-a-choleric-spiritual-combat-part-viii/>
9. Mary's School of Sanctity – Lesson #44 About the Temperaments – Continuing Our Study of the Choleric Temperament – Their Spiritual Combat, Part IX: <https://catholiccandle.org/2025/04/23/lesson-44-temperaments-choleric-temperament-a-choleric-spiritual-combat-part-ix/>
10. Mary's School of Sanctity -- Lesson #45 About the Temperaments – Continuing Our Study of the Choleric Temperament – The Choleric's Spiritual Combat Part X: <https://catholiccandle.org/2025/05/20/lesson-45-temperaments-choleric-temperament-a-choleric-spiritual-combat-part-x/>
11. Mary's School of Sanctity -- *Lesson #46* About the Temperaments – Continuing Our Study of the Choleric Temperament – The Choleric's Spiritual Combat – Part XI: <https://catholiccandle.org/2025/06/28/lesson-46-temperaments-choleric-temperament-a-choleric-spiritual-combat-part-xi/>
12. Mary's School of Sanctity -- Lesson #47 About the Temperaments - Continuing Our Study of the Choleric Temperament - The Choleric's Spiritual Combat - Part XII: <https://catholiccandle.org/2025/07/24/lesson-47-temperaments-choleric-temperament-a-choleric-spiritual-combat-part-xii/>

Mary's School of Sanctity

Lesson #48 About the Temperaments – Continuing Our Study of the Choleric Temperament – The Choleric's Spiritual Combat Part XIII

Note: When referring to a person with a choleric temperament in this article we simply will label him as a choleric.

In our last lesson we discussed how the choleric is easily fooled by the devil and ensnared in various forms of pride including wanting to be considered by others as very knowledgeable and as a great achiever. Hence, he has a tendency to fall into the trap of vainglory. However, these traps of pride are often embraced because the choleric is really trying to cover up the fact that he is a coward when it comes to deep thinking. He is lazy in using his intellectual abilities and therefore is not comfortable using them readily. Because he senses his lack of intellectual acuteness, he gives into the temptation to simply tell himself that it is too difficult to think carefully. This fear of mental work, which St. Thomas calls *stupor*,³ paralyzes the choleric into not even wanting to try to reason carefully.

Vicious Circle of Self-Feeding Fear of the Intellectual Life

Naturally, the devil fosters this irrational fear of careful thinking because the devil hates the fact that humans were created to be rational and learn the highest truths.

All through the centuries of human existence the devil has attacked mankind and tried to convince men that they should not think, especially deeply. Not only this, but the devil also wants men to believe that they do not **have to** think carefully. Furthermore, he tells men that thinking deeply interferes with one's ability to have "fun" and "pleasure". Ultimately, the devil wants us humans to believe that we were created to enjoy ourselves and that there is nothing more to do. Certainly the devil doesn't want us to know the truth that our intellect is our highest faculty and when we use it well, we come to have the greatest delight and pleasure.

And so it is when the choleric has given into the temptation to be intellectually lazy, he thereby has allowed himself to become a shallow thinker and has harmed his own natural (*i.e.*, human) desire to know. When he continues in this vein, he builds his fear of intellectual effort and likewise he weakens his willpower to actually make efforts to ponder and consider truth.

³ St. Thomas explains this fear in *Summa Ia IIae*, Q.41, a.4, ad 4 & ad 5.

He will soon lose any savor to consider God and the higher truths. This manner of acting brings the choleric into more and more pride, a capital sin and into another dangerous capital sin named sloth, which is displeasure in the things of God.

We can see how the devil uses these masterstrokes against souls when he inspires irrational fears to dissuade a man from the proper use of reason.

How Can a Choleric Fight Against Such Demonic Tactics?

- The choleric must learn to have God as his highest priority in life. The choleric must learn to appreciate having a divine friendship with Almighty God. With these things in his mind, he will not want to offend God.
- The choleric must foster Fear of the Lord. When the choleric learns to appreciate the fact that sin offends the all good God, especially the sin of abusing our highest faculty, he would not want to shirk his duty to think and think well.
- The choleric should pray for God's assistance – the choleric should do everything in his power to foster a healthy prayer life.
- The choleric should read the lives of the saints, especially a saint with the choleric temperament. This will not only help him get to know himself, but will also encourage him that he can indeed overcome his faults and amend his life. Plus, by applying his mind to the study of the virtues of the saints, he will foster a better development of his mind *and* a love of study.
- The choleric should practice penances. Fasting is a powerful tool to strengthen one's reasoning power and one's will power.⁴

A Preview...

In our next lesson we will address the choleric's false belief that he doesn't have the ability to think deeply and how this belief has bad influences on the soul. In addition, we will discuss remedies to counteract this lie of the enemy of our souls.



⁴ St. Thomas explains this truth about fasting in several places in the *Summa*, e.g., IIa IIae Q.147, a.1-3.

Let Us Love God's Moral Law & Thank Him for It!

It is always the right time to remember to work more than ever before to improve our soul. As we consider well our conduct and compare it to the objective moral law, it is important to appreciate the great gift of the moral law that God gave to His Church (and gave even to all mankind, through the Natural Law).

Here are three things that many people (including Catholics) might not know (or remember) about the Catholic Church:

- 1. The Catholic Church shows us that the goal (*i.e.*, the end) of man, and the reason that we are on earth, is to attain Divine Friendship.**

Getting to heaven depends upon our charity. Here is how Our Lord teaches this truth:

And one of them, a doctor of the law, asking him, tempting him: 36 Master, which is the greatest commandment in the law? Jesus said to him: **Thou shalt love the Lord thy God** with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: **Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.**

St. Matthew's Gospel, 22:35-40.

St. Paul declares that: "Love is the fulfilling of the law." *Romans, 13:10.*

St. Thomas Aquinas, greatest Doctor of the Church, teaches that charity is all-important for our salvation. Here are his words:

Whosoever has not charity is wicked, because "this gift alone of the Holy Ghost distinguishes the children of the kingdom from the children of perdition", as Augustine says (*De Trin.* xv, 18).

Summa, IIa IIae, Q.178, a.2, Sed contra.

This all-important love of God is Divine Friendship. Here is how St. Thomas Aquinas, greatest Doctor of the Church, explains this truth:

It is written (John 15:15): "I will not now call you servants . . . but My friends." Now this was said to them by reason of nothing else than charity. Therefore, **charity is friendship.** ...

According to the Philosopher (*Ethic.* viii, 2,3), not every love has the character of friendship, but that love which is together with benevolence, when, to wit, we love someone so as to wish good to him. If, however, we do not wish good to what we

love, but wish its good for ourselves, (thus we are said to love wine, or a horse, or the like), it is love not of friendship, but of a kind of concupiscence. For it would be absurd to speak of having friendship for wine or for a horse.

Yet, neither does well-wishing suffice for friendship, for a certain mutual love is requisite, since friendship is between friend and friend: and this well-wishing is founded on some kind of communication.

Accordingly, since there is a communication between man and God, inasmuch as He communicates His happiness to us, some kind of friendship must needs be based on this same communication, of which it is written (1 Corinthians 1:9): “God is faithful: by Whom you are called unto the fellowship of His Son.” The love which is based on this communication, is charity: wherefore it is evident that ***charity is the friendship of man for God.***

Summa, IIa IIae, Q.23, a.1, *sed contra* and *respondeo* (emphasis added).

Therefore, the all-important concern of our life, and for our salvation, is to achieve Divine Friendship.⁵

- 2. The Catholic Church gives us the road map (the Rules) to tell us how we can achieve this Divine Friendship. This includes the Church telling us what we need to do to perfect the moral life.**
- 3. The Catholic Church puts the Rules in the right perspective and shows us that the Rules exist to help us.**

The moral law is not simply a list of “killjoy *dos and don'ts*”. Neither are these Rules given to us in order to hassle us. The Rules are **not** “a drag”. Instead, these Rules are an explanation for our dull minds, giving us great help in order to enter into the Divine Friendship.

Let us consider an analogy. The Rules for a man to cultivate a woman's friendship would include directives such as *don't hit her or scream at her* (as well as many other things). Besides the Rules concerning her own person, there are other Rules which pertain to

⁵ For a further explanation of this truth, read these articles:

† *Our Souls Should Be Docile Spouses of Christ*, which can be found here:
<https://catholiccandle.org/2019/06/20/our-souls-should-be-docile-brides-of-christ/>

† *Spiritual Nuptials*, which can be found here:
<https://catholiccandle.org/2021/07/09/spiritual-nuptials/>

things that she loves or cares about. For example, *don't mock her parents*. And *don't maliciously torture little animals*.

These directives are not for the purpose of “hassling” the man who seeks her friendship but because a man is incapable of having this friendship with a woman when he acts like that. To cultivate the woman’s friendship, the man must necessarily avoid things like these because they hurt her, offend her, and destroy the possibility of friendship with her.

If that man is motivated to cultivating a friendship with her, then he will even love these Rules themselves because they foster this friendship – because it is natural for us to love even the means to the end for the sake of the end that we love. (Of course, there are other good reasons to love these Rules for cultivating a friendship with a woman, *e.g.*, because those Rules are so reasonable.)

Likewise, the rules for cultivating a friendship with God would include the various guidelines that tell us how a person should behave towards God and to live the life He wants us to lead. Some of these Rules are directed toward God Himself, like *don't take His Name in vain*. Other Rules pertain to the things that God loves and cares about. For example, *don't mock the representatives of God, such as priests and parents*. And *do not take for yourself (viz., by theft) what He Himself gave to someone else*.

These Rules of the moral law are not given to us in order to hassle us but because such directives are essential to cultivating this friendship with God. We must not offend our Divine Friend by breaking the Rules (just like a man must not do offensive things to the lady with whom he seeks to cultivate a friendship).

This Divine Friendship is real, not imaginary. The Divine Friend really loves us and gives us the means to obtain Him. This friendship is inherently a spiritual one between God and our soul.

If we are *really* motivated to cultivate a friendship with God,⁶ then we will even love these Rules that foster the friendship with Him because it is natural for us to love even the means which are for the sake of the end that we love. (Of course, there are other reasons to love the moral law also, *e.g.*, because it is so reasonable.)

As we live in this world which becomes ever-more licentious and sad, let us thank God for the traditional moral law that He has given us through the Catholic Church. Let us

⁶ This entire article assumes the reader seeks to draw close to God and to become His intimate friend. If not, then we need to step back and ask ourselves why we do not wish this. Is it because we love fleeting sense-pleasures, honor, and other temporal good more than God? Have we considered that ***only God's friends go to heaven?*** We perhaps have not meditated nearly enough on God’s goodness, His generosity such as giving His only Son to death for us, His eagerness to give us eternal bliss, His mercy in forgiving our countless sins, *etc.*

appreciate it ever-more because it greatly helps us to avoid becoming unhappy failures in this life and then unspeakably-wretched failures for all Eternity!



Catholic Candle note: Below is part 3 of the article concerning the best type of education, which is a Catholic Liberal Education. Do not confuse this education with many university programs called “liberal arts” but which are full of fluff, falsehood, and aimless so-called “cultural enrichment” courses and “humanities”.

A liberal education also does not refer to liberalism, nor is a true liberal education an indoctrination into that error of liberalism or *political correctness*. In fact, a true Catholic Liberal Education is the best antidote to the errors of liberalism.

Previously, *in part 1 of this article*,⁷ we examined the problems we see in modern education.

- Modern colleges do not improve the quality of their students’ minds and their thinking ability much or at all.
- Most “education” is merely job training, fluff courses, and/or leftist indoctrination.
- The students are taught to sound like someone in their field but they do little thinking and more memorizing.
- Grade “inflation” and degree “inflation” is rampant. Grades and academic degrees do not mean much anymore.

In part 2 of this article,⁸ we examined, in general, what education is. We considered the human soul and the perfection of its highest faculty (power) – the intellect – which is immaterial. We saw that our intellects are perfected through knowing eternal, unchangeable truths and their causes.

Because we saw the importance of perfecting the intellect, we could naturally ask *who* should perfect his intellect? In part 3 of this article (below), we consider that question.

⁷ Part 1 of this article can be found here: <https://catholiccandle.org/2025/06/28/the-blessings-of-a-true-catholic-liberal-education/>

⁸ Part 2 of this article can be found here: <https://catholiccandle.org/2025/07/24/the-blessing-of-a-true-catholic-liberal-education-part-ii/>

The Blessing of a True, Catholic Liberal Education

Part 3

Who Should Perfect His Intellect?

Because we have seen the importance of perfecting our intellects, the question naturally arises, then, *who* should obtain this genuine and best education? The answer is: *everyone who has an intellect*, ... or more precisely, whoever has the *use* of reason. And he should do this according to his abilities. The reason for this answer is that:

- ❖ God created the human intellect and made it the highest faculty in all humans.
- ❖ God intends that we use the gifts He gives, especially the higher gifts, so therefore God expects humans to especially perfect their intellects.
- ❖ All intellects are perfected by knowing eternal, universal truth, which is the good of the intellect.
- ❖ Therefore, God intends that *all humans* perfect their intellects by learning such eternal, universal truth.⁹

Women and Girls, as well as Men and Boys, Should Perfect Their Intellects.

Some people fail to understand this crucial principle about how we should lead our life and what should be our principal concerns and goals of life. They hold the false conclusion that possession of universal truth is only for the elite few.

Bishop Richard N. Williamson greatly erred in this way when he said the following:

True universities are for ideas, *ideas are not for true girls*, and so universities are not for true girls.¹⁰

He said *ideas are not for girls*. How wrong he was!

⁹ This is one of many ways we can see that Catholics have the duty to study their Faith during their entire life.

¹⁰ Quoted from *Girls at the University*, Bishop Richard Williamson's Letter to Friends and Benefactors of St. Thomas Aquinas Seminary, Winona, September 1, 2001 (emphasis added).

- ❖ God created the human intellect and made it the highest faculty in women and girls (as well as in men and boys).
- ❖ God intends that women and girls use the gifts He gives, especially the higher gifts, so God expects women and girls to especially perfect their intellects, more than the other faculties of their souls.
- ❖ All intellects are perfected by knowing eternal, universal truth, which is the good of the intellect.
- ❖ Therefore, God intends that women and girls must perfect their intellects with eternal, universal truth.

Further, we see Bishop Williamson's position is wrong for these five reasons:

1. His (false) position opposes the practice of the Catholic Church which has founded so many women's colleges, *e.g.*, St. Mary's College in South Bend, Indiana. This Catholic women's college was founded before 1920 by the Sisters of the Holy Cross, with the help of Fr. Edward Sorin (the founder of Notre Dame) and the priests of the Congregation of the Holy Cross.
2. God made a man and his wife to be the closest of friends.¹¹ But a man and his wife could not possibly be best friends if her mind was devoid of truth: she would not

¹¹ Here is one way St. Thomas explains this truth:

The greater the friendship, the firmer and the more lasting it is. Now, between husband and wife there seems to be the greatest friendship; for they join ... for the sharing of **all** of home life; hence a sign of this is that man leaves even his father and mother for the sake of his wife.

Summa Contra Gentiles, St. Thomas Aquinas, ch.123, §6 (emphasis added).

Again, God **intends** the friendship of a husband and wife to be the closest and greatest of all friendships. *Summa Supp.*, Q.44, a.2, ad 3. This friendship between man and wife is the closest friendship because it is the only one complementary under the natural law (*i.e.*, between the different sexes) and which is a union in the bond of a Sacrament, resulting in the Great Life Work of women/mothers.

Here is one way St. John Chrysostom explains this truth:

For there is no relationship between man and man so close as that between man and wife, if they be joined together as they should be.

understand or appreciate him and there would be nothing in her mind for him to appreciate. This would frustrate them both and prevent true friendship, leaving only a practical familiarity on a low, non-spiritual level.

3. In fact, women and girls naturally all **do** seek the truth on high matters. It would be impossible for them not to do so. As St. Thomas and Aristotle teach and as our experience proves, **all persons “by nature desire to know”**.¹² That is, all persons philosophize¹³ even if it is often not called that. In other words, they consider and conclude about many important issues and topics in the natural and supernatural order.

Just as when a patch of land is cleared of vegetation, it will not remain without plants. If that land is not planted with good crops, it will become infested with weeds. Likewise, with the human intellect. If the “garden” of the intellect is not cultivated and filled with great truths (*i.e.* the “good crops”), then the intellect will be infested with the “weeds” of noxious errors.

Just as land will be filled with good crops or with weeds, likewise, the human intellect will be filled either way – with great truth or “poisonous” errors. Thus, the intellects of women and girls should be perfected by learning great truths.

4. In light of this reason (immediately above): since the mind will not stay empty, then for the sake of the spousal friendships that God intends, the wife’s mind must be filled with important truths (as her husband’s mind should be also) and should not be allowed to fill with “weeds” since her mind being filled with errors is a greater obstacle to spousal friendship than even would be the mind of the hypothetical wife (in the second bullet point above) who has no ideas at all.
5. The woman/wife is an important educator of the children – especially in today’s world – and she cannot do this while her mind is an “empty box” (or is full of errors).

Plainly, Bishop Williamson erred greatly! Thus, we see that the truth must fill and perfect the minds of women and girls (as well as men and boys). They must all perfect

For there is nothing which so welds our life together as the love of man and wife. For this, many will lay aside even their arms; for this, they will give up life itself.

St. John Chrysostom, Sermon 20 on *Ephesians*, 5:22-24.

¹² St. Thomas Aquinas, *Lectures on Aristotle’s Metaphysics*, first lecture right at the beginning.

¹³ St. Thomas Aquinas, *Lectures on Aristotle’s Metaphysics*, Book 1, chapters 1-2.

their intellects according to their ability, by learning universal, eternal truth, especially about the highest things.

Let Us Consider Another Aspect of Bishop Williamson’s False Position: Are Modern Universities REALLY “True Universities”?

Notice another error embodied in the position of Bishop Williamson, *viz.*, he has the false belief that universities are now *really* places for high learning (as the best of them used to be). He writes about whether girls should attend “true universities”?¹⁴

But, as better-informed persons know, universities nowadays are largely dens of errors, iniquity, and political correctness. In contrast, Bishop Williamson refers to these places as if they were places of truth and true higher education. When a student is as uninformed on this as Bishop Williamson indicates that he is, then such a student would expect high learning there. He would then be caught off-guard and be *all-the-more* unprepared for the onslaught of the devils’ attacks there, seeking to corrupt any good which is possessed by the student at the time when he enrolls at the university.

To the extent that universities are dens of error and leftist indoctrination, universities are *not for anyone* – even men. By contrast, perfecting one’s mind with a true Catholic Liberal Education in the highest truths, is for *everybody* according to his ability.

This true Catholic Liberal Education is for women, each according to her abilities, because it makes a woman wise in important ways. But as experience shows us, and as St. Thomas teaches, “the discretion of reason predominates” in man more than in woman. *Summa*, Ia, Q.92, a.1, ad 2. Therefore, because a man is even more logical than a woman, a true Catholic Liberal Education perfects his intellect even more than it does hers.

Although men and women are both rational, men think more abstractly. Women are more emotional – (they are more inclined to bring personality and feeling into their reasoning). Thus, men are able to advance further in the two types of wisdom provided in a Catholic Liberal Education:

1. One kind of wisdom is good apart from the practical life we live. This type of wisdom is to know the highest truths about God (as well as other high truths) because they perfect the intellect and because they are so magnificent and worth knowing in themselves; and

¹⁴ Quoted from *Girls at the University*, Bishop Richard Williamson’s Letter to Friends and Benefactors of St. Thomas Aquinas Seminary, Winona, September 1, 2001.

2. The second kind of wisdom is practical and is directed toward living more fully the good life according to our rational nature, *e.g.*, the moral sciences of ethics and politics (in the true sense which will be discussed in a later part of this article).

Summa, Ia, Q.45., a.1, Respondeo; & Summa, Ia, Q.45., a.3, Respondeo.

Both types of wisdom perfect the intellect, so men and women should pursue both. (We will treat this topic more fully in a later part of this article.)

Whereas this Catholic Liberal Education greatly benefits both men and women, it helps man even more to grow in wisdom than it does a woman and increases his fitness to be her head and the head of their family, as God intended.

A Question Arises

Since modern universities do not provide a true education, is there *ever* any reason for men or women to attend them? In the next part of this article, we will examine that question.

To be continued ...



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

What Should We Think of Pope Leo XIV?

Below is a Question Asked by an Incarcerated Catholic Candle Reader Who Receives Catholic Candle Intermittently When the Mailed Copy Is Allowed Through by the Prison Censors.

Q. What is your opinion on the new American Pope Leo 14? Do you think he will be a pope who preaches Traditional Catholic Teaching? I know Vatican 2 and the last four popes were leftists, Pope Francis (R.I.P.) being the most Woke!

A. Let us pray hard for Pope Leo XIV. His pontificate is just beginning, and yet there seems sufficient evidence this this reign will be one of continued destruction and revolution.

The Slim “Positive Side”

But first, on the positive side, Pope Leo is not the attention-grabbing showman that Pope Francis was.

Also, on the positive side, he follows certain customs of his office more than Pope Francis did. For example, Pope Leo wears certain customary papal attire that is appropriate to his office, more than Pope Francis did. (This is good. This is like the fact that a civil judge should wear judicial robes in court as a sign of his office and not wear a tee shirt, shorts, and flipflops.)

But there is Much on the “Bad Side“

On the bad side, Pope Leo XIV has shown many signs that he is a leftist. Below are a few examples.

Pope Leo’s Environmental Alarmism

Pope Leo is the first one to use the newly-issued “mass” for the care of our planet. (This “mass” was an initiative of Pope Francis.) At this “mass”, he preached a sermon which was as extreme in environmental alarmism as any discourse of Pope Francis. This sermon clearly showed he has a “Green Peace” leftist agenda. In this sermon, the pope stated:

We hear the cry of the Earth. We hear the cry of the poor because this cry has reached the Heart of God. Our indignation is His indignation. Our work is His work.¹⁵

Pope Leo Condemns National Borders

Pope Leo has echoed Pope Francis in condemning national borders:

¹⁵ <https://www.npr.org/2025/07/10/nx-s1-5459932/pope-leo-xiv-calls-on-catholics-to-see-the-urgency-of-protecting-the-environment>

Where there is love, there is **no room** for prejudice, **for “security” zones** separating us from our neighbors, for the exclusionary mindset that, tragically, we now see emerging also in **political nationalisms**.

It was on the feast of Pentecost that **Pope Francis** observed: “In our world today, there is so much discord, such great division. We are all ‘connected’, yet find ourselves disconnected from one another, anesthetized by indifference and overwhelmed by solitude” (Homily, 28 May 2023). The wars plaguing our world are a tragic sign of this. Let us invoke the Spirit of love and peace, that he may **open borders, break down walls**, dispel hatred and help us to live as children of our one Father who is in heaven.¹⁶

Pope Leo has “Canonized” Pope Francis

Pope Leo strongly praises Pope Francis and has declared several times that he is in heaven. For example, in May 2025, Pope Leo declared:

During Mass, I strongly felt the spiritual presence of Pope Francis accompanying us from heaven.¹⁷

Pope Leo Promotes the So-Called “Synodal Church”

Pope Leo showed clearly that he plans to continue Pope Francis’ error of a “synodal church”:

Aware, moreover, that synodality and ecumenism are closely linked, I wish to assure you of my intention to continue Pope Francis' commitment to promoting the synodal character of the Catholic Church and developing new and concrete forms for an ever stronger and more intense synodality in the ecumenical field.¹⁸

¹⁶ <https://www.vatican.va/content/leo-xiv/en/homilies/2025/documents/20250608-omelia-pentecoste.html>

¹⁷ <https://www.vatican.va/content/leo-xiv/en/angelus/2025/documents/20250518-regina-caeli.html>

¹⁸ <https://www.usccb.org/news/2025/pope-reaffirms-commitment-ecumenical-interreligious-dialogue>

Pope Leo Continues to Promote the False Conciliar “Union” with the Jews

Pope Leo showed clearly that he plans to continue the promotion of a false and merely apparent unity with the jews which does not involve their conversion to the only True Faith:

In a special way I greet our Jewish and Muslim brothers and sisters. Because of the Jewish roots of Christianity, all Christians have a special relationship with Judaism. The conciliar Declaration *Nostra Aetate* (no. 4) emphasizes the greatness of the spiritual heritage shared by Christians and Jews, encouraging mutual knowledge and esteem. The theological dialogue between Christians and Jews remains ever important and close to my heart. Even in these difficult times, marked by conflicts and misunderstandings, it is necessary to continue the momentum of this precious dialogue of ours.¹⁹

Lastly, Pope Leo has mostly continued the same programs and legislation implemented by Pope Francis. This further indicates that Pope Leo is no conservative.

Let us watch vigilantly and pray fervently for him!

***Catholic Candle* note:** We ask all *Catholic Candle* readers to please pray for this incarcerated man, who is trying to discern the truth and save his soul under very difficult circumstances.



***Catholic Candle* note:** Sedevacantism is wrong and is (material or formal) schism. *Catholic Candle* is not sedevacantist.

Below is the twelfth article in a series which covers specific aspects of the error of sedevacantism. As context for this twelfth article, let us recall what we saw in the earlier eleven articles:

In the first article, we saw that we cannot know whether the pope (or anyone else) is a formal heretic (rather than a material heretic only) – and thus whether he is outside the

¹⁹ <https://www.vatican.va/content/leo-xiv/en/speeches/2025/may/documents/20250519-altre-religioni.html>

true Catholic Church ***based simply on his persistent, public teaching of a heretical opinion.***²⁰

Then, in the second article, we saw that we must not judge a man to be a formal heretic if he professes to be Catholic and says he believes what a Catholic must believe now, in order to be Catholic now. When a person professes a heretical opinion, we must judge him in the most favorable light (if we judge him at all). So, we must avoid the sin of rash judgment and we must not judge negatively the interior culpability of the pope and the 1.4 billion²¹ people who profess to be Catholic. We must not judge they are not “real” Catholics if they tell us that they are Catholics. Instead, we should count them as Catholics who are very confused or are uninformed.²²

Thus, we must judge the conciliar popes to have been material heretics, not formal heretics (if we judge them at all), and that each was pope in his turn until his death (or abdication). Regarding any of the world’s 1.4 billion self-described Catholics who hold heresy, we must judge them to be material heretics only (if we judge them at all), unless they themselves tell us that they know they don’t qualify to be Catholics.²³

In the third article, we examined briefly the important difference between persons in authority who fulfill their duty to judge those under their charge in the ***external forum***, as contrasted to a sedevacantist or ***anyone else except God*** who judges the ***interior*** culpability of other persons and (rashly) judges them to be formal heretics.²⁴

In the fourth article, we saw that it does not help us to protect ourselves better from a conciliar pope’s heresy, to declare that we know he is not the pope and is not a Catholic.²⁵

²⁰ Read this article here: <https://catholiccandle.org/2024/09/26/cc-in-brief-sedevacantist-questions/>

²¹ The Vatican estimates that the number of Catholics worldwide is about 1.375 billion. <https://www.vaticannews.va/en/church/news/2023-10/fides-catholic-church-statistics-world-mission-sunday.html>

²² Read this article here: <https://catholiccandle.org/2024/10/24/are-we-allowed-to-decide-that-pope-francis-knows-he-is-not-catholic/>

²³ Read this article here: <https://catholiccandle.org/2024/10/24/are-we-allowed-to-decide-that-pope-francis-knows-he-is-not-catholic/>

²⁴ Read this article here: <https://catholiccandle.org/2024/11/26/bishops-have-excommunicated-heretics-cant-we-judge-the-pope/>

²⁵ Read this article here: <https://catholiccandle.org/2024/12/30/protecting-ourselves-from-a-bad-pope-or-bad-superior/>

In the fifth article, we saw that it is possible for a pope to teach (or believe) heresy and in fact, popes have taught and believed heresy at various times during Church history.²⁶ We looked especially at the cases of Pope John XXII and Pope Nicholas I, who both taught explicit heresy while pope and nonetheless continued to be the pope. Pope John XXII also taught the same explicit heresy before he became the pope.

In the sixth article, we saw that the Church infallibly assures us that we will have a pope at all times until the end of the world, except during very short interregnums between papal reigns, *during which the Church is in the process of electing a new pope and during which the Church's unified government continues to function*.²⁷ In this sixth article, we saw that we are not presently in an interregnum (even though the sedevacantists absurdly claim we are in a many-decades-long interregnum).

In the seventh article of this series, we saw that the Catholic Church is a visible Body and remains visible to all. The Catholic Church has a visible monarchical government and the pope is visible to all. Thus, we know we have a pope and that the one who is pope is visible (known) to all as the pope.²⁸

In the eighth article, we saw that the necessary visibility of the Catholic Church and the pope, requires as a corollary that the one who virtually all Catholics see (believe) is the pope must *be* the pope, since the pope must be visible to all.

In the ninth article, we addressed the superficial “argument” of sedevacantists (addressed to Catholics) saying that “if you think we have a pope, then you have to obey him in whatever he tells you to do”. We examined the true Catholic virtue of obedience and saw that we must not obey the commands of even a real superior like our pope, if/when he commands us to do something evil.²⁹

²⁶ Read this article here: *It is Possible for a Pope to Teach Heresy and Remain the Pope?*: <https://catholiccandle.org/2025/01/27/it-is-possible-for-a-pope-to-teach-heresy-and-remain-the-pope/>

²⁷ Read this article here that the Catholic Church’s unified government always continues, even during an interregnum: *The Catholic Church Will Always Have a Pope*: <https://catholiccandle.org/2025/02/21/the-catholic-church-will-always-have-a-pope/>

²⁸ Read this article showing that *The Catholic Church Will Always be Visible, and Will Always Have a Pope Who is Visible to All*, which can be found here: <https://catholiccandle.org/2025/03/27/the-catholic-church-will-always-be-visible-with-a-pope/>

²⁹ Read this article examining false obedience, entitled, *The False “Obedience” of Cowardly and Weak Catholics*, which can be found here: <https://catholiccandle.org/2025/05/20/the-false-obedience-of-cowardly-and-weak-catholics/>

In the tenth article, we saw more deeply what schism is and how sedevacantism is inherently schism.³⁰

In the eleventh article of this series, we saw more deeply how we should respond to a pope (or other superior) who does harm – *viz.*, we should recognize his authority as pope but resist the evil of his words or deeds.³¹

Below, in the twelfth article of this series, we will examine how we ordinary Catholic laymen can know what the Catholic Truth is and how we can know when the pope (or anyone) is promoting error.

Judging the Pope's Words & Deeds According to Catholic Tradition

We saw in an earlier article in this series that it is (objectively) a mortal sin of rash judgment for a person to decide that the pope is a formal heretic.³² Also, in a future part of this article, we will see further that it is (objectively) a mortal sin of revolution for a person to declare the pope has lost his authority *as such*.

On the other hand, in the eleventh article, we saw that we have a duty to resist the pope's errors and the harm he causes.³³

However, we are not Church Doctors or popes. How do we know *what* is true (and so know what to believe), unless we simply (and blindly) believe whatever the pope teaches

³⁰ Read this article showing that *Sedevacantism is Inherently Schism*, which can be found here: <https://catholiccandle.org/2025/06/28/sedevacantism-is-inherently-schism/>

³¹ Our Catholic Duty: Resist the Harm Done by a Bad Pope But (Of Course) Recognize His Authority: <https://catholiccandle.org/2025/07/24/our-catholic-duty-resist-the-harm-done-by-a-bad-pope-but-of-course-recognize-his-authority/>

³² Read this article here: <https://catholiccandle.org/2024/10/24/are-we-allowed-to-decide-that-pope-francis-knows-he-is-not-catholic/>

As this article shows, we are not permitted to decide that the pope is a formal heretic (and thus, outside the Church) when he tells us that he is Catholic. But if he were to *tell* us that he knows that he does not believe what a Catholic is now required to believe, then we are permitted to believe him that he knows he does not qualify as a Catholic.

³³ *Our Catholic Duty: Resist the Harm Done by a Bad Pope But (Of Course) Recognize His Authority*: <https://catholiccandle.org/2025/07/24/our-catholic-duty-resist-the-harm-done-by-a-bad-pope-but-of-course-recognize-his-authority/>

us? Should we just decide for ourselves what to believe? If not, then how do we know when we have a duty to resist what the pope says or does? This seems like a quandary!

One false argument many sedevacantists use, is to present the following false alternatives:

- **Either** you must deny the authority of the pope in the Vatican (as they do);
- **Or** you must accept *everything* he does and says. Because (according to the false assertion of these sedevacantists), if he were pope and you pick and choose what you accept from him, then (they falsely say) it shows you have a protestant mentality (of picking and choosing).

This superficial sedevacantist “argument” relies on a false understanding of papal infallibility.

The Pope’s *Ex Cathedra* Infallibility

We know the pope’s words are infallible (*viz., from the very fact that he utters them*), **only** when he:

speaks *ex cathedra*, that is, when:

1. in the exercise of his office as shepherd and teacher of all Christians,
2. in virtue of his supreme apostolic authority,
3. he defines a doctrine concerning faith or morals,
4. to be held by the whole church.³⁴

Here is an example of Pope Pius IX speaking *ex cathedra*, fulfilling these conditions, in *Quanta Cura* (with its syllabus of errors):

We, truly mindful of Our Apostolic duty, and especially solicitous about our most holy religion, about sound doctrine and the salvation of souls divinely entrusted to Us, and about the good of human society itself, have decided to lift our voice again. And so all and each evil opinion and doctrine individually mentioned in this letter, by Our Apostolic authority, We reject, proscribe and condemn; and We wish and

³⁴ This is the dogmatic definition quoted from Vatican I, Session 4, ch.4.

command that they be considered as absolutely rejected, proscribed and condemned by all the sons of the Catholic Church.

The post-conciliar popes have taught nothing false which fulfills these rigid conditions for *ex cathedra* infallibility.³⁵

Popes Can Err in All Other Teachings

Popes can err in any other teachings, unless those teachings are themselves a faithful repetition of truth contained in infallible Catholic Tradition. No pope (or anyone else) can err when faithfully repeating the teachings of Catholic Tradition.

But popes cannot teach any *new* doctrine infallibly. As 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**”.³⁶

We Must Measure All Doctrine According to Its Fidelity to Catholic Tradition

Catholic catechisms distinguish between the pope’s infallible and non-infallible teachings because infallible teachings cannot conflict with the Catholic Faith (but rather, are part of it), whereas non-infallible teachings might conflict with the Catholic Faith. This distinction warns Catholics to accept all infallible teachings without possibility of error, but to accept the non-infallible teachings only provided that they do not conflict with the

³⁵ Likewise, Councils of the Church can be infallible in their teachings on faith and morals, but not everything they teach is infallible. Vatican II did not teach anything infallible except to the extent that the council simply repeated truths from Catholic Tradition. (This is the same way in which *any* person can say something infallible.) Read this article: *Vatican II is Not Infallible*, which can be found here: <https://catholiccandle.org/2025/08/08/vatican-ii-is-not-infallible/>

Further, the documents of Vatican II contain hundreds of heresies. See, e.g., Vatican II’s promoting religious liberty in contradiction to the infallible teaching of the Church. <https://catholiccandle.org/wp-content/uploads/2024/06/Errors-of-Dignitatis-Humanae.pdf>

See also:

- ❖ <https://catholiccandle.org/wp-content/uploads/2024/06/Lumen-Gentium-Annotated.pdf>
- ❖ <https://catholiccandle.org/wp-content/uploads/2024/06/The-Errors-of-Optatam-Totius.pdf>

³⁶ Vatican I, Session 4, ch.4 (emphasis added).

Catholic Faith, including infallible Catholic Tradition, *i.e.*, the consistent teachings of the Catholic Church through the ages.

This distinction (between the pope's infallible and non-infallible teachings) also shows that Catholics must both understand their Faith and measure other teachings against the standard of infallible Catholic Tradition.

This is why St. Paul instructed his flock to “hold fast to the traditions which you have learned, whether by word, or by our epistle.” *2 Thessalonians*, 2:14. St. Paul is telling Catholics to measure all doctrine according to Catholic Tradition.

St. Paul further warned his flock to reject all new or different doctrines, which do not fit with the Tradition he taught them: “If anyone preach to you a gospel, besides that which you have received [*viz.*, from St. Paul], let him be anathema”. *Galatians*, 1:9 (bracketed words added to show the context).

In the year 434, St. Vincent Lerins, gave this same rule to all Catholics: *viz.*, to adhere to Catholic Tradition and reject what is contrary:

[I]n the Catholic Church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense “Catholic” [I]f some new contagion were to try to poison no longer a small part of the Church, but all of the Church at the same time, then [a Catholic] **will take the greatest care to attach himself to antiquity which, obviously, can no longer be seduced by any lying novelty.**

Commonitorium, Chs. 2-3 (emphasis added).

St. Athanasius, Doctor of the Church and Patriarch of Alexandria, told his flock that faithful adherence to Tradition shows who is Catholic: “Even if ***Catholics faithful to Tradition*** are reduced to a handful, they are the ones who are the true Church of Jesus Christ.” St. Athanasius' letter to his flock (emphasis added).

This Catholic duty to judge all doctrines according to Catholic Tradition, is described in *Liberalism is a Sin*:

[B]y use of their reason[,] the faithful are enabled to suspect and measure the orthodoxy of any new doctrine presented to them, by comparing it with a doctrine already defined. If it be not in accord, ... they can lawfully hold it as perverse and declare it such, warn others against it, raise the cry of alarm and strike the first blow against it. The faithful layman can do all this, and has done it at all times, with the applause of the Church.³⁷

³⁷ *Liberalism is a Sin*, by Fr. Felix Sarda y Salvany, 1886, ch.32.

Not only does the Church instruct us to measure new doctrines according to Catholic Tradition, but even the way God made the human mind *requires* this measurement. When we understand a truth of our Faith, we understand there is a connection between the particular subject and predicate which form that truth. For example, we understand that our Faith teaches us there is the link between “God” and “omnipotent”, so that we profess that “God is omnipotent”. For this reason, we know the opposite statement (*i.e.*, de-linking this subject and predicate) must be false, *viz.*, that “God is not omnipotent”.

It would be false to suppose that a Catholic is forbidden to compare current conciliar teachings, with Catholic Tradition, because this supposition would forbid a Catholic from understanding what he is saying (and believing) when he is professing his Faith. (In the above example, it would forbid a Catholic from noting that “God is omnipotent” is the opposite of “God is *not* omnipotent”.) Similarly, by knowing what the Church has always taught and knowing the conciliar church’s teaching, a Catholic cannot help but notice these teachings are often opposites.

To say that a Catholic is forbidden to notice this opposition would be simply to say that Catholics are forbidden to understand, and must simply memorize the sounds of words without understanding their meaning. In other words, Catholic Tradition itself “measures” the conciliar church’s teachings. Faithful Catholics merely notice this fact.

In contrast to our duty to measure all doctrines according to Catholic Tradition, Protestants wrongly set their own private judgment as the measure and rule of all faith. So, a Protestant chooses what he wants to believe (*i.e.*, *either* the new *or* the old teaching). But God chooses what Catholics must believe (Catholic Tradition) and we must measure everything according to this standard.

Catholics Do Not Have a “Cut Off” Date, After Which They Ignore Papal Teaching.

Because sedevacantists deny the post-conciliar popes’ authority *as such*, they ignore all papal words and deeds after the “cut off” date they choose, based on when they (wrongly) decide that the Church last had a pope. Beginning on that date, they ignore anything the pope says regardless of *what* it is. This attitude (of the sedevacantists) is what *makes* them schismatic – *viz.*, because that attitude is a rejection of the pope’s authority *as such*, not merely a refusal to “obey” him when he tells us to do something bad. ³⁸

³⁸ Our Catholic Duty: Resist the Harm Done by a Bad Pope But (Of Course) Recognize His Authority: <https://catholiccandle.org/2025/07/24/our-catholic-duty-resist-the-harm-done-by-a-bad-pope-but-of-course-recognize-his-authority/>

The post-conciliar popes – like all popes – have the duty to teach the Faith. If the present pope were to teach doctrine with all of the conditions of *ex cathedra* infallibility (as set forth in Vatican I), then this teaching would be infallible.

Further, if a post-conciliar pope teaches without fulfilling the conditions for *ex cathedra* infallibility, then what he teaches might be wrong. Traditional Catholics would have to carefully consider *what* the pope taught, to measure the pope’s teaching according to Catholic Tradition. So Traditional Catholics (unlike sedevacantists) do not have a “cut off” date for papal teachings, after which they automatically ignore such teachings.

It is true that Traditional Catholics approach a post-conciliar pope’s teaching with much greater wariness than they do the (non-infallible) teaching of Pope St. Pius X. There is good reason for this wariness. It is not that a post-conciliar pope is not pope. But faithful Catholics approach his teachings warily, like a child would approach his own father who in the past has attempted to lead the child into sin. The father has not ceased to be the child’s father (with a father’s authority), but it is good and reasonable for the child to be more wary about his father who has attempted to lead the child into sin in the past, as compared to the lack of such reserve in the child who has a saintly father.

So, a true Catholic does not refuse submission to the pope’s authority but must refuse to “obey” the pope’s abuse of his authority. If the pope is bad enough, it might appear that there is hardly anything in which the pope should be obeyed. In this way, there might be the superficial appearance that faithful Catholics and sedevacantists have the same position. But this appearance is completely wrong! Faithful Catholics do not forget the pope is their superior, even on occasions when they cannot follow what he teaches or does. By contrast, sedevacantists revolt against the pope’s authority *as such*, judge his interior culpability, and declare he is not Christ’s vicar. This contrast is the difference between Catholicism on the one hand, and revolution and (at least material) schism on the other hand.

We Catholics (and that child, in the above example) must hold ourselves ready to obey our superior whenever we can. So, for example, if the bad father told the child to add an extra *Hail Mary* to his night prayers, the child must obey. Likewise, if a post-conciliar pope told us to begin abstaining from meat on an additional day of the week (*e.g.*, Wednesday), we would have to obey.³⁹

³⁹ Of course, we must carefully consider the pope’s command in its context. So, for example, if the pope were to command us to abstain from meat on an extra day of the week, such as Wednesday, for the intention that Catholics become devoted to the new mass, then faithful and informed Catholics would never do this.

Conclusion

We see that sedevacantists are wrong that, just because Catholics recognize the authority of the pope, we must accept everything he says and does. Instead, Catholics must measure the pope's words and deeds against the standard of Catholic Tradition. We must accept what conforms to Tradition and reject what conflicts with Tradition.



Catholic Candle's purpose is to promote and defend the Traditional Catholic Faith. Many of our Readers assist us in this task by spreading the word about *Catholic Candle* and by sharing email copies (or paper copies) of our monthly magazine. To those readers: thank you for your help promoting Traditional Catholic Faith and Practice! We encourage the rest of our readers to share *Catholic Candle* with whoever would be interested. Anyone can subscribe to our free monthly magazine by emailing us this request or by subscribing on our website.

Similarly, a faithful and informed Catholic would ignore the pope's promotion of (supposed) special indulgences for entering a conciliar church during the jubilee year. Read the analysis in this article: *The "New" SSPX Promotes the Evil of Going into Conciliar Churches to Pray during the "Holy Year"*: <https://catholiccandle.org/2025/04/23/the-new-sspx-promotes-praying-in-conciliar-churches-during-the-holy-year/>