

# Catholic Candle

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## We shouldn't use the authority of bad teachers even when they happen to support the truth

As we fight for the true Traditional Catholic Faith, we must not use “weapons” or tactics which seem expedient at the moment but which really do more harm than good.

### Don't quote false teachers to defend the truth

One such “weapon” that does more harm than good, is to use the authority of false teachers when they happen to state the truth on the particular issue for which we seek an authority to support the truth. For example, we should not quote the “authority” of a sedevacantist, even when he accurately decries the liberalism of the “new” SSPX.

To take another example, if we are defending Our Lady's sinlessness, we should never cite Martin Luther as an authority for this truth, even though Luther taught this truth in these words:

God has formed the soul and body of the Virgin Mary full of the Holy Ghost, so that she is without all sins, for she has conceived and borne the Lord Jesus.<sup>1</sup>

Quoting a false teacher (like Luther) to support the truth of our position does more harm than good. When we quote a bad teacher, we implicitly tell our listeners that they should accept a particular truth (*e.g.*, Our Lady's sinlessness) because the person we use as an authority is a teacher *worthy of belief*. We implicitly tell our listeners that they should seek the truth from him on other issues.<sup>2</sup> For if that teacher were not worthy of belief in general, then why accept his authority on the one particular issue?

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<sup>1</sup> [https://en.wikipedia.org/wiki/Luther's\\_Marian\\_theology#Immaculate\\_conception](https://en.wikipedia.org/wiki/Luther's_Marian_theology#Immaculate_conception)

<sup>2</sup> The “new” SSPX frequently uses false (conciliar) teachers as authorities to “defend” the Catholic Faith, thereby telling its readers that those conciliar teachers are worthy of belief. For example:

- The N-SSPX used only quotes from conciliar authorities to “defend” marriage here: <https://catholiccandle.neocities.org/priests/sspx-only-conciliar-sources.html>
- The N-SSPX promoted the teaching of “bishop” Athanasius Schneider here: <https://sspx.org/en/news-events/news/interview-of-bishop-schneider-at-rorate-caeli-sspx-bishop-fellay-novus-ordo> ... although Schneider is a conciliar revolutionary, as

Thus, when we quote a false teacher even for the truth, we endanger our listeners on *many* issues on which they might accept his false teaching, and we gain (if at all) in the defense of the truth on only a *single* issue.

Further, if we were to tell our listeners that the false teacher's particular statement (*e.g.*, of Our Lady's sinlessness) is the *only* one on which he is worthy of belief, this would completely undermine that false teacher's authority even on that one issue. Who would accept the "weight" of a teacher's authority if that teacher were only correct on one point and wrong about everything else?

Apart from the danger of our listeners accepting the errors taught by the particular false teacher we quoted, there is also the scandal to our listeners that they would believe we accept the authority of other false teachers who are similar to the false teacher we quoted. For example, if we quote conciliar revolutionary, Pope John Paul II, as an authority, it can create the danger that our listeners will also accept the authority of other conciliar teachers, as suitable authorities in religious matters.

**It is reasonable to quote a false teacher to show he contradicts himself and is *not* a worthy authority**

Although we should not use false teachers as authorities for the truth, we can quote a false teacher to show he is inconsistent with himself and so is *not* worthy of belief. Taking the example of Martin Luther (above), suppose someone (*e.g.*, a Lutheran) used a different quote from Luther to show that Luther taught that the Blessed Virgin Mary was a sinner. We can use the quotation (given above) to show that Luther contradicted himself and that he also taught that she was without sin. In that case, our quoting Luther does not give him the status of an authority worthy of belief. Instead, we show that Luther's inconsistency is one reason he is *not* worthy of belief.

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shown here: <https://catholiccandle.neocities.org/priests/sspx-schneider-beloved-revolutionary.html>

- The N-SSPX promoted conciliar revolutionary, Cardinal Sarah, about "abuses" in the new mass: <https://catholiccandle.neocities.org/priests/sspx-sarah-new-mass.html> (The truth, of course, is that the entire new mass is always a sacrilegious abuse even under the best conditions.)

Similarly, Bishop Williamson accurately points out problems in the "new" SSPX. However, we should not use him as an authority for those points because he is a bad authority on many other matters – such as telling people to attend the new mass if it helps them. <https://catholiccandle.neocities.org/priests/williamson-traditional-new-mass.html>

## **It is acceptable to quote a false teacher to prove a matter he admits against his own interests**

Although we should generally not use false teachers as authorities for the truth, we can quote them when they make an admission against their own interests, concerning their own bad character or conduct. This exception is common sense and has always been used. For example, when the police suspect a particular man of murder, they give little weight to his denial of the crime. However, if the man *admits* to the murder, this admission is usually more worthy of belief. The principle is that a murderer usually denies his crime, but his admission is more likely to be true because it is against his interests.

Similarly, Luther admitted his own drinking, dissipation, and his deliberate ignoring of the Ten Commandments, as a (supposed) way to fight the devil. Here are his words:

Be strong and cheerful and cast out those monstrous thoughts. Whenever the devil harasses you thus, seek the company of men, or **drink more**, or joke and talk nonsense, or do some other merry thing. Sometimes we must drink more, sport, recreate ourselves, aye, and even sin a little to spite the devil, so that we leave him no place for troubling our consciences with trifles. We are conquered if we try too conscientiously not to sin at all. So when the devil says to you, “Do not drink,” answer him, “I will drink, and right freely, just because you tell me not to.” One must always do what Satan forbids. What other cause do you think that I have for ***drinking so much strong drink***, talking so freely and making merry so often, except that I wish to mock and harass the devil who is wont to mock and harass me. Would that I could contrive some great sin to spite the devil, that he might understand that I would not even then acknowledge it and that I was conscious of no sin whatever. We, whom the devil thus seeks to annoy, **should remove the whole Decalogue from our hearts and minds.**<sup>3</sup>

Although Luther is not a worthy authority for the truths of the Faith and Morals, his admissions concerning his own dissolute life are reasonable grounds for believing his own bad conduct.

## **Conclusion**

Let us not use the authorities of bad teachers to defend the truth because that does more harm than good. However, we can quote unworthy “authorities” to show their own bad character, bad conduct, or logical inconsistencies.

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<sup>3</sup> <https://www.laphamsquarterly.org/intoxication/spite-devil>

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

A lover must embrace willingly all that is difficult and bitter for the sake of the Beloved, and he should not turn away from Him because of adversities.

*My Imitation of Christ*, by Thomas à Kempis, Book III, Chapter 5.

**Catholic Candle note:** In the article below, the pope is sometimes called a “papal monarch” – which he is – to draw attention to the comparison made below to the French monarch, because of their similar and mutual disobedience to God’s commands that they perform consecrations of their realms, as He directed.

### **When will the pope consecrate Russia to the Immaculate Heart of Mary?**

Our Lady of Fatima revealed that God Wills that Russia be consecrated to her Immaculate Heart. In 1929, Our Lady of Fatima told Sister Lucy:

The moment has come when **God asks the Holy Father to make**, in union with all the bishops of the world, **the consecration of Russia to my Immaculate Heart**, promising to save it by this means....<sup>4</sup>

Earlier (*viz.*, in 1917), Our Lady of Fatima revealed that the pope *definitely will* consecrate Russia to her Immaculate Heart and through this means God will grant peace. Here are her words:

**The Holy Father will consecrate Russia** to me, and she [*viz.*, Russia] shall be converted, and a period of peace will be granted to the world.<sup>5</sup>

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<sup>4</sup> *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collofari, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, p.464 (emphasis added).

The pope must perform this consecration together with all of the bishops of the world, as Our Lady instructed in the *Third Apparition of Fatima*, July 13, 1917. These bishops do not need to have valid sacramental consecrations, but need only to validly wield the episcopal power to **govern** their respective dioceses. For an explanation of this point, read this article: <https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-10>

<sup>5</sup> This is a portion of Our Lady’s message during the Third Apparition of Fatima, July 13, 1917 (emphasis added), quoted from *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collofari, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, pp.281-282.

However, Our Lady of Fatima warned in 1917 that, when she came in the future (*viz.*, in 1929) to ask for the consecration, if the pope delayed this consecration, his delay would cause **great harm throughout the world**. Here are Our Lady's words:

I shall come [*viz.*, in 1929] to ask for the consecration of Russia to my Immaculate Heart, by the Holy Father and all the bishops of the world. If my request is heeded, Russia will be converted and there will be peace. **If not, she will spread her errors throughout the world, provoking wars and persecution against the Church.**<sup>6</sup>

In 1931, Our Lord assured Sister Lucy that the pope and bishops **will** perform this consecration – but He revealed that there will first be a **long delay**. Here are Sister Lucy's words describing Our Lord's revelation to her:

Later on, by means of an interior communication, Our Lord said to me, complaining: "They [*viz.*, Pope Pius XI and the bishops of the world] did not want to heed My request! ... Make it known to My ministers, seeing that they follow the example of the King of France in delaying the execution of My demand, they will also have to follow him into misfortune. Like the King of France, **they will repent and do it, but it will be late.**"<sup>7</sup>

### **What misfortune did the king of France suffer because of his disobedience in refusing to consecrate France to the Sacred Heart of Jesus?**

Our Lord's threat (*viz.*, about the Church's hierarchy following the king of France into misfortune), refers to King Louis XIV ignoring Our Lord's request (through St. Margaret Mary Alacoque, on June 17, 1689), that France be consecrated to His Sacred Heart. Our Lord's request came *exactly* one hundred years before the Masonic French Revolution stripped the French king of his legislative power, on June 17, 1789.

Not only did that French king (Louis XIV) ignore Our Lord's request, but the next king, Louis XV did so too. Likewise, Louis XV's son, King Louis XVI, also ignored Our Lord's request until he was imprisoned and was about to be executed during the French Revolution, in 1793.

Thus, Our Lord waited one hundred years **to the day**, before allowing the godless Masonic revolutionaries to declare the French monarch to be stripped of his legislative

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<sup>6</sup> This is a portion of Our Lady's message during the Third Apparition of Fatima, July 13, 1917 (emphasis added; bracketed words added to clarify the timeline), quoted from *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collorafafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, pp.281-282.

<sup>7</sup> *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collorafafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, p.464 (emphasis added; bracketed words added for clarity).

power. Our Lord waited a little more than one hundred years (104 years) before allowing the French to kill their king.

**Eight popes, beginning with Pope Pius XI, ignore God's demand to consecrate Russia to the Immaculate Heart of Mary.**

Pope Pius XI ignored God's 1929 request that he consecrate Russia to the Immaculate Heart of Mary, just as King Louis XIV ignored Our Lord's request that he consecrate France to the Sacred Heart of Jesus.

This consecration of Russia has not yet been made. After Pope Pius XI's death, the next seven popes (Pius XII, John XXIII, Paul VI, John Paul I, John Paul II, Benedict XVI and Francis)<sup>8</sup> likewise ignored God's request for this consecration of Russia to the Immaculate Heart of Mary. This is like the next two kings after Louis XIV ignored Our Lord's request for the consecration of France (until Louis XVI's last, desperate days in prison, before his execution).

The present, worldwide, conciliar revolution is a Divine Punishment for our papal monarch's disobedience, just as the French Revolution was a Divine Punishment for the French monarch's disobedience.

Our Catholic Faith assures us that the Church can never be completely destroyed. Further, Our Lord and His mother both assure us that the consecration of Russia *will occur*, although after a long delay. As Our Lord predicted:

Like the King of France, *they* [*viz.*, the pope and bishops of the world] *will repent and do it* [*viz.*, the consecration], *but it will be late.*<sup>9</sup>

**When will the pope consecrate Russia to the Immaculate Heart of Mary?**

How late will the consecration of Russia be and *when* will it be? Although we don't know for certain, here are four considerations which suggest the answer:

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<sup>8</sup> The sedevacantists reject the idea that a pope can be so extremely bad as to do what recent popes have done. If Our Lady had requested the consecration of Russia *after* Pope Pius XII's death, how quickly some sedevacantists would have trumpeted this as a "proof" that the Vatican II popes are not real popes, claiming that any real pope would have followed God's request to perform the consecration. However, faithful and informed Catholics know that popes, including Popes Pius XI and XII, are capable of such horrible disobedience to God.

<sup>9</sup> *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Colorafafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, p.464 (emphasis added).

1. If we infer the year the pope will consecrate Russia, by drawing a parallel to the time which elapsed before the consecration of France, this means that the pope will consecrate Russia to the Immaculate Heart of Mary in the year 2033.
2. Using the parallel which Our Lord Himself drew to the consecration of France, it seems we must wait more years before the consecration of Russia, because matters are not yet quite extreme and desperate enough.
3. Our Lady of Quito predicted that her victory in this Great Apostasy will not occur until all seems *hopeless*.
4. It seems that God will allow a number of additional years to elapse, in order to increase the severity of our present conciliar crisis, so that the miraculous character of the Restoration will be all-the-more undeniable.

Below, we discuss each of these considerations.

- 1. If we infer the year the pope consecrates Russia, by drawing a parallel to the time which elapsed before the consecration of France, this would mean that the pope would consecrate Russia in about 2033.**

Our Lord patiently waited a little more than one hundred years (1689 – 1793) after His command for the consecration, during which time He endured the disobedience of a line of French monarchs. After about 104 years, the French monarch finally obeyed and performed the consecration of France to the Sacred Heart of Jesus.

Our Lady of Fatima appeared in 1929 to ask for the consecration of Russia.<sup>10</sup> The parallel which Our Lord Himself made to the consecration of France, would suggest that, a little after the year 2029, the pope will perform this consecration. If the same number of years (104) separate Heaven's two requested consecrations and their two fulfillments, the consecration of Russia would occur about the year 2033.

- 2. Guided by the comparison which Our Lord Himself drew to the consecration of France, it seems that we must wait longer because the situation is not yet quite desperate and extreme enough.**

Using the parallel which Our Lord Himself draws between the pope and the king of France, the consecration of Russia will seemingly occur when circumstances are extremely desperate and are seemingly hopeless, as they were for King Louis XVI when he consecrated France to the Sacred Heart of Jesus while in prison, when he was soon to be executed by the Masonic revolutionaries.

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<sup>10</sup> Our Lady did not ask for the consecration of Russia to her Immaculate Heart in 1917. Rather, she told the Fatima children then that she would return in the future to ask for this consecration. She returned to make this request in 1929.

Faithful and informed Catholics might suppose that the situation now is so extreme and so desperate in the human element of the Church, that things seemingly cannot get worse. However, using the parallel which Our Lord Himself draws between the Masonic French Revolution and the present Masonic conciliar revolution in the Church, circumstances in the human element of the Church are apparently not yet desperate enough.

French King Louis XVI did not obey Our Lord's command for the consecration of France when the situation in France became bad, even when it became very, very bad. King Louis XVI saw and suffered many extreme events which alarmed him. However, those events did *not alarm him enough* to end his refusal to obey Our Lord's command to consecrate France to the Sacred Heart. Here are events which, although dire, did not alarm the king enough to cause him to obey God:

- A mob ruled Paris;
- The king was forced to flee for his life from the revolutionary mob;
- The revolutionaries "suspended" their king's legislative authority;
- The revolutionaries "abolished" the monarchy;
- The revolutionaries overthrew the king's established government assemblies;
- The long parade of public executions began (often using the guillotine), causing terror and executing loyal subjects of the king and the opponents of the revolution;
- Revolutionary forces attacked the king's palace, killing hundreds of his defenders;
- The king was forced to place himself under the power of the "more moderate" revolutionaries, for his own protection against the more blood-thirsty wing of the same revolution;
- The revolutionaries placed their king under house arrest (until he was later moved to a jail);
- The revolutionaries stole the property of the Catholic Church and of the nobility; and
- The revolutionaries persecuted all priests who did not swear an oath to the Masonic, anti-Catholic errors of the revolution.

Using the parallel which Our Lord Himself draws between the disobedience of the pope and of the king of France, it appears that, however desperate and alarming

conditions are now in the human element of the Church, they can and will get worse before the pope is so completely frantic that he will consecrate Russia to the Immaculate Heart of Mary.<sup>11</sup> This suggests that some more years will pass before the consecration of Russia, while conditions in the human element of the Church become more dire.

### **3. Our Lady of Quito predicted that her victory in this Great Apostasy would not occur until all seems *hopeless*.**

At Fatima, in 1917, Our Lady promised us that:

In the end, My Immaculate Heart will triumph!<sup>12</sup>

Our Lady also prophesized at Quito, Ecuador, that she will completely triumph. However, she added that her triumph will only occur when all seems *hopeless*. Here are her words:

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

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<sup>11</sup> Additional elements appear in this parallel between the disobedience of the French and papal monarchs. For example, in the years before the French monarch finally consecrated France to the Sacred Heart of Jesus, the Masons gained increased influence in France. Similarly, as we get closer to the time when a pope will consecrate Russia to the Immaculate Heart, we see the Masons' increased influence in the Catholic Church (and in the world).

The king of France's disobedience brought destruction and revolution upon the whole kingdom. Likewise, the pope's disobedience is bringing destruction and revolution upon the whole Catholic Church (in Her human element).

<sup>12</sup> This is a portion of Our Lady's message during the Third Apparition of Fatima, July 13, 1917, quoted from *The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, p.297 (emphasis added).

Our Lady of Fatima revealed that we depend entirely on her and only she can help us. Here are her words:

I want you to continue reciting the Rosary every day in honor of Our Lady of the Rosary to obtain peace in the world and the end of the war, because **only She can help you**.

*The Whole Truth About Fatima*, Frère Michel de la Sainte Trinité, translator John Collorafi, vol. II, Immaculate Heart Publications, Buffalo, NY, © 1989 for English translation, p.284 (emphasis added).

when I, in a marvelous way, will dethrone the proud and cursed Satan, trampling him under My feet and chaining him in the infernal abyss.<sup>13</sup>

Our present situation in the human element of the Church does seem very bad. However, the situation does not yet quite seem completely lost and hopeless. Thus, it seems we must endure some additional years before the consecration of Russia and the triumph of the Immaculate Heart of Mary, because the situation does not yet seem completely hopeless.

**4. It seems that God will allow a number of additional years to elapse, in order to increase the severity of our present conciliar crisis, so that the miraculous character of the Restoration will be all-the-more undeniable.**

Our Lady predicted that her complete triumph will occur “in a marvelous way”.<sup>14</sup> Her triumph will be miraculous, leaving no doubt that it is God’s work – and not merely a triumph caused through human efforts and human ability.

However, our fallen nature is quick to suppose that when we act as God’s tools, our own human efforts, not God, achieved the victory. For this reason, God often chooses poor instruments for His work, to manifest that the victory belongs to Him. Saint Augustine remarks that, when Our Lord founded His Church, “He chose not kings, senators, philosophers, or orators, but he chose common, poor, and untaught fishermen.”<sup>15</sup>

We see countless examples of God making sure that His victories are manifestly **His** work. God leaves no doubt that His victories are not merely the result of human efforts. One example of this is in the Old Testament, when the pagan Madianite army made war upon the Israelites. Although the Madianites had 135,000 fighters, God Willed to give victory to the Israelites.<sup>16</sup> He chose to give this victory through Gedeon, who was “the least” member of the lowest family in Manasses.<sup>17</sup>

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<sup>13</sup> Words of Our Lady of Quito, Ecuador, in 1634, to Mother Marianna de Jesus.

<sup>14</sup> Words of Our Lady of Quito, Ecuador, in 1634, to Mother Marianna de Jesus.

<sup>15</sup> St. Augustine, Doctor of the Church, sermon #197, section 2, as quoted by St. Thomas Aquinas, greatest Doctor of the Church, in the *Catena Aurea on St. Matthew’s Gospel*, Ch. 4, vv. 18-22.

<sup>16</sup> *Judges*, 8:10.

<sup>17</sup> *Judges*, 6:11-16.

Thirty-two thousand Israelites answered Gedeon's call to fight against the far larger Madianite army. In other words, Gedeon's army was outnumbered more than 4:1. But God refused to allow them to fight the Madianites yet. God told Gedeon:

The people that are with thee are many, and Madian shall not be delivered into their hands: ***lest Israel should glory against me, and say: I was delivered by my own strength.***<sup>18</sup>

God told Gedeon to send home all of his fighters who were afraid. Gedeon sent home twenty-two thousand fighters and ten thousand remained.<sup>19</sup>

God then told Gedeon that his fighters were still too numerous. God told Gedeon to bring his fighters to a river and watch them drink. Some fighters lapped water like dogs, and God told Gedeon to keep those fighters. Most fighters drank like men, and God told Gedeon to send those fighters home.

Three hundred men lapped water like dogs and God instructed Gedeon to conquer the Madianites with these 300 men.<sup>20</sup> Gedeon's army was outnumbered 450:1. With this tiny army, God gave Gedeon complete and sudden victory without losing a single man.

When Gedeon's original army was outnumbered 4:1, those odds were bad. After Gedeon sent home those men who were afraid, his army was outnumbered more than 13:1. Those odds were very, very bad. But Gedeon's chances of victory were not yet so seemingly hopeless that the men would not credit themselves with the victory. Only when the odds were 450:1 were things so "hopeless" that God allowed Gedeon to fight and to win the complete victory that God Willed.

In the present Great Apostasy, Our Lady promised that the consecration of Russia to her Immaculate Heart would bring about the coming complete Restoration. But because of our fallen nature, man is ready to steal credit for this Restoration, like Gedeon's men were ready to steal credit for their victory over the Madianites. Thus, the situation is not yet dire enough because man remains ready to boast that God's victory is really from us.

We see an example of this in the N-SSPX recently bragging that there is no other way for the Church hierarchy to be reminded about Catholic Tradition (concerning the Church's form of government) except by the N-SSPX. Here are the N-SSPX's words:

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<sup>18</sup> *Judges*, 7:1-2 (emphasis added).

<sup>19</sup> *Judges*, 7:3.

<sup>20</sup> *Judges*, 7:4-6.

***Only the Society*** can help the Church, in reminding the popes and the bishops that Our Blessed Lord founded a monarchical Church and not a chaotic modern assembly.<sup>21</sup>

This recent example shows us that things do not yet seem hopeless enough, since the largest group that calls itself “traditional” remains ready to consider itself indispensable in the Catholic Restoration. So, if the Restoration came now, the N-SSPX (and perhaps, any of the rest of us) would steal the credit from God for the return to Tradition.

Because the Great Apostasy is not yet so severe so as to make things look completely hopeless, things must continue to get worse so that human leaders do not deceive themselves that victory came from their own human efforts.

## Conclusion

We know that the pope will consecrate Russia to the Immaculate Heart of Mary and that there will be a complete Restoration and peace in the Church and in the world. However, this consecration and Restoration are likely still years away, perhaps in the year 2033 (calculated by using Our Lord’s Own parallel to the consecration He commanded of the king of France).

Further, the situation in the human element in the Church is not yet hopeless enough:

- To sufficiently correspond to the situation in France during the French Revolution;
- To sufficiently fit the circumstances prophesied by Our Lady of Quito; and
- To show everyone that the Restoration is miraculous and not caused by the N-SSPX or other human causes.

Meanwhile, let us be of good heart! We are in a time of great merit! *The Imitation of Christ* assures us:

When you are troubled and afflicted, ***that is the time to gain merit.***<sup>22</sup>

The Restoration of the human element of the Church is God’s work and victory, not ours. God only put us here to be His faithful little tools, to use however He sees fit – not more, not less. ***What more could we ever want out of our life?***

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<sup>21</sup> December 28, 2018 interview of the SSPX’s new superior general Fr. Pagliarani (emphasis added; capitalization added for the first letter of the quotation).

<sup>22</sup> *My Imitation of Christ*, by Thomas á Kempis, Book 1, Chapter 23.

**Catholic Candle note:** The article below uses various objectively-measurable criterion (such as the number of priests) to show how Vatican II devastated the human element of the Church.

However, this article uses the conciliar church's own statistics, which don't distinguish between certainly-valid priests and sacraments, compared to the doubtfully-valid ones which should be *treated* as invalid. For this reason, the statistics given below are not nearly as bad as the real ones.

## What Teaching of the Second Vatican Council “Eliminated” the Need for the Catholic Church?

Answer: The false teaching of universal salvation or everybody goes to heaven. I'm afraid those in the conciliar church are willing to believe that error, because people tend to believe what they want to believe, and especially when it is easy and convenient. In addition to the attractiveness of this error, people accept it because they were taught to follow the teachings of the Church's leaders.

It is easy to understand who is behind the error of universal salvation and promotes it – the devil, the Masons, the leaders of false religions, and the liberal modernist leaders who are part of the human element of the Catholic Church (in Rome and elsewhere). These leaders (or their like-minded colleagues), all took part in the Second Vatican Council.

In addition, it is easy to see that the following would be the inevitable results. Listed below are some statistics from 1965 – 2016<sup>23</sup> indicating just how devastating this false teaching has been on the religious and lay groups of the Catholic Church. It has:

- 1) All but eliminated religious fervor and the (perceived) need for the Catholic Church;
- 2) Greatly reduced Mass attendance – down 33%;
- 3) Greatly reduced financial support for the Church;
- 4) Greatly reduced confessions;
- 5) Greatly reduced family prayer;
- 6) Greatly reduced priestly vocations – down 63%;

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<sup>23</sup> Center for Applied Research in the Apostolate, 2018, <http://cara.georgetown.edu/frequently-requested-church-statistics/>

- 7) Greatly reduced the number of Catholic schools – down 50%;
- 8) Greatly reduced the number of marriages – down 42%;
- 9) Greatly reduced the number of baptisms – down 51%;
- 10) Greatly increased the number of cremations;
- 11) All but eliminated Extreme Unction;
- 12) Eliminated the (perceived) need for Requiem masses and prayers for the dead;
- 13) Changed the “mass” into entertainment, rather than prayer for the poor souls;
- 14) Eliminated Holy Days;
- 15) Eliminated the (perceived) obligation to abstain from meat on Fridays;
- 16) Greatly reduced the number of religious Sisters – down 262%! (Most of the remaining sisters are elderly.)
- 17) Increased divorces and troubled families;
- 18) Increased the number of single parents;
- 19) Greatly reduced the number of religious Brothers – down 300%!
- 20) Greatly increased the number of parishes without a priest – up 600%!
- 21) This false teaching (*viz.*, universal salvation) suggests or fosters the idea of no punishment for sin.

Some of the above points have no statistics, but it is easy to believe the decline is taking place. There will be other, worse statistics to come – as all religious fervor and morals are easily forgotten with “assured salvation.”

In the past, salvation was known to be uncertain, so many people developed religious fervor because they wanted to avoid hell and go to heaven. If heaven is “assured” by VC II, religious fervor is not on people’s minds, and is believed to be unnecessary.

The *fire and brimstone* sermons from the pulpit are a thing of the past. Now, at funerals the deceased are looking down on us, very happy and smiling. It is what most of those still living want to believe about their deceased loved ones. It is also comforting for everyone to think they will experience the same when it’s time for them to pass on.

Before Vatican II, Catholics knew that one of the main reasons for Christ coming to earth and suffering for us, was to show us how to save our souls and earn heaven. So, Catholics supported the Church and worked to reach the goal of heaven. But it is so much easier to believe that the goal is “assured” without any real effort on our part, and so people follow their liberal leaders, including the pastors of their conciliar parishes.

It is not enough to belong to the Church to be saved. Only those Catholics who live according to the (traditional) teachings of the Catholic Church will be saved.<sup>24</sup> Thus, there is no easy way out (*i.e.*, everyone goes to heaven). Christ showed us the way for 33 years on earth. We must follow His example and carry our crosses, no matter how heavy, to reach our goal of salvation.

## **Taking Corrections Well: Listening to Our Lord’s Voice Coming From Our Neighbor**

### ***Objective Truth Series* – reflections article #7**

In the last reflection, we considered having a deeper mistrust of ourselves and practicing a real compassion on our neighbor. On the one hand, it is a noble and commendable thing to want to instruct one’s neighbor. {Of course, the instruction must be done with charity and compassion, with one taking precautions that one doesn’t take any credit for the work, lest he become self-complacent.}

Yet, on the other hand, because we all are in need of amendment, one must consider well how *he* takes instruction, particularly corrections, from *his* neighbor. We must always be open to the advice, the admonishments, and even criticism from others. One could ask himself the question, “Why?” Then an answer could be, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” St. John’s first epistle, 1:8.

Then further considering the Words of Our Lord, “For this was I born, and for this I came into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.” [*St. John*,18:37], we certainly would want to be open to the truth about ourselves. And since we are usually the worst judges of our own case, it seems reasonable to listen to what others have to say about us.

Certainly, we would not want to scoff at truth as Pilate did by saying, “What is truth?” *St. John’s Gospel*, 18:38.

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<sup>24</sup> *My Catholic Faith*, by Bishop Louis Morrow, My Mission House, Kenosha, WI, ©1948, p.141.

Even if we thought rightly that our neighbor was wrong in his assessment of us, we would do well to consider that our neighbor may have hit the nail on the head in *some* respect. In other words, our neighbor's view of us could have some seed of truth in it; otherwise, the neighbor wouldn't have noticed the thing he has mentioned to us. (And he might be legitimately pointing out problems we have). And because we must never try to judge the interior of another, we would do well to think our neighbor found some **real** flaw in us. For example, perhaps we come across to our neighbor as being haughty in some way.

It is in the nature of man to react to stimulation whether from people or things. Thus, it is part of the natural interaction between humans to notice things about one another.

Unfortunately, because we have fallen human nature, we often bristle when having our faults pointed out to us. This is certainly a finger of pride creeping over us. Often, in addition to giving in to irritation, we give in to feeling sorry for ourselves – which is really a form of discouragement. If we look deeper here, we can readily see that discouragement is a form of pride. Why? It is because of the disappointment in ourselves in the fact that we are not already perfect. What is the solution to learning to take corrections well?

The happy solution is to think that since God has allowed the correction/warning/advice to happen, this incident must be God's Will for us. With this in mind, it is certainly easier to take the correction. In addition, one could really ponder God's Providence deeper, by thinking about God sculpturing our souls. Then, we can find a great consolation that God deemed fit to communicate our correction using our neighbor as His Instrument.

Indeed, God uses His Creatures to do His Work. Doesn't Our Lord tell us to see Him in our neighbor? We can think of the parable of the Good Samaritan, or what Our Lord tells us that He, Himself will say at the last judgment, "...Amen I say to you, as long as you did it to one of these my least brethren, you did it to Me." *St. Matthew's Gospel*, 25:40.

Oh, how wonderful God is to correct us so lovingly. God does not cudgel us and we shouldn't feel cudged when someone points out our failings to us. We should see that our neighbor is trying to help us for the sake of love. We should be grateful, thank God, and lovingly tell our neighbor "thank you". Then, begging God for His help, we should make every effort to amend. Our soul would then count the correction as a great blessing from the Dear Lord and perhaps our gratitude would be expressed as follows:

"Sanctify them in Truth," Thou hast said,  
And our search for Truth, is our bread,  
"Thy Word is Truth," Thou also spoke,  
Thy burden light, as well, Thy yoke.

To know Truth, Thou dost me invite,  
For with Thy Truth, I can delight,  
An invitation, to know more,  
Through inspiration, I can soar.

When a new truth, is shown to me,  
Then I'm thrown, into reverie,  
Why should I squawk, if someone see,  
The flaw or defect, of *my* evil tree?

My fruits can be seen, that is clear,  
By my neighbors, those near and dear,  
Gratitude in my heart, should swell,  
It is good to know myself well.

Compare my darkness, to His Light,  
Get a clearer view, in my sight,  
To see His Work, He makes me free,  
God carves off, the roughness in me.

Not so painful, His chisel chips,  
And praise of Him, should be on my lips,  
O Sculptor Divine, tell me all,  
My weakness, 'cause, through pride I fall.

Oh, dear Truth, Why should I Thee fear?  
Why am I a coward, Thee to hear?  
Please plant in me, Thy fruitful seeds,  
Thou knowest all, of my poor needs.

Thou willst for me, myself to know,  
So that my love, for Thee can grow,  
Correct me oft', I now implore,  
Thy Voice, from neighbors, I'll adore.

**Catholic Candle note:** The article below was submitted by a reader. We invite readers to send us articles which they have written, which they would like printed for the greater Glory of God and for the salvation of souls.

## **A good way to please God as we rise from sleep and begin a new day**

It is important to make a good beginning in everything we do. As the Roman poet, Horace, wrote, “What is well begun is half done.”<sup>25</sup>

Horace’s wisdom applies to every new day – *i.e.*, it is important to begin each day well!

How do we begin our day well? Here are four elements which can help us to begin well:

1. Don’t use the snooze alarm;
2. Rise from bed immediately;
3. Begin your day with a *Sign of the Cross*; and
4. Begin your day with a prayer which includes (and summarizes) all that you need today.

Below, we discuss each of these elements.

### **1. Let us not use the snooze alarm!**

Alarm clocks often have a “snooze alarm” feature. Activating this feature allows a person to get a little extra sleep (often about ten minutes) after his alarm clock goes off, before the alarm will go off a second time.

Using this feature fits with our fallen human nature because, when our alarm clock goes off, our passions and our body do not want to get out of bed. By hitting the “snooze alarm”, we indulge our passions and our body by getting a little extra sleep before the alarm sounds again.

We make the decision to use the snooze alarm while we are under the strong influence of our passions and our body, seeking more sleep. But before going to sleep the evening before, we decided *with our reason* when we should rise. So, when our will yields to the demands of our passions and our body, while we lie comfortably in bed,

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<sup>25</sup> <https://www.bartleby.com/348/136.html>

we are acting against the decision that our reason made on the prior evening. In this way, using the snooze alarm reinforces our fallen nature's tendency to change the decision which we had made with our reason, because of the influence of our passions and our body.

Further, dozing for ten minutes after the alarm sounds is probably not as deep and beneficial a sleep as we had before our alarm sounded. If it were *truly* reasonable for us to sleep the additional ten minutes which we gave ourselves through use of the snooze alarm, we should get deeper sleep by setting our alarm ten minutes later and then not using the snooze alarm.

## **2. We should rise from bed immediately!**

Even if we do not use the snooze alarm and do not go back to sleep, our passions and our body are inclined to lie in bed a little longer, before we rise. Let us not listen to our passions and lounge in bed when it is time to rise! Our reason told us that we should rise at a certain time. Let us not listen to our passions (against our reason) by even a short delay getting out of bed at that time!

Getting up immediately strengthens our will by following reason and not compromising with our passions and our body's desire to stay comfortable in bed, although it is time to rise. Whether we are following our reason or following our passions, either way we are shaping our character – for good or for ill.

“Leaping” out of bed immediately, although we are tired, is an excellent *agere contra*, (as St. Ignatius of Loyola calls the practice of acting against our lower nature).<sup>26</sup> In other words, by acting against our passions and our bodily demands, we strengthen our will and help to tame our unruly lower nature.

Rising immediately is an excellent practice for most people. However, it is obvious that this practice is not suitable for invalids or others who a doctor has instructed to rise slowly. Virtue requires following our reason! The persons who have such health problems have special Crosses which better fit their own shoulders. God has sent these Crosses and it pleases God for these people to carry their particular Crosses instead.

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<sup>26</sup> *Agere contra* is Latin for “to act against”. St. Ignatius of Loyola praises the practice of people “*acting against* their own sensuality and against their carnal and worldly love” by acting in a way which is contrary to what our lower nature wants. Quoted from *The Spiritual Exercises of St. Ignatius*, in the section called: *The Call of Christ the King*, part 2, (emphasis added).

### 3. We should begin our day with a *Sign of the Cross*.

After shutting off our alarm, our next bodily motion should be to make a *Sign of the Cross*. We should serve God with our whole being, both body and soul. This *Sign of the Cross* gets our body, as well as our soul, praising and serving God.

We customarily begin our prayers with a *Sign of the Cross*. Our whole day should be a “prayer” to God and so our day fittingly begins with a *Sign of the Cross*.

The *Sign of the Cross* is a sacramental. It is an act of the theological virtue of Faith and an act of the moral virtue of religion. The *Sign of the Cross* is the special sign of a Catholic. We should glory in this sign!

Here is how St. John Chrysostom, Doctor of the Church, praises the *Sign of the Cross*:

Let us carry about the cross of Christ as a crown, and let no one blush at the ensign of salvation. By this is everything done: the cross is employed if a person is regenerated, or fed with the mystical food, or ordained: whatever else is to be done, this ensign of victory is ever present: therefore we have it in our houses, paint it on our walls and windows, make it on our foreheads, and always carry it devoutly in our hearts. **We must not content ourselves with forming it with our finger, but must do it with great sentiments of Faith and devotion. If you thus form it on your face, no unclean spirit will be able to stand against you when he beholds the instrument which has given him the mortal stab.**

If we tremble at the sight of the place where criminals are executed, think what the devils must suffer when they see that weapon by which Christ stripped them of their power, and cut off the head of their leader. Be not ashamed of so great a good which has been bestowed on you, lest Christ should be ashamed of you when He shall appear in glory, and this standard be borne before Him brighter than the rays of the sun: for then the cross shall appear, speaking as it were with a loud voice.

**This sign**, both in the time of our forefathers and in our own, has opened gates, deadened malignant poisons, and healed wounds made by the sting or bite of venomous creatures. It **has broken down the gates of hell, unbolted those of paradise, opened its glory to us, destroyed the empire and weakened the power of the devil**, what wonder if it overcomes poisons and beasts?<sup>27</sup>

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<sup>27</sup> Quoted from St. John Chrysostom, Sermon #54 on *St. Matthew's Gospel*, (emphasis added).

**4. Let us begin our day with a prayer which includes (and summarizes) all which we need today.**

As we move around our bedroom, (dressing, heading for the shower, or whatever), we should thank God and ask for what we need. Offer a prayer such as in this one:

Thank you, Dear Lord, for taking me safely and soundly through this night.  
Give me to know, love and serve Thee this day and during all my life, so I can be with Thee in the next.

**Conclusion**

Using a method such as this, we have made a good start to our day. We have followed reason, denied our passions, risen immediately, and have started using our body, our intellect, and our will in God's service.

Of course, we must continue serving God, doing our duty of state, reciting our morning prayers, praying our morning rosary, making acts of Spiritual Communion, keeping in the presence of God, *etc.*, doing the best we can.

However, as the Roman poet, Horace, assures us, having begun well, the "battles" of our day are already "half" won.

*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.