

# Catholic Candle

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**Catholic Candle note:** The article below was written by a man who has always been Traditional Catholic and who has been continually fighting liberalism since before Vatican II.

## God is Never Cruel or Heartless, but Always Generous and Merciful

We are created to be eternally happy with God in Heaven. God will not take away our free will, so we must work out our salvation with God's help. His help is not always understood. It is not unusual for someone to consider it cruel, heartless, and without mercy. On the contrary, what is given to a person (sometimes it's called a "cross") is always for the best and, if accepted gracefully, will be fruitful.

I can attest to that because for the greater part of a century I have witnessed firsthand many crosses sent, received, rejected, or accepted by various people, and it sometimes takes some effort to understand why it is that God sends them.

First, you must believe that God helps us in the best possible way, to find eternal happiness with Him in heaven. He is all-wise. As Sacred Scripture teaches us, He "ordereth all things sweetly." *Wisdom, 8:1*.

As mentioned above, He will not take our free will away but He uses many means including crosses, to nudge us in the right direction to ensure our salvation. He does this in ways that may not be evident for many years. So, to understand His generosity and mercy, one may have to stop and reflect in hindsight, after many years.

Here are a few true incidents I witnessed over the years that demonstrate this generosity and mercy that were at first perceived as heartless and cruel.

**Incident #1:** Bill was as happy as can be. He was engaged to the love of his life and all was well. Or so he thought until his best friend stole his fiancée and ran off to get married by a justice of the peace. Bill was crushed, and questioned how and why God would do this to him. Years later, reflecting on what happened, he realized how foolishly and willingly he'd overlooked the woman's bad traits, which had resulted in a bitter divorce from his best friend. And, consequently, that broken family had lost the Faith. Bill now realizes God's mercy and thanks Him daily.

**Incident #2:** The big football game is Friday night and Roy expects to go to the game with six of his friends. But as it turned out, Roy was told there was no room for him; his friends found some girls who wanted a ride, and they didn't want Roy around with his strong Catholic faith cutting into their "fun" after the game. Upon later reflection on what happened, he realized how merciful God's "cross" was because they were all killed in a car wreck at 2AM the next morning.

**Incident # 3:** Mary was married, had a family, and was reasonably happy. She and her husband didn't have much time for their Catholic Faith, but they tried to make Mass on Sundays. Then everything changed. Her husband got cancer. How could God do this to them? They weren't "bad people". They gave modestly to charities, paid their taxes, *etc.* Years later, reflecting on the results of the "cross," Mary realized God's wisdom in sending it to them because it had forced their family to re-evaluate their priorities, and now they are strong traditional Catholics and part of the Resistance.

It's important to understand that any cross is sent to help you get to heaven and is not cruel in any way. God sends a cross when it is the best way to awaken you when you are about to risk your salvation. When God sends you crosses, thank Him for His mercy and generosity.

Don't expect to understand why a cross is sent until the situation plays out, perhaps over a period of years. If you understand the real reason for the crosses sent, you will be a much happier person because you realize they are sent for the best, out of God's great love and generosity.

Isn't it comforting to know that your Creator is mercifully guiding you to earthly and eternal happiness with Him in heaven? Would you prefer that your life was decided by "luck" and the roll of the dice?

It is important to use and understand God's wisdom in sending you the cross. You can do this by reviewing your current life and correcting your course. If pride takes over and you consider the cross as cruel and hateful, your unhappiness is assured, and your salvation in doubt.

So, embrace the crosses sent and thank your merciful Creator for the "heads up" for the correction you needed on your life's course.

## **The Evil of Comfortably Tolerating Heresy**

*The Apostolic Fathers Rebuke the Conduct of Bishop Williamson's Followers*

Bishop Williamson continually increases his "collection" of heresies he promotes, as shown regularly in *Catholic Candle*<sup>1</sup> and elsewhere. For example, Bishop Williamson promotes the heresies that:

- There is salvation outside the Catholic Church<sup>2</sup>

- Traditional Catholics should attend the new mass if it helps them<sup>3</sup>
- The new mass gives grace<sup>4</sup>
- The heretical Anglican sect has the truth and true worship of God<sup>5</sup>
- We should make decisions based on the method which Pope Pius XII condemned as a heresy called *Situation Ethics*<sup>6</sup>
- We should not be too concerned to convert souls to the Catholic Church<sup>7</sup>
- It can be good to attend the masses of heretics (feeneyites)<sup>8</sup> and schismatics (sedevacantists)<sup>9</sup>

Maybe Bishop Williamson's followers disagree with his heresies. But they maintain a cowardly<sup>10</sup> silence and cordial relations with him. This is un-Catholic!

### **The Rule of St. Paul**

Faithful Catholics must avoid teachers of heresy. Here is what St. Paul commands us to do:

Now I beseech you, brethren, to **mark them** who make dissensions and offences **contrary to the doctrine** which you have learned, and **avoid them**. For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent.<sup>11</sup>

Faithful Catholics boldly and openly oppose teachers of heresy. Here is how St. Irenaeus summarizes the Catholic attitude:

Such caution did the apostles and their disciples exercise that they might not even converse with any of those who perverted the truth; as [St.] Paul also said, "A man that is a heretic, after the first and second admonition, reject; knowing he that is such is subverted and sinneth, being condemned of himself" (*Titus* 3:10-11).<sup>12</sup>

### **The Example of St. John the Evangelist**

Here is how St. John treated teachers of heresy:

[St.] John, the disciple of the Lord, going to bathe in Ephesus and seeing [the heretic] Cerinthus within, ran out of the bathhouse without bathing, crying, “Let us flee, lest even the bathhouse fall, because Cerinthus, the enemy of the truth, is within.”<sup>13</sup>

Bishop Williamson’s followers do the opposite! They lavishly praise him and comfortably tolerate his heresies.

Bishop Williamson’s followers banquet with him. They laugh when he scoffs at St. John Chrysostom’s warnings about hell.<sup>14</sup> See, e.g., this frame from a video of Bishop Zendejas’s consecration banquet, showing Bishops Faure and Zendejas smiling while Bishop Williamson mocks St. John Chrysostom. *Id.*



Where are the soldiers of Christ among Bishop Williamson’s followers? Did even one of them imitate St. John the Evangelist, crying out when he saw Bishop Williamson in the banquet hall:

Let us flee this banquet hall (the “bath house”) lest it fall, because Williamson the enemy of the truth, is within!

### **The Example of St. Polycarp**

Here is how St. Polycarp treated teachers of heresy:

[St.] Polycarp himself, when [the heretic] Marcion once met him and said, “Knowest thou us?”, replied, “I know the first born of Satan.”<sup>15</sup>

How many of Bishop Williamson's followers rebuked him as St. Polycarp rebuked other teachers of heresy? Did even one follower call this heresy-spewing bishop a "first born of Satan"?

## The Fake Resistance's Pattern of Lacking Zeal for the Faith

The Fake Resistance lacks zeal for the true Faith. Bishop Williamson tells his followers not be "too concerned" to convert souls to the Catholic Faith.<sup>16</sup> His followers respond by not being "too concerned" to bring their own leader to the truth.

## Conclusion

Let us pray for Bishop Williamson's weak followers, that they begin to faithfully and boldly stand up for the Truth, without human respect for Bishop Williamson!

Human respect will not help Bishop Williamson. Praying for him and boldly opposing his errors, will help him convert.

### Notes

1. Read Bishop Williamson's own words on many issues on which he teaches heresy (cited to his own sources), here: [Bp. Williamson and the False Resistance](https://catholiccandle.neocities.org/priests/williamson.html) [<https://catholiccandle.neocities.org/priests/williamson.html>]
2. Read Bishop Williamson's own words, cited to his own sources, here: [Bishop Williamson Promotes Vatican II's Heresy That People Can be Saved Outside the Catholic Church](https://catholiccandle.neocities.org/priests/williamson-bishop-williamson-promotes-vatican-ii-heresy-that-people-can-be-saved-outside-the-catholic-church.html) [<https://catholiccandle.neocities.org/priests/williamson-bishop-williamson-promotes-vatican-ii-heresy-that-people-can-be-saved-outside-the-catholic-church.html>]
3. Read Bishop Williamson's own words, cited to his own sources, here: [Bishop Williamson declares traditional Catholics can attend the new mass and get grace from it](https://catholiccandle.neocities.org/priests/williamson-traditional-new-mass.html) [<https://catholiccandle.neocities.org/priests/williamson-traditional-new-mass.html>]
4. Read Bishop Williamson's own words, cited to his own sources, here: [The new mass never gives grace](https://catholiccandle.neocities.org/faith/new-mass-never-grace.html) [<https://catholiccandle.neocities.org/faith/new-mass-never-grace.html>]

5. Read Bishop Williamson's own words, cited to his own sources, here: [Bishop Williamson further extends his ecumenism—this time to the Anglicans](https://catholiccandle.neocities.org/priests/williamson-extends-ecumenism-anglicans.html) [<https://catholiccandle.neocities.org/priests/williamson-extends-ecumenism-anglicans.html>]
6. Read Bishop Williamson's own words, cited to his own sources, here: [Bishop Williamson teaches situation ethics](https://catholiccandle.neocities.org/priests/williamson-teaches-situation-ethics.html) [<https://catholiccandle.neocities.org/priests/williamson-teaches-situation-ethics.html>]
7. Read Bishop Williamson's own words, cited to his own sources, here: [Faithful Catholics Have a Missionary Spirit; Bishop Williamson Tries to Destroy this Spirit.](https://catholiccandle.neocities.org/priests/williamson-faithful-catholics-have-a-missionary-spirit-bishop-williamson-tries-to-destroy-this-spirit.html) [<https://catholiccandle.neocities.org/priests/williamson-faithful-catholics-have-a-missionary-spirit-bishop-williamson-tries-to-destroy-this-spirit.html>]
8. Here is Bishop Williamson at the feeneyite chapel in Louisville. <https://www.youtube.com/watch?v=5ZlQ5BSgs9E> [<https://www.youtube.com/watch?v=5ZlQ5BSgs9E>]
9. Read Bishop Williamson's own words, cited to his own sources, here: [Bishop Williamson broadens his ecumenism. He now approves of attending the Masses of sedevacantists](https://catholiccandle.neocities.org/priests/williamson-approves-sedevacantist-masses.html) [<https://catholiccandle.neocities.org/priests/williamson-approves-sedevacantist-masses.html>]
10. Catholics must judge words and deeds objectively. But we must never judge a person's interior, subjective culpability for sins, because that would be the sin of rash judgment. Read the explanation found here: [Against sedevacantism](https://catholiccandle.neocities.org/faith/against-sedevacantism#section-5.html) [<https://catholiccandle.neocities.org/faith/against-sedevacantism#section-5.html>]

A person might have the superficial opinion that it is a sin of rash judgment for us to call “cowardly” the silence of Bishop Williamson's followers. However, that opinion would be wrong.

The word, “cowardly” means:

being, resembling, or befitting a coward, *e.g.*, a cowardly retreat.

<https://www.merriam-webster.com/dictionary/cowardly> [<https://www.merriam-webster.com/dictionary/cowardly>] (emphasis added).

Thus, “cowardly” is a fair description of the silence of Bishop Williamson's followers, when he teaches heresy and scandal, because their silence resembles and befits a coward (since they fail in their objective duty to stand up for the true Catholic Faith). But we don't judge their

internal, subjective culpability for these objective mortal sins of silent betrayal of the Catholic Faith.

11. *Romans*, 16:17-18 (emphasis added).
12. St. Irenaeus teaches this in his book *Against Heresies*, Book III, quoted in Eusebius, *The History of the Church from Christ to Constantine*, Penguin Classics, p.116-117.
13. St. Irenaeus gives this account in his book *Against Heresies*, Book III, quoted in Eusebius, *The History of the Church from Christ to Constantine*, Penguin Classics, p.116-117.
14. Read Bishop Williamson's own words, cited to his own sources, here: [Bishop Williamson Scoffs at St. John Chrysostom's Frightening Warning about Going to Hell](https://catholiccandle.neocities.org/priests/williamson-bishop-williamson-scoffs-at-st-john-chrysostoms-frightening-warning-about-going-to-hell.html)  
[<https://catholiccandle.neocities.org/priests/williamson-bishop-williamson-scoffs-at-st-john-chrysostoms-frightening-warning-about-going-to-hell.html>]
15. St. Irenaeus gives this account in his book *Against Heresies*, Book III, quoted in Eusebius, *The History of the Church from Christ to Constantine*, Penguin Classics, p.116-117.
16. Read Bishop Williamson's own words, cited to his own sources, here: [Faithful Catholics Have a Missionary Spirit; Bishop Williamson Tries to Destroy this Spirit](https://catholiccandle.neocities.org/priests/williamson-faithful-catholics-have-a-missionary-spirit-bishop-williamson-tries-to-destroy-this-spirit.html)  
[<https://catholiccandle.neocities.org/priests/williamson-faithful-catholics-have-a-missionary-spirit-bishop-williamson-tries-to-destroy-this-spirit.html>]

## ***St. Gregory the Great Refutes Two Opposite Errors of the Current Crisis in the Church***

It is obvious that there is a crisis in the human element of the Catholic Church. Making the situation worse, the SSPX and part of the Resistance have now succumbed to conciliar error.<sup>1</sup>

### **First Error: Excessive Desire to Follow Other Catholics**

Because so few Catholics still defend the full Catholic truth, they might easily second-guess themselves as they realize that everyone else has given in. But remember that faithful Catholics have seemed few and alone before, for example:

- In Arian times, almost everyone compromised with Arianism and opposed the uncompromising Doctor of the Church, St. Athanasius. It was so obvious that St.

Athanasius stood alone, that the proverb arose: *Athanasius contra mundum* (Athanasius against the world).

- After Vatican II, Catholics who never compromised with the false conciliar religion, were alone.

The same is true now, with so few in the uncompromising Resistance. But, as always, the great Doctors of the Catholic Church guide and reassure us.

Even in St. Gregory the Great's time, most Catholics strayed from the true path. But he reassured those who remained not to fear standing alone for Christ and His Church, saying:

**It should not frighten you that in the Church the bad are many and the good, few.** For the Ark, which in the midst of the Flood was a figure of the Church, was wide below and narrow above, and at the summit measured but one cubit (Genesis vi:16). And we are to believe that below were the four-footed animals and serpents, above the birds and men. It was wide where the beasts were, narrow where the men lived: for the Holy Church is indeed wide in the number of those who are carnal-minded, narrow in those who are spiritual. For where she suffers the morals and beastly ways of men, there she enlarges her bosom. But where she has the care of those whose lives are founded on spiritual things, these she leads to the higher place; but since they are few, this part is narrow. Indeed, *wide is the gate and broad is the way that leads to destruction, and many there are who go in thereat. How narrow is the gate that leadeth to life and few there are that find it (St. Matthew 7:13).* The Ark is made narrow at the summit so that it is but one cubit wide: because, of those in the Church, the holier they are, the fewer they are.<sup>2</sup>

What was true in St. Gregory's times, is also true in our times. Uncompromising Catholics must be of good heart and focus on the truth, not on numbers. They should not fear being alone and abandoned by false traditionalists who progressively adopt conciliar beliefs and weaker morals.

## **Second Error: the Sedevacantists Rashly Judging Bad Catholics are not Real Members of the Church**

The wisdom of St. Gregory (quoted above) also refutes the sedevacantists' assertion that the pope and conciliar Catholics are not members of the Catholic Church, because of their scandalous beliefs and conduct.<sup>3</sup>

We should not be surprised that, tragically, most Catholics are bad. As St. Gregory declared about his own time: "in the Church the **bad are many and the good, few.**" This same is even more true of our times, which are worse than his.

We should not rashly judge— as the sedevacantists do — that conciliar Catholics are not real members of the Catholic Church, because of their bad beliefs and conduct.<sup>4</sup> They are Catholics, although objectively bad ones.

## Conclusion

Let us be of good heart! Fear not to be alone for the love of Christ, in these times of Great Apostasy.

### Notes

1. For many quotes of the “new” SSPX’s liberalism taken from their own sources, go to this link: <http://catholiccandle.neocities.org/priests/sspx.html>

For many quotes of the Fake Resistance’s liberalism, especially their leader, Bishop Williamson, go to this link: <https://catholiccandle.neocities.org/priests/williamson.html>

2. Sermon for the 19<sup>th</sup> Sunday after Pentecost, on the Gospel of St. Matthew, 22:1-13. Emphasis added. Note that Our Lord tells us that few are those who even *find* the narrow gate. Even fewer enter that gate!
3. Read more about the sedevacantist error of rash judgment here: [Rash judgment: concluding the pope is a formal heretic \[https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-5\]](https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-5)
4. The chief reason sedevacantists rashly judge conciliar Catholics not to be real members of the Catholic Church, is because their membership would undermine the sedevacantists’ assertion that there is no pope.

This is because conciliar Catholics unanimously declare Francis is pope. But whoever is recognized by all Catholics as pope, must *be* the pope. Thus, conciliar Catholics’ acceptance of Francis proves he is pope. If conciliar Catholics are not real members of the Catholic Church, then this obscures Pope Francis’s status. For more information on this issue, read this article: [The man whom the whole Church accepts as pope, is the pope \[https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-4\]](https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-4)

Further, regarding those who deny Francis is pope and who have chosen their own false

“pope”: they deny conciliar Catholics are “real” members of the Catholic Church because the true pope is visible to all (and those various false “popes” are not visible throughout the world). Thus, by excluding virtually all Catholics besides themselves, they seek to bolster their “pope’s” status because he is visible to “all” Catholics (meaning themselves). For more information on this issue, read this article: [The Catholic Church will always be visible and will always have a pope who is visible to all \[https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-3\]](https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-3)

## Christ is King over All Men, With No Exceptions

*A Refutation of the Liberal-Masonic Heresy that the Authority of Rulers Comes from the Consent of the Governed*

*A Refutation of Bishop Williamson’s Heresy that God Becomes our King when We Choose to Accept His Grace*

Bishop Williamson falsely asserts that God is only King over souls in the state of grace. Since God forces no one to live in the state of grace, Bishop Williamson thus promotes the heresy that God only governs those who consent to His rule. Here are Bishop Williamson’s words:

*Wherever souls are in the state of grace, there God is King*, not only in Heaven but also already here below on earth.<sup>1</sup>

Bishop Williamson asserts: *where there is grace, God is King*. That is, grace is a condition for God’s Kingship. If Bishop Williamson held God is King of all men, he would not need to mention that God is King *where a man has grace*. Bishop Williamson would have simply said God is King of all men.

Let’s examine a *grammatically-analogous* conditional statement: *Where there is life, there’s hope*. This proverb means that that if someone is not alive, there is no hope (e.g., for the cure of his cancer). If there were hope of a cure after he was already dead, then this proverb would be changed to “there is always hope”.

Similarly, when Bishop Williamson teaches *where there is grace, God is King*, he is teaching that grace makes God the King where He otherwise would not be King. Bishop Williamson contradicts the truth that God is King of *all* men whether they have grace or not.

If what Bishop Williamson taught were true, then men could correctly deny their duty to obey Christ’s (i.e., God’s) laws. Because a person owes obedience only to his own superiors, if God is not also King of atheists, an atheist could rightly refuse obedience to God’s law.

The truth is that God is King over *all* men, now and forever, whether they *choose* to accept God’s grace or not, “and whether they *choose* God as their King, or not. Pope Pius XI teaches the Catholic truth that Christ is “**King of all mankind.**”<sup>2</sup> Bishop Williamson’s denial of God’s universal Kingship is a pernicious heresy!<sup>3</sup>

A faithful and informed Catholic might see many reasons Bishop Williamson is wrong (and why God is truly King of all men, including all non-Catholics and other men without grace<sup>4</sup>). Here are eight reasons why Bishop Williamson is wrong:

1. Bishop Williamson agrees with the liberal-Masonic American revolutionaries concerning the source of a ruler's authority;
2. By analogy to earthly kings, whose kingship also extends over unwilling subjects;
3. By the example of saintly kings who enforced God's law over unwilling subjects who are not in the state of grace.
4. Because otherwise the Last Judgment would be unjust and unfair.
5. Because Our Lord Jesus Christ is King of all men *as God* (i.e., in His Divine Nature).
6. Because Our Lord Jesus Christ is King of all men *as Man*, because of the Hypostatic Union<sup>5</sup>;
7. Because Our Lord Jesus Christ is King of all men *as Redeemer*, by His glorious conquest in His Passion and Death; and
8. Because Our Lord Jesus Christ is King of all men since the perfection of His Humanity gives Him a natural and necessary right to rule as King over all men.

Below, we examine each of these eight reasons why God is King of all men (both the willing and unwilling), and why Bishop Williamson is wrong to teach otherwise.

### **1. The first sign Bishop Williamson is gravely wrong, is that he agrees with the liberal-Masonic American revolutionaries, about the source of a ruler's authority**

Any Catholic should be greatly alarmed if he agrees with the liberal-Masonic founders of the United States, concerning where authority comes from.

Bishop Williamson claims that, when a man accepts grace, God becomes his King. This is the heretical claim of the (so-called) "Enlightenment" concerning the source of a ruler's authority.

The Catholic Faith has always taught that God is the *source* of all power and authority.<sup>6</sup> He is supremely the King (Ruler) of all men and is the King of kings.

The liberal-Masonic founders of the United States oppose Catholic teaching by proclaiming that authority comes from those governed. These Masonic founders declared:

Governments are instituted among men, deriving their just powers from the *consent of the governed*.

Quoted from the *U.S. Declaration of Independence* (emphasis added).

Bishop Williamson teaches this same liberal-Masonic doctrine, in the context of God's Kingship. Compare their position to his:

- The Masons declare that authority comes from the consent of the governed.
- Bishop Williamson declares that God's Kingly authority comes from man's consent to accept His grace (and, thereby, God's Kingship).

#### **Summary of reason one**

Bp. Williamson wrongly agrees with the Masonic U. S. founders that authority comes from the consent of those governed. God's Kingly authority over us does not come from our consent.

### **2. By *analogy to earthly kings* (whose kingship extends over unwilling subjects), we see that God's Kingship does not require our consent.**

No citizen (subject) may choose, even once in a lifetime, whether to submit to or to opt out of the just laws of his country's ruler (king).

But Bishop Williamson's error is much more radical. His error would allow a man to enthrone and then remove God as his King simply by consenting to and later rejecting God's grace.

According to Bishop Williamson's position, a man could (hypothetically) make God his King (through confession) on the even days of the week, and remove Him as his King on the odd days, by relapsing into sin. A man could tell God: "tomorrow I might choose to make You my King".

Plainly, Bishop Williamson teaches heresy! God is *always* King over all men, not merely if (and when) a man consents to accept grace and so consents to accept God as King!

Earthly rulers govern not only obedient subjects but also the stubborn criminals in their realm. A thief has no right to steal simply because he never agreed to obey the law. Likewise, God is King of all men, not merely Catholics who accept God's grace.

Thus, by analogy to earthly rulers, we see that Bishop Williamson is wrong that God's Kingship over us depends on our choice to accept His grace. Those men who do not voluntarily submit to God's Kingship, are like criminals who are unwilling to submit to the laws of their earthly king (ruler). God is King of the unwilling, just as an earthly king is ruler over criminals.<sup>7</sup>

### Summary of reason two

By analogy to earthly rulers, we see that a man is not free to "opt out" of God's Kingship by rejecting God's grace. Rather, God is King over all men, at all times.

### **3. We see that God's Kingship does not require our consent, by *the example set by saintly kings who enforced God's law over unwilling subjects not in the state of grace.***

Saintly and Just Catholic Kings have given us many examples of enforcing God's law over unwilling subjects. Because these kings themselves obeyed God as their King, they enforced God's law against unwilling subjects, who must obey God's law even as kings must. We take just two examples:

King St. Louis IX of France, gave this order to enforce God's law:

[N]o man, unless he is a skilled theologian, should debate with Jews. Instead, when a layman hears the Christian law [*i.e.*, God's law] slandered, he should defend it only with his sword, which he should thrust into the offender's guts as far as it will go.<sup>8</sup>

In about 1000 AD, King St. Olaf II of Iceland, enforced the laws of God the King, by forbidding the practice of all false religions in Iceland.<sup>9</sup>

### Summary of reason three

Those saintly kings were not unjust. But it would have been unjust to enforce God's law against those who are not subject to it. Thus, the example of these saintly kings shows us that all men " even unwilling men who do not have grace " are subject to God as King. Thus, Bishop Williamson's position is heresy.

**4. We see that God's Kingship does not require our consent, because otherwise the Last Judgment would be unjust and unfair.**

It is unjust to judge a man based on laws to which he was not subject when he acted. For example, it would be unjust to arrest a man who is driving a car, for violating a speed limit which applies only to trucks.

Our Lord will judge all men at their death, even men without grace who rebelled against His laws during life. However, Our Lord would have no right to judge and punish men for disobeying His laws, if He were not their King now, during their lives.<sup>10</sup> Thus, because there is a just Judgment after death, Our Lord must be King over all men, even those refusing His grace and denying His Kingship.<sup>11</sup>

**Summary of reason four**

Because it is just for Our Lord to judge all men after their deaths, He must be their King during their lifetimes. This shows Bishop Williamson teaches heresy when he asserts that grace makes God a man's King.

**5. We see that God's Kingship does not require our consent, because God's Nature makes Him King over all men.**

God made us and He owns us. We are His property. God does not need our agreement to submit to His laws and Kingship. God has full right to rule all men and to be their King, even if they refuse to submit to Him.<sup>12</sup>

This shows the heresy of the liberal-Masonic founders of the U.S. who declare that authority to govern comes from the consent of the governed. This also shows Bishop Williamson's heresy, when he teaches that men's choice to accept grace makes God their King.

**6. We see that God's Kingship does not require our consent, because Christ is King over all men by His Hypostatic Union.**

Because of His Hypostatic Union,<sup>13</sup> Our Lord Jesus Christ, as Man, received from God the Kingship over all men, even unwilling men. This right to universal Kingship is in addition to Christ's right of Kingship as God.<sup>14</sup>

Christ's right of Kingship over all men, because of His Hypostatic Union, shows the heresy of the liberal-Masonic founders of the U.S., who assert that a ruler's authority comes from consent of the governed. This further reason for Christ's Kingship also shows Bishop Williamson's heresy that Christ (God) is only King of those who consent to receive His grace and Kingship.

**7. We also see that God's Kingship does not require our consent, because Christ is King over all men by His glorious conquest in His Passion and Death.**

Besides Christ's Kingship as God and also His Kingship as Man through the Hypostatic Union, another reason Christ is King of all men, is by conquest. He *purchased* all men through His glorious Passion and Death, so He owns all men (even unwilling men).<sup>15</sup>

Christ's right of Kingship over all men, because of His conquest, shows the heresy of the liberal-Masonic founders of the U.S., who assert that a ruler's authority comes from consent of the governed. This additional reason for Christ's Kingship also proves Bishop Williamson promotes heresy by asserting that grace makes Christ (God) the King of a man.

**8. We see that God's Kingship does not require our consent, because Christ is also King over all men because His Humanity's perfection gives Him a natural and necessary right to rule as King over all men.**

All men have a duty to support (and they sin when they oppose) the Catholic Faith, the salvation of souls, and whatever else promotes society's goodness, virtue, and true happiness.<sup>16</sup>

Christ as Man rules much more wisely than anyone else. Christ promotes goodness, virtue and true happiness much better than anyone else.

Thus, all men must obey Christ as their King. Any man sins by opposing Christ as King, because he would be opposing what brings society much greater goodness, virtue and true happiness.

**Summary of reason eight**

Besides:

- Christ's right to rule all men because He is God;
- Christ's right as Man, to rule all men, because of His Hypostatic Union;
- Christ's right to rule all men because of His glorious conquest in His Passion and Death,

Christ also has an absolute right to rule all men because His rule brings much greater goodness, virtue and true happiness than the rule of any other man. Anyone opposing Christ's rule sins gravely and opposes the good. For this reason also, Christ is King, with a right to rule all men.

## Conclusion of the entire article

All authority comes from God. Authority does not come from the consent of the governed, as the liberal-Masonic founders of the U.S. heretically declare. God's Kingship over all men does not depend on whether they accept grace or accept His Kingship, as Bishop Williamson heretically teaches.

Let us pray for poor, blind Bishop Williamson and for the world's blind liberal-Masonic nations.

Let us also pray for Bishop Williamson's cowardly followers who condone his heresy by their silence. *Qui tacet consentire videtur* (he who is silent gives consent).

## Notes

1. *Eleison Comments*, #527 (emphasis added).
2. *Quas Primas*, §27 (bold added).
3. Heresy is an error about the Catholic Faith. Here is how St. Thomas Aquinas explains this truth:

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

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

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

4. Non-Catholics do not have grace. For if they had grace, they would be Catholic since grace
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always causes the Catholic Faith in a man's soul. *Summa*, IIa IIae, Q.4, a.4, ad 3. Further, if any non-Catholic had grace, then non-Catholics could go to heaven. Yet, no one can go to heaven without being Catholic, since it is a dogma that there is no salvation outside the Catholic Church. See an explanation of this dogma here: <https://catholiccandle.neocities.org/priests/williamson-bishop-williamson-promotes-vatican-ii-heresy-that-people-can-be-saved-outside-the-catholic-church.html> [<https://catholiccandle.neocities.org/priests/williamson-bishop-williamson-promotes-vatican-ii-heresy-that-people-can-be-saved-outside-the-catholic-church.html>]

5. The Hypostatic Union is the union of Christ's two natures, Divine and human, in one Person who is the Second Person of the Blessed Trinity.

6. St. Paul teaches:

**[T]here is no power but from God:** and those [powers] that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For [the ruler] is God's minister. Wherefore **be subject of necessity**, not only for [the ruler's] wrath, but also **for conscience's sake**.

Romans, ch.13, vv. 1-2 & 4-5 (emphasis added).

Faithfully echoing St. Paul, Pope Pius IX taught:

**[A]ll authority comes from God.** Whoever resists authority resists the ordering made by God Himself, consequently achieving his own condemnation. Disobeying authority is always sinful except when an order is given which is opposed to the laws of God and the Church.

*Qui Pluribus*, November 9, 1846, §22 (emphasis added).

7. Invoking St. Paul, here is how Pope Pius XI taught this truth:

for He must reign until, at the end of the world, He hath put all his enemies under the feet of God and the Father. *Cf.* 1 Cor. XV:25.

*Quas Primas* §11.

8. These words of King St. Louis IX are quoted in *Life of St. Louis*, by John of Joinville, a courtier and fellow-crusader, Part I, Ch. 53, page 155 of the 2008 Penguin Classics edition which is called *Chronicles of the Crusades*, translated by Caroline Smith.
9. *Church History*, by Fr. John Laux, TAN Books and Publishers, page 279.
10. Here is how St. Thomas explains this principle that we are obliged to obey (and can be justly judged) only by those superiors who are *our* superiors at the time we are acting:

Judgment ought to be congruous as far as concerns the person of the one judging. It is not prohibited to superiors but to subjects; hence they [*viz.*, the superiors] ought to judge only their own subjects.” Lectures on St. Matthew’s Gospel, ch.7, §1.

St. Thomas elaborates on this truth:

[J]ust as a law cannot be made save by public authority, so neither can a judgment be pronounced except by public authority, which extends over those who are subject to the community [*i.e.*, subject to that particular public authority]. Wherefore, even as it would be unjust for one man to force another to observe a law that was not approved by public authority [to which he is subject], so too it is unjust, if a man compels another to submit to a judgment that is pronounced by anyone other than the public authority [to which he is subject].

*Summa*, IIa IIae, Q.60, a.6, *respondeo* (bracketed words added for clarity).

11. Here is how Pope Pius XI teaches this same truth:

Not only do the gospels tell us that He [Our Lord] made laws, but they present Him to us in the act of making them. Those who keep them show their love for their Divine Master, and he promises that they shall remain in his love. He claimed judicial power as received from his Father, when the Jews accused him of breaking the Sabbath by the miraculous cure of a sick man. “For neither doth the Father judge any man; but hath **given all judgment to the Son.**” In this power is included

the **right of rewarding and punishing all men living**, for this right is inseparable from that of judging. Executive power, too, belongs to Christ, for **all must obey his commands; none may escape them, nor the sanctions he has imposed.**

*Quas Primas* §14 (emphasis added; footnotes removed).

12. Here is how Pope Pius XI teaches this truth:

We were created by God, the Creator of the universe, in order that we might know Him and serve Him; our Author therefore has a perfect right to our service.

*Mortalium Animos*, §6.

Concerning God the Son, St. Paul teaches: “in Him were created all things in the heavens and on the earth .... All things have been created through and unto Him...” *Colossians*, 1:15-16.

While explaining the Gospel parable of a king taking an account of his servants and finding a servant who owed him 10,000 talents, here is how St. Thomas Aquinas explained that God in His Divine Nature is King of all men:

Concerning the parable’s words: “*A king*”, St. Thomas explains:

**This king is God**, and may be understood to be either the Father, or the Son, or the Holy Ghost.

Concerning the parable’s phrase: “*Who would take an account of his servants*”, St. Thomas explains:

By the servants of the Lord are understood the prelates of the Church, to whom was committed the care of souls. “The faithful and wise steward, whom his lord setteth over his family” (Lk. 12, 42). Therefore, what else does it indicate *to take an account of things committed*, except that they are obliged to render an account? “They watch as being obliged to render an account of your souls” (Heb. 13, 17).

Also, because God commits to each man his own soul, **anyone whosoever can be called a servant**; hence “Hast thou considered my

servant, Job” etc. (Job 1, 8). Hence every single person is appointed to render an account of all the things committed to him: for it is necessary to render an account even for the least idle word, as it was said above.

*Lectures on St. Matthew's Gospel*, St. Thomas Aquinas, ch.18 (emphasis added).

13. As explained above, the Hypostatic Union is the union of Christ's two natures, Divine and human, in one Person who is the Second Person of the Blessed Trinity.
14. Here is how Pope Pius XI explains that Christ as Man, is King, with a universal empire:

It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to Him by the Father, all things are in his power. *Quas Primas*, §17.

Pope Pius XI quotes the Book of Daniel:

Lo, one like the Son of man came with the clouds of heaven, and He came even to the Ancient of days . . . And He gave Him power and glory, and a kingdom.” *Daniel*, 7:13-14, quoted in *Quas Primas*, §9.

Then Pope Pius XI explains why this passage shows that Christ is King as Man, because of the Hypostatic Union:

If we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense too. For it is only as man that he may be said to have received from the Father “power and glory and a kingdom”, since the Word of God, as consubstantial with the Father, has all things in common with him, and therefore has necessarily supreme and absolute dominion over all things created. *Quas Primas*, §7.

Quoting Cyril of Alexandria, Pope Pius XI adds a further explanation that Christ's Hypostatic Union results in His Kingship as Man:

The foundation of this power and dignity of Our Lord is rightly indicated by Cyril of Alexandria. “Christ”, he says, “has dominion over

all creatures, a dominion not seized by violence nor usurped, but his **by essence and by nature.**” His kingship is founded upon the ineffable hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that **to Him as man angels and men are subject, and must recognize his empire;** by reason of the **hypostatic union,** Christ has power over all creatures. *Quas Primas*, §13 (emphasis added).

15. Here is how Pope Pius XI explains this truth:

But a thought that must give us even greater joy and consolation is this that Christ is our King by **acquired,** as well as by natural right, for he is our **Redeemer.** Would that they who forget what they have cost their Savior might recall the words: “You were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb unspotted and undefiled”. We are no longer our own property, for **Christ has purchased us “with a great price”;** our very bodies are the “members of Christ”. *Quas Primas*, §13 (footnote citations omitted).

Thus, the empire of our Redeemer embraces all men. To use the words of Our immortal predecessor, Pope Leo XIII: “His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ.” Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ. *Quas Primas*, §18 (footnote citations omitted).

16. The great philosopher Aristotle explained this truth as follows:

If, there be some one person, or more than one, although not enough to make up the full complement of a state, whose virtue is so pre-eminent that the virtues or the political capacity of all the rest admit of no comparison with his or theirs the only alternative is that all should joyfully obey such a ruler, according to what seems to be the order of nature, and that men like him should be kings in their state for life.

St. Thomas Aquinas affirms the teaching of Aristotle in these words:

If a man is found who exceeds all others in virtue, he should rule. He who is best should never be repelled. Nor ought he be taken as the ruler just as others are, who rule at some times but at other times not. For this would be like wishing to sometimes be ruled by God and sometimes not “ this idea is worthy of ridicule! And therefore we are left with the truth that when there is a man who is best, who is worthy and just, he is owed joyful obedience by all, as king; not sometimes but not at other times, but rather always.

*Commentary on the Politics of Aristotle*, St. Thomas Aquinas, Bk. 3, ch.13, lecture 12.

**Catholic Candle note:** We heartily thank the zealous and uncompromising priests who very generously agreed to remember your departed loved ones in their Masses and prayers during November.

The priests and organizations agreeing to be part of this great spiritual alms are:

- Fr. Raphael, OSB, & San José Monastery, Mexico,
- Fr. David Hewko, Fr. Joseph Pfeiffer & Our Lady of Mt. Carmel Seminary, Boston, Kentucky,
- Fr. Ernesto Cardozo (Brazil)
- Fr. Pierre Célestin Ndong (Gabon, Africa)

Dear readers, please keep these uncompromising priests in your prayers and sacrifices. Please also assist them financially, according to your ability.

On behalf of the faithful, *thank you very much, Fathers!*

2018 approaches. You are most welcome to download our free no-frills Catholic calendar.  
[<https://drive.google.com/file/d/oB49oPuI54eEGRk8xeFjIMmJ5Um8/view>]

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