

# **The Spirit of the World**

## **Marian Consecration Talk #1**

### **Our Lady of Peace**

**Santa Clara, CA**

**10-19-2019**

The thirty-three-day preparation period of Total Consecration begins with a preliminary period of twelve days during which we endeavor to die to the Spirit of the World.

St. Louis Marie De Montfort says that **“The first part of the preparation should be employed in casting off the spirit of the world, which is contrary to that of Jesus Christ.”**<sup>1</sup>

- De Montfort explains that the spirit of the world manifests itself **“by the pride of life.”**<sup>2</sup> The pride of life mentality, De Montfort explains, is characterized by the **“denial of the supreme dominion of God.”**<sup>3</sup>
- De Montfort says that the spirit of the world also consists in the **“disobedience to God’s laws and the abuse of created things.”**<sup>4</sup> The Catechism of the Catholic Church says that the punishment of sinners follows upon **“the very nature of sin.”**<sup>5</sup> Every sin incurs a debt of punishment that must be paid for either in this life or in the next. If you sin, you have to suffer for it.
- Finally, De Montfort says that the spirit of the world brings **“error and darkness to the mind”**<sup>6</sup> and **“corruption to the will.”**<sup>7</sup> I’ll explain how all this occurs at the psychological level later on in this conference.

The spirit of the world doesn’t refer to the physical world as such but to the cultural trends and ideologies that influence people’s decision making in a given culture. Culture has been defined as **“the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.”**<sup>8</sup> Today, our American culture is more secularized and godless than ever because for the last several decades it has befriended the spirit of the world. The Book of James says, **“Do you not know that friendship with the world is enmity with God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God.”**<sup>9</sup>

St. Ignatius of Loyola, the founder of the Jesuit Order, in his classic *Spiritual Exercises* (henceforth SE) has a meditation called the **2 Standards**. In this meditation, he asks us to first imagine Satan, our chief-enemy, standing on the plains of Babylon on a chair of fire and smoke, with frightful hideousness, and commanding innumerable demons to go throughout the world to tempt men with riches, honor, and pride. Then he asks us to imagine Christ as our Commander-in-Chief standing on the plains of Jerusalem, in glorious majesty, and commanding His Apostles, Disciples, and so on to go throughout the world to spread Jesus’ Gospel message. Ignatius invites us to meditate on these two standards so that we will be moved to choose the standard of Christ instead of the standard of Satan, which is a standard powerfully ruled by spirit of the world.<sup>10</sup>

In his SE Ignatius also has some rules for the discernment of spirits. In one of his rules for the first week, rule #13, Ignatius compares one of Satan’s attacks like a **“licentious lover”** who wants **“to be secret and not revealed.”**<sup>11</sup> The spirit of the world is full of lies and half-truths that Satan and his demons fight hard to keep secret because if these lies and half-truths are unmasked, Satan, who **“is a liar and the father of lies,”**<sup>12</sup> loses souls since the Truth will set one free (John 8:32).

The great St. Pope John Paul II in his pro-life encyclical *Evangelium Vitae*<sup>13</sup> (The Gospel of Life) uses a phrase that I think best describes what the spirit of the world looks like in our modern times—the phrase he uses is the

---

<sup>1</sup> de Montfort, Saint Louis. *True Devotion to Mary: With Preparation for Total Consecration* (p. 127). Catholic Way Publishing. Kindle Edition.

<sup>2</sup> de Montfort, Saint Louis. *True Devotion to Mary: With Preparation for Total Consecration* (p. 127). Catholic Way Publishing. Kindle Edition.

<sup>3</sup> de Montfort, Saint Louis. *True Devotion to Mary: With Preparation for Total Consecration* (p. 127). Catholic Way Publishing. Kindle Edition.

<sup>4</sup> de Montfort, Saint Louis. *True Devotion to Mary: With Preparation for Total Consecration* (p. 127). Catholic Way Publishing. Kindle Edition.

<sup>5</sup> Catechism of the Catholic Church, #1472.

<sup>6</sup> de Montfort, Saint Louis. *True Devotion to Mary: With Preparation for Total Consecration* (p. 127). Catholic Way Publishing. Kindle Edition.

<sup>7</sup> de Montfort, Saint Louis. *True Devotion to Mary: With Preparation for Total Consecration* (p. 127). Catholic Way Publishing. Kindle Edition.

<sup>8</sup> <https://www.merriam-webster.com/dictionary/culture>.

<sup>9</sup> James 4:4. *The Ignatius Catholic Study Bible New Testament*. Kindle.

<sup>10</sup> Cf. <https://www.sacred-texts.com/chr/seil/seil22.htm>. Cf. [http://www.therealpresence.org/archives/Christian\\_Morality/Christian\\_Morality\\_003.htm](http://www.therealpresence.org/archives/Christian_Morality/Christian_Morality_003.htm).

<sup>11</sup> <https://www.discerninghearts.com/catholic-podcasts/14-rules-discerning-spirits-different-movements-caused-soul/>.

<sup>12</sup> John 8:44. <https://biblia.com/books/rsvce/Jn8.44>.

<sup>13</sup> Henceforth *EV*.

**“culture of death.”**<sup>14</sup> He explains that the culture of death is built on a **“veritable structure of sin,”** a structure **“which denies solidarity.”** (no. 12).

The culture of death denies solidarity because it lacks the principle of true solidarity, namely, love or charity, which, in the mind of St. Thomas Aquinas, is to will another person’s good.

The philosophical and theological wisdom contained in JP II’s *Theology of the Body* (TOB) and *Love and Responsibility* are, I believe, the antidotes and the powerful supernatural weapons needed to heal and fight against today’s modern sexual confusion. In fact, John Paul II’s TOB has an association with Our Lady of Fatima. JP II wrote at the top of page 1 of his original handwritten TOB manuscript the following words dedicated to Our Lady: *tota pulchra es Maria* (Mary, you are all beautiful). The date he started writing his TOB—Dec. 8<sup>th</sup>, 1974, the Feast of the Immaculate Conception. Catholic Chastity speaker, Christopher West, remarks, **“Right from the start, it seems John Paul II’s TOB is mysteriously connected with the triumph of Mary’s Immaculate Heart.”**<sup>15</sup>

In any event, for JP II the opposite of love is not hate, but “use.”

The spirit of the world promotes a “use” mentality, a mentality based on the utilitarian conception of happiness taught especially by the 19<sup>th</sup> century British Philosopher, John Stuart Mill. For Mills, his succinct moral formula is: **happiness/what is good = what gives pleasure; unhappiness/what is bad = what gives pain.**

If you judge the goodness of an action based solely on the pleasure that you get out of the action, then using others for the sake of pleasure becomes acceptable. Our world today is filled with people using others left and right, a using that has reached absurd levels as can be seen with the proliferation of the diabolic plague of today’s pornographic, sex-trafficking culture and the aggressive anti-life movements of abortion, euthanasia, and reproductive technologies which are all movements based on the principle that it is licit to take another person’s life into one’s own hands in order to manipulate it and even to directly kill that person if *I* deem that this person is unfit to come into the world or should no longer be in this world because this person is an inconvenience, burden, or hindrance to *my* own subjective happiness and well-being. A society filled with such people, made in the Image of God, who value *self* over *others* will eventually self-destruct.

St. Mother Teresa of Calcutta foresaw this danger. She says, **“We must not be surprised when we hear of murders, of killings, of wars, of hatred. If a mother can kill her own child, what is left but for us to kill each other.”**<sup>16</sup> And hasn’t “killing” become part and parcel of our culture today, as we’ve been seeing with all these mass horrific shootings?

Nevertheless, abortion is Satan’s most prized golden cash cow. The cultural battle to end abortion has been and forever will be the bloodiest war ever fought and this war has reached absurd levels of insanity, even in our own beloved state of California. Recently California Governor, Gavin Newsom, signed Senate Bill (SB 24), **“a bill the California Catholic Conference had urged him to veto.”**<sup>17</sup> On the California Catholic Conference website, it quotes a letter written by Andy Rivas, executive director of the California Catholic Conference, in response to the Governor’s recent signing of the bill. It says, **“This bill will require all University of California and California State University campus health care clinics to make abortion-by-medication available to students by state paid campus staff; not because such a mandate will advance the welfare of college women and children but rather to promote a political ideology.”**<sup>18</sup>

---

<sup>14</sup> No. 12. [https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae.html](https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html).

<sup>15</sup> Christopher West, *Eclipse of the Body: How We Lost the Meaning of Sex, Gender, Marriage, & Family (And How to Reclaim It)*. Kindle. Location 93%, Location 864 of 954.

<sup>16</sup> <https://lifedefender.org/2016/09/mother-teresas-10-most-compassionate-pro-life-quotes/>.

<sup>17</sup> <https://www.cacatholic.org/policies-issues/reverence-life/abortion-procreation/california-mandates-abortion-pill-college-health>.

<sup>18</sup> *Ibid*.

**Father, how can such callousness and violence against the most innocent of all, the unborn, be so accepted and glorified in our day?**

Well, my spiritual children, these are the signs of our times; such violence against human life can only be inspired by the spirit of the world, a spirit that is being powerfully controlled by malevolent demonic spirits from the deepest pits of Hell.

St. Paul calls Satan the “**god of this world**” who has “**blinded the minds of the unbelievers, to keep them from seeing the light of the gospel.**”<sup>19</sup> St. Paul also calls Satan “**the prince of the power of the air, the spirit that is now at work in the sons of disobedience.**”<sup>20</sup> Whether you like it or not, you and I are engaged in an epic spiritual war of good vs. evil, but many today are blind to this frightening spiritual war that is raging all around us on all sides.

Concerning war, St. Jacinta said to Sr. Lucia, “**Wars are nothing but punishments for the sins of the world.**”<sup>21</sup> The sins of our time are unprecedented and staggering that one cannot help but wonder where our culture is headed.

The great Venerable Fulton Sheen once said, “**The hand of God will strike first the Church, then the world . . . Jerusalem was destroyed only after Our Lord purged the temple.**”<sup>22</sup> It seems that all these priestly sexual scandals that have been revealed over the past year is God’s Hand striking His Church in order to purge *it*, before purging the world. As the Catholic Church goes, so goes the world.

Nevertheless, what form will this purging take? Only God knows, but I believe an answer can be found in the approved apparitions of Our Lady of Akita. In her final message, interestingly, on a Fatima month and day, Oct. 13<sup>th</sup>, 1973, Our Lady warned the world with the following words:

**As I told you, if men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only arms which will remain for you will be the Rosary and the Sign left by My Son. Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and priests. The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops. The priests who venerate me will be scorned and opposed by their confreres...churches and altars sacked; the Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord. The demon will be especially implacable against souls consecrated to God. The thought of the loss of so many souls is the cause of my sadness. If sins increase in number and gravity, there will be no longer pardon for them . . . . Pray very much the prayers of the Rosary. I alone am able still to save you from the calamities which approach. Those who place their confidence in me will be saved.**<sup>23</sup>

**(Briefly mention Sr. Sasagawa’s recent healing).**<sup>24</sup>

---

<sup>19</sup> 2 Corinthians 4:4. <https://biblia.com/books/rsvce/2Co4.3>.

<sup>20</sup> Ephesians 2:2. <https://biblia.com/books/rsvce/Eph2.2>.

<sup>21</sup> <https://www.americaneedsfatima.org/ANF-Articles/private-revelations.html>

<sup>22</sup> Sheen, Fulton. The Priest Is Not His Own (Kindle Locations 3420-3421). Ignatius Press. Kindle Edition.

<sup>23</sup> <https://www.ewtn.com/catholicism/library/message-from-our-lady--akita-japan-5167>. Cf. <http://www.ncregister.com/blog/joseph-pronechen/fatima-july-13-apparition-ways-to-overcome-a-frightening-vision>.

[13-apparition-ways-to-overcome-a-frightening-vision](https://www.ewtn.com/catholicism/library/message-from-our-lady--akita-japan-5167).

<sup>24</sup> For the nature of her healing, watch the following video, which is a recent documentary on the connections between Akita and Fatima: <https://www.youtube.com/watch?v=H6isd20OPY&t=1206s>.

Fulton Sheen, 72 years ago, on a 1947 radio broadcast,<sup>25</sup> remarked that the:

**very day Sodom was destroyed, Scripture describes the sun as bright; Balthasar's realm came to an end in darkness; people saw Noah preparing for the flood 120 years before it came, but men would not believe. In the midst of seeming prosperity, world-unity, the decree to the angels goes forth but the masses go on their sordid routines.**

Then, as if speaking to our times, Sheen asks, **"Why is it that so few realize the seriousness of our present crisis?"** He responds, **"Partly because men do not want to believe their own times are wicked, partly because it involves too much self-accusation, and principally because they have no standards outside of themselves by which to measure their times... Only those who live by faith really know what is happening in the world."**

But evil will never have the final word. Sheen remarks, **"God not allow unrighteousness to become eternal . . . . The disintegration following an abandonment of God thus becomes a triumph of meaning, a reaffirmation of purpose . . . . Catastrophe reveals that evil is self-defeating; we cannot turn from God without hurting ourselves."**

**As a culture, how did we get to where we are today?** A year after his above 1947 radio broadcast, Sheen wrote a prophetic book in 1948 entitled *Communism and the Conscience of the West* and in it he explains, with uncanny prophetic insight, how we got to where we are today. Keep in mind, he said the following words in 1948. His words are so powerful that I want to read the entire quote:

**The struggle is for the human soul. This is another way of saying that the crisis centers around freedom in the spiritual sense of the word. War will not settle the world atmosphere, but will result only in the atomization of man, a fact of which the atomic bomb is only a symbol. Since evil is not wholly external a war will not eliminate it. Any world war is really an objectification of evil in the lives of men. A microcosmic war is the reflection of microcosmic war inside of individual hearts. Because the Christian knows this better than anyone else, the responsibility for the world's condition is to a greater extent his. The world is the way it is because each of us is the way we are. It is the special responsibility of the Christian to discern in two world wars in 21 years the judgment of God on the way we live. As long as the Christian thinks that there are only two directions he can take, "Right" or "Left," not only will he make no contribution to the world, but he will make the world worse by failing to recognize that additional to the horizontal plane of life, there is also the vertical which leads to God and where there are the two more important directions of "inward" and "upward."<sup>26</sup>**

Fast forward to the year 1974, Sheen also spoke about 4 enemies of the Catholic Church; the last enemy, he says, **"is . . . the spirit of the world."** He remarks, **"Today the current is against us . . . . dead bodies float downstream. Only live bodies resist the current. And so the good Lord . . . . is testing Western Christians with worldliness, and how many of us are falling?"** Sheen ends on a positive note of hope, saying, **"We can all thank God that we live in these days. Really, it's beautiful. Now we can say, 'aye' or 'nay,' and we can bear up under assault, criticism, and ridicule, because this is the lot of the Christian in the days of the spirit of the world."<sup>27</sup>**

The-then Cardinal Joseph Ratzinger, who later became Pope Benedict XVI in his 1987 book entitled *The Ratzinger Report* echoes Sheen's thoughts. Ratzinger's following words are directed to all Catholics and they serve as a clarion call to engage in spiritual battle against the spirit of the world.

---

<sup>25</sup> Sheen's following quotes from: [http://www.ncregister.com/blog/joseph-pronechen/did-fulton-sheen-prophecy-about-these-times?\\_hsenc=p2ANqtz-9j2LEqhyF-0VVfO5v1YKko6OhJ7CsmYVO5arScOSmdxrzEDToX6skzx8aKFKQwzoIx5lrOZX-6j82yDEGx34BVE0pSPw&\\_hsmi=78277094](http://www.ncregister.com/blog/joseph-pronechen/did-fulton-sheen-prophecy-about-these-times?_hsenc=p2ANqtz-9j2LEqhyF-0VVfO5v1YKko6OhJ7CsmYVO5arScOSmdxrzEDToX6skzx8aKFKQwzoIx5lrOZX-6j82yDEGx34BVE0pSPw&_hsmi=78277094).

<sup>26</sup> Fulton J. Sheen, *Communism and the Conscience of the West* (Indianapolis, New York: The Bobbs-Merrill Company, 1948), 208.

<sup>27</sup> <http://www.ncregister.com/blog/joseph-pronechen/fulton-sheen-answers-for-a-christendom-crisis>.

**It is time that the Christian reacquire the consciousness of belonging to a minority and of often being in opposition to what is obvious, plausible and natural for that mentality which the New Testament calls—and certainly not in a positive sense—the “spirit of the world”. It is time to find again the courage of non-conformism, the capacity to oppose many of the trends of the surrounding culture.<sup>28</sup>**

Over the last several decades, we as a culture have let the spirit of the world seep into and infect our parishes, homes, and hearts, and this cancer has metastasized into three significant tumor-like crises—**The Crisis of Faith, the Crisis of the Priesthood, and the Crisis of the Church**—crises which Cardinal Robert Sarah, the current prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, addresses in his new book on the collapse of Western Civilization entitled *The Day Is Now Far Spent*. The main root of all the three crises, however, originates from the Crisis of Faith. Cardinal Sarah says:

**Like Peter, the modern world has denied Christ.<sup>29</sup>**

**The modern world averts its eyes: it is afraid. It does not want to see its image reflected in the kindly eyes of Jesus. It shuts itself in. But if it refuses to let him look at it, it will end as Judas did, in despair. This is the meaning of the contemporary crisis of faith. We do not want to look at the One whom we have crucified. And so we rush toward suicide. This book is an appeal to the modern world to agree to look back at God and to be able finally to weep.<sup>30</sup>**

As a culture, we must weep over our collective sinfulness and be aware that the only fruit that our culture of death can produce and give to people is just that: death. But the kind of death that Satan and his demons really want is the spiritual death of souls.

The renowned Fr. Gabriele Amorth, the former chief exorcist of Rome for over thirty years, lists three principles that Satan and his demons try to bully people into accepting in order to sustain today’s destructive cultural trends.

**The first principle intends to confer full liberty to the adherent on everything he wishes to do, without limits.**

**The second is the release from the principle of authority, that is, from any obligation to obey parents, the Church, the state, and whoever places restrictions in the name of the common good.**

**The third denies all the truth that comes directly from God: paradise, the inferno, purgatory, judgment, the Ten Commandments, the precepts of the Church, Mary, and so forth.<sup>31</sup>**

Moreover, Fr. Gabriele Amorth says, **“Satan, the most beautiful of all the angels, being aware of his extreme intelligence, rebelled at the idea of being subjected to someone. He forgot that he was a creature made by God . . . this also happens with man, particularly in our day, when many appear to have forgotten God.”<sup>32</sup>** Fr. Amorth gives three satanic principles which are entrenched in our cultural thinking today—**“you may do all that you wish, no one has the right to command you, and you are the god of**

---

<sup>28</sup> Joseph Cardinal Ratzinger with Vittorio Messori, *The Ratzinger Report: An Exclusive Interview on the State of the Church*, trans. Salvator Attanasio with Graham Harrison (San Francisco: Ignatius Press, 1985), 36-37.

<sup>29</sup> Sarah, Robert Cardinal. *The Day Is Now Far Spent* (Kindle Locations 203-204). Ignatius Press. Kindle Edition.

<sup>30</sup> Sarah, Robert Cardinal. *The Day Is Now Far Spent* (Kindle Locations 210-213). Ignatius Press. Kindle Edition.

<sup>31</sup> Amorth, Fr. Gabriele. *An Exorcist Explains the Demonic: The Antics of Satan and His Army of Fallen Angels* (Kindle Locations 436-441). Sophia Institute Press. Kindle Edition.

<sup>32</sup> Amorth, Fr. Gabriele. *An Exorcist Explains the Demonic: The Antics of Satan and His Army of Fallen Angels* (Kindle Locations 263-268). Sophia Institute Press. Kindle Edition.

**yourself.”**<sup>33</sup> So if I’m my own god, then God, and even Satan, need not exist, as even some priests have claimed.<sup>34</sup> Today, godlessness is a particularly aggressive cancer found in Western society.

Pope Emeritus Benedict XVI, in his recent essay on the Church crisis, observes with razor sharp precision that **“Western society is a society in which God is absent in the public sphere and has nothing left to offer it.”** **“And that is why,”** he says, **“it is a society in which the measure of humanity is increasingly lost . . . . what is evil and destroys man has become a matter of course.”**<sup>35</sup>

Let’s return to Fr. Amorth’s principles. These principles are all contained in a philosophical worldview called moral relativism, which is destroying our culture today. Cardinal Ratzinger coined a more apt phrase—**“dictatorship of relativism.”**<sup>36</sup> The dictatorship of relativism undermines the Truth.

St. Thomas Aquinas defines **“Truth”** as the conformity of the mind with reality. In other words, truth is judging a thing to be as it really is, not according to what I subjectively think it is or should be.<sup>37</sup> Jesus in the Gospel of John debunked moral relativism when He said that only **“the Truth will make you free.”**<sup>38</sup> (John 8:32). Jesus is *the* Truth, Incarnate!

Moral relativism, on the other hand, enslaves and wounds people by encouraging them to live their lives in ways that are diametrically opposed to the Truth, especially with regard to the Natural Law and Divine Law (i.e. the 10 Commandments).

Now let’s look at how moral relativism psychologically wounds people’s intellects and wills.

**Intellect: Exorcist and doctor in psychology, Fr. Chad Ripperger, in his book *Introduction to the Science of Mental Health* explains the negative effects of a weakened intellect:**

**Relativism holds that truth is relative and it directly militates against the good of the intellect. Since the intellect is ordered toward the truth, . . . the intellect either conforms or it does not . . . . If the intellect does not conform to the thing, one does not have the truth. If one has part of the truth, one still does not have the truth as such, since truth conforms not by degree, but as the thing is. Hence, relativism militates against mental health by weakening the intellect. The intellect is weakened because the person does not seek to conform himself to reality but seeks to judge everything in terms of self or some other invalid criteria.**<sup>39</sup>

The weakening of the intellect can also be seen on a cultural scale. Fr. Chad says, **“Culturally, in the past, fornication was looked down upon as a great moral and societal evil because of all the evil effects to the individual and society, one of which is the general erosion of morality within a society.”**<sup>40</sup> Moreover, he says, **“This is why when people commit evils, over time they habituate their intellect not to look at the evil of it. Later, they begin to ‘change their mind’ about whether the action is actually evil at all . . . . there were fornication laws in many states. Yet, over time, fornication became so widespread, that now the cultural atmosphere actually encourages sexual activity outside of marriage.”**<sup>41</sup>

---

<sup>33</sup> Amorth, Fr. Gabriele. *An Exorcist Explains the Demonic: The Antics of Satan and His Army of Fallen Angels* (Kindle Locations 766-767). Sophia Institute Press. Kindle Edition.

<sup>34</sup> The General Superior of the Jesuit order recently said that “the devil exists as a symbolic reality, not as a personal reality.” <http://www.ncregister.com/daily-news/jesuit-superior-general-satan-is-a-symbolic-reality>.

<sup>35</sup> <http://www.ncregister.com/daily-news/the-church-and-the-scandal-of-sexual-abuse>.

<sup>36</sup> Joseph Cardinal Ratzinger, *Homily*, Mass for the Election of the Supreme Pontiff, St. Peter’s Basilica, April 18, 2005, [http://www.vatican.va/gpII/documents/homily-pro-eligendo-pontifice\\_20050418\\_en.html](http://www.vatican.va/gpII/documents/homily-pro-eligendo-pontifice_20050418_en.html).

<sup>37</sup> Paul Glenn, *A Tour of the Summa*, <http://www.catholictheology.info/summa-theologica/summa-part1.php?q=34>

<sup>38</sup> <https://biblia.com/books/rsvce/Jn8.32>.

<sup>39</sup> Fr. Chad Ripperger, Ph.D., *Introduction to the Science of Mental Health* (San Bernardino, CA: Sensus Traditionis Press, 2013), 695. Henceforth Ripperger.

<sup>40</sup> Ripperger, 178, footnote, no. 29.

<sup>41</sup> Ripperger, 119, footnote, no. 92.

Since the intellect informs the will on what to choose, a wounded intellect will in turn wound the will.

### **Will: How does moral relativism wound the *will*?**

Fr. Chad says, **“In the case of relativism and subjectivism, the intellect does not discern between apparent and real goods and therefore the will which is moved by the possible intellect does not choose based upon the truth.”**<sup>42</sup> Moreover, he says, **“When choosing evil, the intellect and will undergo a change. The definition of love is ‘willing the good of another.’**<sup>43</sup> **When one wills something, it is actually an act of love in which the will goes out of itself to have union with the thing that it loves since the proper effect of love is union . . . . In other words, the will becomes a lover of God, people, houses, cars as well as a lover of theft, killing, etc. While it does not love the evil of the thing, it nevertheless loves the thing and is willing to accept the evil in order to obtain the good. It must accept the evil in its willing if it is to have the good thing and when it does so, the evil also becomes a part of the will.”**<sup>44</sup>

### **What happens if both one’s intellect and will are weakened?**

Fr. Chad says, **“If the intellect and will are weak, i.e. suffer from vice, the amount of passion required to take away the use of reason does not need to be much . . . . [for] the person’s judgment . . . [to be] precipitated. A man who is prone to the passion of desire with regard to sex, finds that even something with the slightest sexual implication, binds his thought about sex for some time and he has a hard time changing his thoughts.”**<sup>45</sup>

That being said, let’s examine a mental state which psychologists call *cognitive dissonance*.

Dr. Edward Sri in his book *Who Am I To Judge?* explains what cognitive dissonance is:

**Psychologists point out that we human beings strive for internal consistency in our beliefs and our actions. We become psychologically uncomfortable when there’s dissonance between what we believe and what we do. We’re not at peace with ourselves. So when we do something that doesn’t match up with our beliefs and values, we have two options: either we *change our behavior* to align with our beliefs, or we *change our beliefs* to line up with our behavior. And since it’s easier to change our beliefs than change our behavior, many people are prone to find some way to rationalize their actions—to convince themselves that what they are doing is really okay . . . . If I’m not willing to change my behavior to conform to God’s moral law, relativism is an attractive option.**<sup>46</sup>

With respect to Dr. Sri’s last point, Cardinal Sarah has a related comment; he says, **“Let us not think that we will be able to live as Christians if we adopt all the attitudes of a godless world. By not living as one believes, one ends up believing as one lives.”**<sup>47</sup>

To choose to live in mortal sin is no small matter because every sin inflicts damage upon a person’s psychological well-being. Sin damages a person’s natural capacity to know the Truth (via the intellect) and love the Good (via the will).

---

<sup>42</sup> Ripperger, 695.

<sup>43</sup> Ripperger, 119.

<sup>44</sup> Ripperger, 119. Fr. Chad’s last point leads us into the topic of addiction. In a drug addiction, Fr. Chad says, “The cogitative power . . . associates the pleasures of the drug with the drug itself . . . . the normal process of breaking the dependency is done by the brain itself but only after going through withdrawals that are proper to each drug. By the Providence of God, the brain has a mechanism to overcome the dependency on its own provided no more of the drug is introduced into the brain. Therefore, to overcome the average addiction, the person must do several key things. He must, obviously, stop using the drug, which will, over the course of time, break the dependency. But in order to cope with the vices, he must therefore do those things necessary to break them. Actions contrary to his vices must be performed. He must exercise custody of the mind and custody of the eyes to keep the images of the drug and the experiences of the drug out of his imagination. He must avoid the persons, places and things which will cause him to fall into the drug use again.” Ripperger, 691, 693.

<sup>45</sup> Ripperger, 174.

<sup>46</sup> Read on Calibre e-Reader. Location 195.6/248.

<sup>47</sup> Sarah, Robert Cardinal. *The Day Is Now Far Spent* (Kindle Locations 4667-4669). Ignatius Press. Kindle Edition.



The Catechism is right: **“Sin creates a proclivity to sin; it engenders vice . . . . This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil.” (CCC 1865).**

Fr. Jose Francisco Syquia, the chief exorcist of the Archdiocese of Manila, PI, is also right; he remarks that:

**Every sin, even though confessed, leaves a mark on the person . . . on the psyche of the person, . . . . That is why a person who has lived a sinful lifestyle or addiction for some time, even though his sins may have been forgiven in the sacrament of Reconciliation, would have certain difficulties when it comes to resisting his previous sin. And the devil, knowing this vulnerability in the person, would naturally target this area again and again,<sup>48</sup> . . . . Like a physical wound that is continually reopened, the scar never heals and the area becomes a point of weakness for the person. This is the way Satan makes use of the “flesh” as a weapon against us.<sup>49</sup>**

So what happens when you continually wound something? You damage it. And when something is damaged it ceases to function well or at all. Damaged intellects and wills—this is what we’re seeing across the board in our culture today. And all this might explain in part why addictions (particularly pertaining to drugs and pornography), mental illnesses, and suicidal ideation have skyrocketed and the spirit of the world has ensnared many people, even many Catholics, today.

When the two most important spiritual faculties of a person are damaged, one’s right conception of freedom is also damaged in the process. This woundedness thus makes one more susceptible to falling for the deceptive and alluring maxims of the spirit of the world.

### **The False Conception of Freedom**

One of the most fundamental errors that the spirit of the world constantly promotes is a false conception of freedom. For the world, freedom is being able to do whatever you want without having to worry about any consequences. John Paul II in his encyclical *The Splendor of Truth* says that **“freedom alone, uprooted from any objectivity, is left to decide by itself what is good and what is evil.”<sup>50</sup>** Clearly, this is a dangerous conception of freedom to live by but many in our culture, at times unwittingly, live and die by this code. When John Paul II visited the United States in 1995, he gave a homily at Oriole Park at Camden Yards in Baltimore in which he said, **“Every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do what we ought.”<sup>51</sup>**

Catholic sociologist, Dr. Bill Donohue, wrote a new book called *Common Sense Catholicism: How to Resolve Our Cultural Crisis* and in it he says, **“We would not be in the throes of a cultural crisis if more people exercised virtue, or good habits. Instead of cultivating virtue, many have nurtured vice. That is why we hear so many people demand that their rights be respected, without any acknowledgment of their concomitant responsibilities.”<sup>52</sup>**

The exercise of our freedom has limits because I can’t just do whatever I want—life is not all about “me,” but about “we.” Whether you like it or not, believe it or not, your free choices, good or bad, have societal ramifications, good or bad. No man (and this includes each choice that he makes) is an island.

---

<sup>48</sup> My addition: Deborah Lipsky, an ex-Satanist, says, “By far the easiest way to attract a demon or a cluster of demons is through the act of sinning. Every time you sin it is a personal invitation to a demon to enter your space.” Lipsky, Deborah. *A Message of Hope, Confessions of an Ex-Satanist-How to Protect Yourself from Evil* (Kindle Locations 1993-1994). Tau Publishing. Kindle Edition.

<sup>49</sup> Fr. Jose Francisco C. Syquia, *Exorcist (Volume Two) Spiritual Battle Lines* (Makati City, Philippines: ST PAULS, 2012), 277-278. Henceforth, Syquia, Vol. 2.

<sup>50</sup> John Paul II, *Veritatis Splendor*, #84. [https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_06081993\\_veritatis-splendor.html](https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html).

<sup>51</sup> [https://w2.vatican.va/content/john-paul-ii/en/homilies/1995/documents/hf\\_jp-ii\\_hom\\_19951008\\_baltimore.html](https://w2.vatican.va/content/john-paul-ii/en/homilies/1995/documents/hf_jp-ii_hom_19951008_baltimore.html).

<sup>52</sup> Donohue, William. *Common Sense Catholicism: How to Resolve Our Cultural Crisis* (Kindle Locations 491-493). Ignatius Press. Kindle Edition.

The introduction of the contraceptive pill in 1960 was like a cultural atomic bomb that was dropped headlong upon the two pillars of every culture, marriage and family. Since then, these two pillars have never been the same and will never be so until, I believe, the triumph of Our Lady's Immaculate Heart happens and ushers in the era of peace that she promised at Fatima.

What Sister Lucia said in 1981 to the-now deceased Cardinal Carlo Caffarra, the founding president of the John Paul II Institute for Studies on marriage and family, was prophetic; she told him:

**Father, a time will come when the decisive battle between the kingdom of Christ and Satan will be over marriage and the family. And those who will work for the good of the family will experience persecution and tribulation. But do not be afraid, because Our Lady has already crushed his head.**<sup>53</sup>

In 2017 before Cardinal Caffarra died, he said, **“What Sister Lucia wrote to me is being fulfilled today.”**<sup>54</sup>

Renowned Catholic psychiatrist, Dr. Richard Fitzgibbons, recently wrote a fabulous new handbook on marriage and in it he observes that in the wake of the radical cultural and economic changes of the 1960s due to the contraceptive mentality, the following negative effects were unleashed upon the faith of all American Catholics. He says:

**Many Catholics soon conformed to the secular model of the two-child family . . . . The rising costs of education, housing, and health care convinced many Catholic couples that they could not afford to raise the large families their parents did . . . . They lost hope that their future children would be precious assets to their family, the Church, and the world. As Catholics put more faith in their material prosperity than in God, they lost trust in divine providence, and they consequently suffered a loss of generosity and an openness to life. Selfishness increased, and so did divorce.**<sup>55</sup>

The above cultural changes, fueled by the contraceptive mentality, thus enabled the spirit of the world to transform our American culture into a more secularized culture, thus giving rise to the formation of a State Religion or, simply, the State.

Catholic economist and the Foundress of the Ruth Institute, Dr. Jennifer Roback Morse,<sup>56</sup> has done extensive research on this topic in her new book entitled *The Sexual State*. In it she says, **“The breaking of family bonds has increased the size and scope of the State, including the intrusion of the State into the everyday lives of ordinary people.”**<sup>57</sup>

*Aren't we eerily seeing this across the board today?*

Moreover, Dr. Morse says, **“The breakup of families, or the failure to form families, leads to an expansion of State expenditure . . . . children from disrupted families do worse than children of intact married**

---

<sup>53</sup> <https://aleteia.org/2017/05/19/exclusive-cardinal-caffarra-what-sr-lucia-wrote-to-me-is-being-fulfilled-today/>.

<sup>54</sup> From: <https://aleteia.org/2017/05/19/exclusive-cardinal-caffarra-what-sr-lucia-wrote-to-me-is-being-fulfilled-today/>.

<sup>55</sup> Fitzgibbons, Richard. *Habits for a Healthy Marriage: A Handbook for Catholic Couples* (Kindle Locations 715-720). Ignatius Press. Kindle Edition. John Paul II says, “The economic, social and cultural transformations taking place in our world are having an enormous effect on how people look upon marriage and the family.” Homily of JP II, Perth (Australia), 11/30/1986. [https://w2.vatican.va/content/john-paul-ii/en/homilies/1986/documents/hf\\_jp-ii\\_hom\\_19861130\\_perth-australia.html](https://w2.vatican.va/content/john-paul-ii/en/homilies/1986/documents/hf_jp-ii_hom_19861130_perth-australia.html).

<sup>56</sup> I learned that she was a parishioner here at Our Lady of Peace some years ago.

<sup>57</sup> Morse, Jennifer Roback. *The Sexual State: How Elite Ideologies Are Destroying Lives and Why the Church Was Right All Along* (Kindle Locations 581-583). TAN Books. Kindle Edition. Venerable Archbishop Fulton Sheen in 1948 said the following: “There is no doubt that the State will claim more power for itself as the family declines.” Fulton J. Sheen, *Communion and the Conscience of the West* (Indianapolis, New York: The Bobbs-Merrill Company: 1948), cf. 152-153

households in virtually every way.<sup>58</sup><sup>59</sup> Again, she says, **“I make the stronger claim that the State bears the greatest responsibility for the toxic sexual culture in which we live. Responsibility for the millions of wounded souls . . . can be laid at the feet of the State, which institutionalized and promoted the Contraceptive Ideology.”**<sup>60</sup>

As a result of the contraceptive ideology, the proper Catholic vision of *marriage* was eclipsed. Dr. Morse remarks, **“In my opinion, the worst crime of the Catholic Church about marriage today is that she does not teach it and observe it as she ought. In today’s Catholic culture, there are too many annulments, too little preaching from the pulpit, and too many perfunctory marriage preparation programs. Catholics themselves scarcely know what their own Church teaches and why she teaches it.”**<sup>61</sup>

Biblical Scholar, Dr. Scott Hahn, wrote a fascinating new book on marriage entitled *The First Society: The Sacrament of Matrimony and the Restoration of the Social Order* and in it he gives a helpful illustration.

**If culture is the DNA of a society—where the blueprints come from—it is in marriage where the instructions are executed. Unlike individual cells, though, married couples can tinker with the blueprints. They can discern whether changes are helpful or dangerous, and react accordingly. They can, uniquely, both form and execute the DNA of society<sup>62</sup> . . . . When marriage is not performing this function or is performing it poorly, the entire social body suffers.**<sup>63</sup>

As a result of the contraceptive ideology, the proper Catholic vision of *family* was also eclipsed. John Paul II in his apostolic exhortation on the family, *Familiaris Consortio*,<sup>64</sup> observes that **“the historical situation in which the family lives therefore appears as an interplay of light and darkness.”**<sup>65</sup> John Paul II observes that within the family **“a complex of interpersonal relationships is set up.”** And from this complex, which acts as a foundation, JP II says, **“every human person is introduced into the ‘human family’ and into the ‘family of God,’ which is the Church.”**<sup>66</sup> John Paul II, quoting the Second Vatican Council, calls the family **“the first and vital cell of society.”**<sup>67</sup>

Without healthy marriages and families to uphold a society, human freedom will be severely impaired in its tending toward the good and will easily fall prey to the erroneous idea of *moral permissiveness*. The Catechism explains that **“So-called *moral permissiveness* rests on an erroneous conception of human freedom; the necessary precondition for the development of true freedom is to let oneself be educated in the moral law.”** (2526).

Dr. Donohue again says, **“Moral permissiveness, or libertinism, . . . . corrupts our capacity to love. A society in which self-absorption is heralded as freedom necessarily undermines the psychological and social requisites of love: self-giving is predicated on sacrifice, not on selfishness. This attitude helps to**

---

<sup>58</sup> The Fagan and Churchill study cited earlier looks exclusively at the impact of divorce on children. Other forms of family breakdown are analyzed in useful summaries, such as Maggie Gallagher and Joshua Baker, “Do Moms and Dads Matter? Evidence from the Social Sciences on Family Structure and the Best Interests of the Child,” *Margins* 4 (2004), pp. 161–80; Kristen Anderson Moore, Susan M. Jekielek, and Carol Emig, “Marriage from a Child’s Perspective: How Does Family Structure Affect Children and What Can We Do About It?” *Child Trends Research Brief* (June 2002); Jennifer Roback Morse, *Smart Sex: Finding Life-long Love in a Hook-up World* (Dallas, TX: Spence Publishing, 2005).

<sup>59</sup> Morse, Jennifer Roback. *The Sexual State: How Elite Ideologies Are Destroying Lives and Why the Church Was Right All Along* (Kindle Locations 2974-2985). TAN Books. Kindle Edition.

<sup>60</sup> Morse, Jennifer Roback. *The Sexual State: How Elite Ideologies Are Destroying Lives and Why the Church Was Right All Along* (Kindle Locations 1158-1160). TAN Books. Kindle Edition.

<sup>61</sup> Morse, Jennifer Roback. *The Sexual State: How Elite Ideologies Are Destroying Lives and Why the Church Was Right All Along* (Kindle Locations 3853-3855). TAN Books. Kindle Edition.

<sup>62</sup> Hahn, Scott. *The First Society: The Sacrament of Matrimony and the Restoration of the Social Order* (Kindle Locations 359-360). Emmaus Road Publishing. Kindle Edition.

<sup>63</sup> Hahn, Scott. *The First Society: The Sacrament of Matrimony and the Restoration of the Social Order* (Kindle Locations 354-357). Emmaus Road Publishing. Kindle Edition.

<sup>64</sup> [https://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_19811122\\_familiaris-consortio.html](https://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio.html). Cf. St. Augustine, *De Civitate Dei*, XIV, 28; CSEL 40, II, 56-57. Henceforth FC.

<sup>65</sup> FC, no. 6.

<sup>66</sup> FC, no. 15.

<sup>67</sup> FC, no. 42. Second Vatican Council *Apostolicam actuositatem*, 11.

**explain why sexual relations are frequently untied from any expectation of procreation—children take work.”<sup>68</sup> “A contraceptive mentality is based on a faulty idea of freedom. Narcissism and hedonism are enemies of real love and true liberty. That’s because love and freedom are based on respect for others, which is not possible when ‘me’ always supersedes ‘we.’”<sup>69</sup>**

A—me, myself, and I mentality—is essentially rooted in selfishness and unfortunately *selfishness*, as Dr. Fitzgibbons says, **“is the major enemy of married love and of lifelong commitment in marriage.”** Moreover, selfishness, Dr. Fitzgibbons says, **“undermines a person’s ability to remain in the priesthood and the religious life.”<sup>70</sup>**

Selfishness is dangerous because it turns a person inward and thus away from God and others. John Paul II also warned about the dangers of selfishness in his Letter to Families, *Gratissimam sane*; in it he says, **“The dangers faced by love are also dangers for the civilization of love . . . Here one thinks first of selfishness, not only the selfishness of individuals, but also of couples or, even more broadly, of social selfishness . . . Selfishness in all its forms is directly and radically opposed to the civilization of love.”<sup>71</sup>**

### **The Spirit of the World and *Millenials***

The massive study done by San Diego State University psychology professor, Dr. Jean M. Twenge, **“found that millenials (me: that is, those born between 1980-2000, which is my generation) are the least religious generation of the last six decades, and possibly in the nation’s history.”<sup>72</sup>** One recent claim also states that **“the upcoming generations of American youth are dismissive of patriotism, largely atheist and irreligious, and 68% of them do not think it is important to have children.”<sup>73</sup>** This is alarming.

Today’s American youth and young adults are the modern-day young “rich men and women” of our times, who feel entitled to assert their so-called “rights,” even at the expense of the modern-day Lazarus’ out there in our culture who are suffering from material and spiritual poverty.

John Paul II would respond to these beautiful youth and young adults by saying what he said in his encyclical *Centesimus Annus*, namely, that **“it is not wrong to want to live better; what is wrong is a style of life which is presumed to be better when it is directed towards ‘having’ rather than ‘being’, and which wants to have more, not in order to be more but in order to spend life in enjoyment as an end in itself.”<sup>74</sup>**

### **The Spirit of the World and *Men***

The spirit of the world has aided and abetted today’s crisis of masculinity and fatherhood by obscuring the Face of God the Father. The Catechism says, **“The divine fatherhood is the source of human fatherhood.”<sup>75</sup>**

At Fatima, the importance of fatherhood was underscored. Before the October 13<sup>th</sup> miracle of the sun, in the first of the three apparitions, St. Joseph along with the Child Jesus and Our Lady of the Rosary appeared and St. Joseph and the Child Jesus blessed the world.<sup>76</sup>

---

<sup>68</sup> Donohue, William. *Common Sense Catholicism: How to Resolve Our Cultural Crisis* (Kindle Locations 812-815). Ignatius Press. Kindle Edition.

<sup>69</sup> Donohue, William. *Common Sense Catholicism: How to Resolve Our Cultural Crisis* (Kindle Locations 822-824). Ignatius Press. Kindle Edition.

<sup>70</sup> Fitzgibbons, Richard. *Habits for a Healthy Marriage: A Handbook for Catholic Couples* (Kindle Locations 598-603). Ignatius Press. Kindle Edition.

<sup>71</sup> 02/02/1994, no. 14.

<sup>72</sup> <https://www.sciencedaily.com/releases/2015/05/150527124727.htm>.

<sup>73</sup> <https://www.lifesitenews.com/blogs/millennials-generation-z-are-rejecting-god-patriotism-in-america-new-terrifying-poll-finds>.

<sup>74</sup> No. 36. Footnote no. 75 says: Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the World of Today *Gaudium et Spes*, 35;

Paul VI, Encyclical Letter *Populorum Progressio*, 19: *loc. cit.*, 266f.

<sup>75</sup> CCC 2214.

<sup>76</sup> “Servant of God Lucia Santos, the longest living visionary of Fatima, described the blessed appearance in her *Memoirs*: ‘After Our Lady had disappeared into the immense distance of the firmament, we beheld St. Joseph with the Child Jesus and Our Lady robed in white with a blue mantle, beside the sun. St. Joseph and

Msgr. Joseph Cirrincione in his classic book *St. Joseph, Fatima and Fatherhood* . . . observes that the peaceful apparition of the Holy Family which was suddenly disrupted by the violent zig-zag movements of the Miracle of the Sun points to, he says, **“an ominous foreshadowing of the consequences for the world . . . if the true fatherhood of God and the traditional strong role of the father of the family are rejected by mankind.”**<sup>77</sup>

Licensed Clinical Therapist, Dr. Peter Kleponis, recently wrote an article in which he says, **“We often take our image of our earthly father and attach it to God.”** **“With a healthy image of God,”** he continues, **“it is easy to develop a deep, trusting, intimate relationship with him. This not only helps men in recovery, it also helps them gain the self-confidence that they can overcome any other struggles in their lives.”**<sup>78</sup>

Dr. Fitzgibbons speaks about a related epidemic mental health problem called the **“father wound,”** which he says, **“is a major epidemic in children and young adults in this culture due to the divorce plague and the explosion of children born out of wedlock.”** The father wound has greatly contributed to our present culture of selfishness. Selfishness, Dr. Fitzgibbons says, **“has weakened Catholic fatherhood with men no longer having the faith to raise a family of four and five children.”**<sup>79</sup>

So what happens when you have a society filled with families raised by faithless or weak-faith fathers? Dr. Fitzgibbons observes that culturally this has led to **“a growing mistrust of the sacrament of marriage coupled with the epidemic of selfishness which has resulted in approximately 80% of young Catholic couples cohabitating before marriage.”** Dr. Fitzgibbons warns, **“This fact is truly a crisis because we know that 75% of those who cohabit will divorce.”**<sup>80</sup>

Now I mention all this not to blame the children caught up in such life scenarios, but to stress how much a child needs not just his father’s physical presence but, above all, his father’s spiritual presence since a father is the faith leader of his family. Fathers are the priests of their home and the essence of the priesthood is to sacrifice oneself for others. A father who sacrifices himself for the good of his children will give to his children the impression that he is there to protect them.

Doctor in psychology, Fr. Chad Ripperger, observes that when a father leaves his children—it could be in the case of a divorce—his children can develop a sense of abandonment or rejection. Fr. Chad says, **“Since it pertains to masculine nature to protect the family, the child is left without a sense of protection and so the child may develop feelings of vulnerability. Anger can then arise because the child succumbs to fear which causes anger.”** And from anger, Fr. Chad says, **“virtually every passion associated with evil can arise.”**<sup>81</sup>

---

the Child Jesus seemed to bless the world, for they traced the Sign of the Cross with their hands.” <http://www.ncregister.com/daily-news/fatima-vision-reminds-us-of-st-josephs-patronage>. “Once Our Lady had disappeared and Lucia had told the crowd to look at the sun, three visions followed in succession, which symbolized the Joyful, Sorrowful, and Glorious Mysteries. Lucia alone viewed all three visions; Francisco and Jacinta saw only the first. First, St. Joseph appeared with the Child Jesus and Our Lady of the Rosary. It was the Holy Family. The Virgin was dressed in white with a blue mantle. St. Joseph was also dressed in white, and the Child Jesus in light red. The foster father of Our Lord blessed the crowd. The Child Jesus did the same. Then there was a vision of Our Lady of Sorrows and Our Lord overwhelmed with sorrow on the way to Calvary. Our Lord made the sign of the cross to bless the people. Finally, Our Lady of Mount Carmel, crowned queen of heaven and earth, appeared in a glorious vision holding a brown scapular in her hand and the Child Jesus on her knee. While these three visions transpired, the crowd witnessed the miracle of the sun. It had rained throughout the apparition.” Heimann, Jean. *Fatima: The Apparition that Changed the World* (Kindle Locations 542-550). TAN Books. Kindle Edition. <https://www.bluearmy.com/st-joseph-fatherhood-the-church-and-the-call-of-fatima/>.

<sup>77</sup> <http://www.ncregister.com/daily-news/fatima-vision-reminds-us-of-st-josephs-patronage>. “Since human fatherhood, as a reflection of the Fatherhood of God, was designated to be the pillar of the family, the disappearance of esteem for fatherhood has led to the collapse of that pillar and to the disintegration of the family . . . and inexorably is leading to the disintegration of society itself.” Msgr. Joseph A. Cirrincione, with Thomas Nelson, *St. Joseph, Fatima and Fatherhood: Reflections on the Miracle of the Sun* (Rockford, Ill.: Tan Books, 1989), 40. Fatherhood and family are intertwined. As one Dominican priest-philosopher-theologian, notes, “The Holy Family thus represents a radical renewal of everything, a renewal carried out in Mary’s heart; Mary is the guardian of paternal authority, and, with her, paternal authority rediscovers its strength. There is a new order.” “Joseph’s authority comes to him from God through Mary, and Mary is subject to Joseph.” Philippe, Marie-Dominique. *The Mystery of Joseph* (Kindle Locations 1180-1182). Zaccheus Press. Kindle Edition. Philippe, Marie-Dominique. *The Mystery of Joseph* (Kindle Locations 1199-1200). Zaccheus Press. Kindle Edition. Then-Cardinal Joseph Ratzinger, who later became Pope Benedict XVI, in a March 2000 spoke about “the crisis of fatherhood” as “perhaps the most important element, threatening man in his humanity.” <http://www.ncregister.com/daily-news/renewing-spiritual-fatherhood>. Cf. <https://www.catholicnewsagency.com/news/catholic-men-address-identity-crisis-of-fatherhood>. Cf. <http://www.ncregister.com/daily-news/renewing-spiritual-fatherhood>.

<sup>78</sup> <https://thosecatholicmen.com/articles/struggling-with-the-father/>.

<sup>79</sup> All of the above quotes from: <http://www.fathersforgood.org/ffg/en/month/archive/march10.html>.

<sup>80</sup> All of the above quotes from: <http://www.fathersforgood.org/ffg/en/month/archive/march10.html>.

<sup>81</sup> Ripperger, 263.

With respect to anger, ex-Satanist, Deborah Lipsky, points out that demons love it when people are “**consumed with anger**” because anger is a gateway by which demons can gain access into people’s lives. She compares sinful anger like blood in shark infested waters.<sup>82</sup>

**The Father Wound and Young Boys and Men:  
*Anger, which leads to violence, and addictions (sexual sins, drugs, etc.).***

Professor, Dr. Paul Kengor, stated last year that “**the vast majority of shooters came from broken families without a consistent biological father throughout their rearing and development.**”<sup>83</sup> Now let’s be clear, this is not to say that every boy raised in a badly fathered or fatherless home is going to be a mass-shooter, is a bad person, or is doomed to failure; nor is this to single out, condemn, and offer no hope to single women or divorced wives who due to no fault of their own (or perhaps due to their own fault) are nevertheless doing their very best, despite their sins and failings, to raise their boys by themselves as single mothers. God loves you and your boys, and His grace is more powerful than your broken scandalous circumstances and the consequences of your sins. God, with His Divine Pen, “**Writes Straight With Crooked Lines.**”

The negative impact of the “father wound” also seems to be present in the OT. A Catholic writer for the ministry called *Those Catholic Men*, Jason Craig, recently wrote an article<sup>84</sup> and in it he says, “**Cain turns away from the Father to kill his brother.**” What’s interesting is that Cain’s father is absent. The same Catholic writer remarks, “**The rejection of fatherhood leads to violence. Without the received dominion and identity that a man is supposed to exercise . . . he tries to prove his dominion with domination. Since he didn’t receive the life of a man, he takes the life of a man.**”

The spirit of the world’s models of manhood, typically seen in the industries of worldly entertainment and sports, are sad but realistic examples of how the spirit of the world has distorted the image of manhood.

Jason Craig brings up the example of the notorious gangster rapper, Tupac (2Pac) Shukar, who didn’t have a dad and died a horrible, violent death.

In one of his songs, *Dear Mama*, a song dedicated to his mother, he says,

**“No love from my daddy, ’cause the coward wasn’t there  
He passed away and I didn’t cry, ’cause my anger wouldn’t let me feel for a stranger . . . .  
all along I was looking for a father he was gone  
I hung around with the thugs  
And even though they sold drugs  
They showed a young brother love**

Jason Craig comments on these lyrics:

**Why do these men refer to “mama” when they consider their violent lives and incarceration?  
They also revel in their domination (killing) of other men (in the live recordings of Johnny Cash at the actual Folsom Prison you can hear the crowd go crazy when he says he shot the man in**

---

<sup>82</sup> Cf. <http://www.ncregister.com/blog/jimgraves/3-ex-satanists-come-home-to-the-catholic-church>.

<sup>83</sup> <https://www.crisismagazine.com/2018/fatherless-shooters-clarification-data>.

<sup>84</sup> The quotes below are taken from this article as well. <https://thosecatholicmen.com/articles/the-boy-shooter-problem/>.

Reno). Because violent men are men disconnected from the healthy integration into the paternal and fraternal world, and in their aggression constantly look back to the mother and ask, “Am I a man now, mama?” And, without the love and affirmation of a father, they look to other men as potential competitors, enemies to measure self-worth against. Lacking fatherly guides, the brotherhoods they do form devolve into gangs, which are armies of insecure boys dominating the world around them because they see no other route to belonging and purpose.

**The Father Wound and Young Girls and Women:  
*Promiscuity, Vanity, and Immodest Dress.***

Msgr. Charles Pope wrote an enlightening article on this topic. He says: **“Ideally a father is able to model for his daughter that a man can appreciate and love her for her own sake, apart from merely her physical charms and ‘curves.’ . . . Having recognized that a man (in the first case her father) can love her in this fuller way, she is able to insist on it and discern when a young man’s “love” is too narrow . . . But not having learned from her father how to discern . . . she will often confuse the attention that is lust with the love and approval she really seeks.”**<sup>85</sup>

Catholic chastity speaker, Jason Evert, concurs; speaking to every woman, he says: **“If she had a loving father who protected her and sacrificed for her good, then she would be more likely to wait for such a man to come into her life. Since she never received this gift, she does not know how a man should properly treat a woman.”**<sup>86</sup>

I see this phenomenon quite often in women (briefly explain).

Women, because of your great dignity, you have great power to positively change men and, in so doing, the world. As Fulton Sheen aptly says, **“The nobler the woman, the nobler the love; the higher the demands made by the woman, the more worthy a man must be. That is why woman is the measure of the level of our civilization.”**<sup>87</sup>

Satan knows this and that is why, as Cardinal Carlo Caffarra, the former Founding President of the John Paul II Institute for Studies on Marriage and Family, observed at the May 19<sup>th</sup>, 2017, 4<sup>th</sup> annual “Rome Life Forum,” before he died in 2017, woman is the primary battlefield where the Lord and Satan will wage the final battle. Hence why, Cardinal Caffarra said, **“Woman is the human being who must be defended the most.”**<sup>88</sup> Finally, Cardinal Caffarra said, **“There is a detail in the Bible that has always struck me. After the original sin, God addresses the serpent and says: ‘I will place enmity between you and the woman.’ That is, God puts a particular enmity between the woman and evil, as if woman had a kind of instinct for the good, because God has put this enmity between woman and evil. The text continues: ‘and between your seed and her seed,’ and here the theologians see the foretelling of the Son of Mary. Therefore, woman has a particular involvement that has consequences for culture, society, and the family.”**<sup>89</sup>

---

<sup>85</sup> <http://blog.adw.org/2015/03/fathers-and-daughters/>.

<sup>86</sup> Evert, Jason . If You Really Loved Me: 100 Questions on Dating, Relationships, and Sexual Purity (Kindle Locations 911-912). Totus Tuus Press. Kindle Edition.

<sup>87</sup> Fulton J. Sheen, *The World’s First Love*. Read on Calibre E-Reader. Location 295.0/464.

<sup>88</sup> <https://aleteia.org/2017/05/19/exclusive-cardinal-caffarra-what-sr-lucia-wrote-to-me-is-being-fulfilled-today/>.

<sup>89</sup> <https://aleteia.org/2017/05/19/exclusive-cardinal-caffarra-what-sr-lucia-wrote-to-me-is-being-fulfilled-today/>.

## The Discontented Heart of Woman and *Beauty*

During the 1960s, the heart of the average American woman began experiencing a sense of discontentedness. Around this time a woman by the name of Betty Friedan wrote a book entitled *The Feminine Mystique* and in it she spoke about the woman's heart of the 1960s, which she described as suffering from an **“ache without a name.”**<sup>90</sup>

Catholic Marian author, Dr. Carrie Gress, in her fabulous new book entitled *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* observes that Satan's entry point in a woman's life occurs by way of this heart *ache* or, as Dr. Gress calls it, **“Malcontent Heart.”** Dr. Gress observes that the female heart aches for specific things, which I'll reduce to three: **dignity, fertility, and beauty.** **“These desires run deep in a woman's soul,”**<sup>91</sup> Dr. Gress says. For the sake of time, I'll just focus on the last thing on the list: beauty.

Every woman wants to possess a beauty to unveil, not conjure up.<sup>92</sup> Sadly, Dr. Gress observes, truly beautiful women are difficult to find these days. Nevertheless, **“The beauty of women,”** Dr. Gress says, **“will save the world . . . . The real battle is to remind those made to be beautiful to embrace it at its Source. It is not found in any cosmetic surgery, diets, or facial cream.”**<sup>93</sup>

St. John Paul II must've known this and perhaps that is why in his 1995 letter to women he prophetically stated that **“Women will increasingly play a part in the solution of the serious problems of the future.”**<sup>94</sup> A truly beautiful woman is awe-inspiring because her beauty is founded on virtue and beauty, as the Russian novelist Dostoyevsky once said, **“will save the world.”** Jason Evert says, **“The world needs a renewal of women who understand the power of their beauty, and who will use it to draw the hearts of men towards God, instead of distracting them from Him.”**<sup>95</sup> Moreover, he says, **“If the devil is unable to convince a woman that she is not beautiful, he will tempt her to make an idol out of her beauty and fall pretty to vanity. She may then misuse her beauty for personal gain. For example, she may flaunt her body in order to win emotional satisfaction at the expense of men. Just as men have wounded women through manipulation, women have at times been guilty of the same. But in the beginning, it was not so.”**<sup>96</sup>

The Book of Proverbs says, **“Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.”**<sup>97</sup> Whenever Satan finds such a virtuous woman, he will try his utmost best to destroy her before she ever comes to full womanly fruition for, as the saying goes, **“The corruption of the best is the worst.”**<sup>98</sup> If Satan corrupts the woman, as he did with Eve, he can corrupt the man. But there is hope in a woman, *the Woman*, Mary. As St. Irenaeus said, **“As the human race was subjected to death through [the act of] a virgin, so was it saved by a virgin.”**<sup>99</sup> Dr. Gress opines about the possibility of the existence of anti-Marian spirit in our age<sup>100</sup> attacking the very **“heart and soul of women.”** This attack, Dr. Gress says, **“has been directed at the very areas where women are able to reflect the love, goodness, and likeness of the Virgin**

---

<sup>90</sup> Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Location 416). TAN Books. Kindle Edition.

<sup>91</sup> Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Locations 1581-1582). TAN Books. Kindle Edition. Cf. Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Location 1583). TAN Books. Kindle Edition.

<sup>92</sup> Cf. John Eldridge, *Wide at Heart*. Kindle edition Locs. 367-83. Also cf. <http://blog.adw.org/2015/03/fathers-and-daughters/>.

<sup>93</sup> Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Locations 2116-2118). TAN Books. Kindle Edition.

<sup>94</sup> No. 4. [https://w2.vatican.va/content/john-paul-ii/en/letters/1995/documents/hf\\_jp-ii\\_let\\_29061995\\_women.html](https://w2.vatican.va/content/john-paul-ii/en/letters/1995/documents/hf_jp-ii_let_29061995_women.html). John Paul says, “Beginning with the daily relationships between people, especially within the family, society owes much to the ‘genius of women.’” No. 9. Mary, John Paul adds, is the “highest expression of the ‘feminine genius.’” No. 10.

<sup>95</sup> *Theology of His Body / Theology of Her Body*. Kindle. 30%. 430 of 1502.

<sup>96</sup> *Theology of His Body / Theology of Her Body*. Kindle. 36%. 522.

<sup>97</sup> Proverbs 31:30. PRESS, IGNATIUS. *The Ignatius Bible* (Kindle Locations 28631-28633). Ignatius Press. Kindle Edition.

<sup>98</sup> <http://latindiscussion.com/forum/latin/corruption-of-the-best-is-the-worst.6868/>.

<sup>99</sup> St. Irenaeus, “Against Heresies,” ed. Cyril Richardson, *Early Christian Fathers* (New York: Collier Books, 1970), Book V, 19. Quoted in Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Locations 328-329). TAN Books. Kindle Edition. (Part I, Ch. 1: Erasing Mary, footnote no. 3).

<sup>100</sup> A woman under the grip of this anti-Marian spirit would possess the following characteristics; she would be “petulant, shallow, catty, . . . over sensuous . . . manipulative, gossipy, anxious, . . . self-servingly ambitious,” and “she would bristle especially at the idea of being a virgin or a mother.” Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Locations 246-251). TAN Books. Kindle Edition.



**Mary: in their virginity and motherhood.”**<sup>101</sup> Mary was uniquely blessed to be both a virgin and mother; these two key areas in a woman’s life act like soil in a society.

That is why if women imitate *the Woman*, Mary (and her virtues), they will become Christ-like women because Mary always conforms us to Christ Her Son. A truly radical feminist Catholic woman is a Marian Catholic.

Women, consecrating yourself to Mary is the key to advancing the *true* progress for women’s “rights” that I know you want to see, “rights” not built on human standards but on the standards of the Gospel. But such progress for women’s rights must be guided by Mary’s motherly hand otherwise instead of progress what you’ll achieve is regress into further existential malcontentedness. Would that all women understand this and seek to find their identities as women through the mold of *the Woman*, the Blessed Virgin Mary.

Dr. Gress observes that **“for all the so-called progress women have made, there is precious little evidence”**<sup>102</sup> that women today are happier. She says, **“Divorce rates are still staggering, with 70 percent initiated by women; suicide rates are soaring; drug and alcohol abuse is unprecedented; STDs, particularly among women, are at epidemic levels, and depression and anxiety are everywhere. Women are not getting happier, just more medicated.”**<sup>103</sup>

In any case, for both men and women, Mary is that epitome of beauty that their hearts truly long to behold, love, and imitate. As Fulton Sheen brilliantly says about Mary:

**That ideal love we see beyond all creature-love, to which we instinctively turn when flesh-love fails, is the same ideal that God had in His Heart from all eternity—the Lady whom He calls “Mother”. She is the one whom every man loves when he loves a woman—whether he knows it or not. She is what every woman wants to be when she looks at herself. She is the woman whom every man marries in ideal when he takes a spouse; she is hidden as an ideal in the discontent of every woman with the carnal aggressiveness of man; she is the secret desire every woman has to be honored and fostered; she is the way every woman wants to command respect and love because of the beauty of her goodness of body and soul. And this blueprint love, whom God loved before the world was made, this Dream Woman before women were, is the one of whom every heart can say in its depth of depths: “She is the woman I love!”**<sup>104</sup>

In his classic book *True Devotion to Mary*, St. Louis de Montfort, quoting St. Augustine, **“calls our Blessed Lady forma Dei – ‘the mould of God:’ Si formam Dei te appelum, digna existis – ‘The mould fit to cast and mould gods.”**<sup>105</sup> Hence, it is to *Her*, Mary, that we must go to in order to cast out of our hearts the spirit of the world.

---

<sup>101</sup> Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Locations 121-122). TAN Books. Kindle Edition.

<sup>102</sup> Gress. Locations 242-257.

<sup>103</sup> Gress, Carrie. *The Anti-Mary Exposed: Rescuing the Culture from Toxic Femininity* (Kindle Locations 253-260). TAN Books. Kindle Edition.

<sup>104</sup> *The World’s First Love*. Read on Calibre e-reader. Location 9%.

<sup>105</sup> Louis de Montfort, St.. *True Devotion to Mary, The Secret of the Rosary & the Total Consecration* (Annotated) (Kindle Locations 1566-1567). Our Catholic Heritage Publications. Kindle Edition.

## Remedies to Keep the Spirit of the World OUT of our Minds and Hearts

Fr. Syquia provides three initial strategies on how to fight against the spirit of the world.

1. **“A Catholic has to be watchful and always be discerning even when seeming amoral situations arise in his life; he must ask himself, ‘Where are these situations leading me?’ ‘Could these circumstances and situations, without my being aware of it, be leading me away from God?’**
2. **A Catholic has to continually check during prayer times and retreats that his values have not been contaminated by the flesh and the world; he must ask himself whether his priorities are still like that of the saints. In times of zeal, we may have offered God all that we are and made promises to him, but as time passes, we may unknowingly be taking back these promises we have made in certain areas of our life. Resolutions and commitments have to be renewed regularly because the world and the flesh have a way of altering them without us even being aware of it.**
3. **A serious Catholic has to find his own personal means to weaken his concupiscence (flesh), as all the saints did, through certain mortifications, penances, sacrifices, and discipline; without these, it would be next to impossible to fulfill God’s will because the flesh will always wage a powerful war against the Spirit. The Lord has clearly stated that we must first deny ourselves, that is the old man (flesh) in us, before we can follow him.”<sup>106</sup>**

But these three ways will be ineffectual and backfire on us if they are not supported and strengthened by the following three powerful supernatural weapons:

### Holy Rosary

Fr. Donald Calloway, MIC, in his powerful book *Champions of the Rosary*, says, **“The rosary-sword is the sacramental that disposes souls to sanctifying grace. It is a proven fact that the rosary draws hearts closer to the Sacraments and the teachings of the Church. By its very nature, the rosary leads a person into a more fervent participation in the life of the Church, especially faithful attendance at Holy Mass and the frequent reception of the Sacrament of Reconciliation (Confession).”<sup>107</sup>**

The great Marian apostle, St. Louis de Montfort, says, **“I do assure you that, in spite of the gravity of your sins . . . . Even if you are on the brink of damnation, even if you have one foot in hell, even if you have sold your soul to the devil as sorcerers do who practice black magic, and even if you are a heretic as obstinate as a devil, sooner or later you will be converted and will amend your life and will save your soul, if — and mark well what I say — if you say the Holy Rosary devoutly every day until death for the purpose of knowing the truth and obtaining contrition and pardon for your sins.”<sup>108</sup>**

In Our Lady’s 15 promises that she gave to St. Dominic, the fourth promise states that **“it will withdraw the heart of men from the love of the world and its vanities, and will lift them to the desire of eternal things.”<sup>109</sup>** In other words, the Rosary will uproot the spirit of the world, i.e., worldliness from one’s heart. Worldly Catholics are more prone to sin; the Rosary is the solution. As Bishop Hugh Doyle says, **“No one can live continually in sin and continue to say the rosary: either they will give up sin or they will give up the rosary.”<sup>110</sup>** This is something that I can attest to here at OLOP (briefly explain).

- **(Briefly mention the following story about a little girl who allegedly saw the Blessed Mother).**

---

<sup>106</sup> Fr. Jose Francisco C. Syquia, *Exorcist (Volume Three) Spiritual Warfare and Discernment* (ST PAULS: Makati City, Philippines, 2016), 114-115. Hereafter, Syquia, Vol. 3.

<sup>107</sup> Calloway, Donald H. *Champions of the Rosary: The History and Heroes of a Spiritual Weapon* (Kindle Locations 6491-6502). Marian Press. Kindle Edition.

<sup>108</sup> Quoted in: <http://www.ncregister.com/blog/joseph-pronechen/on-his-300th-anniveresary-21-things-louis-de-montfort-said-about-the-r1>.

<sup>109</sup> <https://churchpop.com/2016/10/06/the-15-promises-of-the-virgin-mary-for-those-who-pray-the-holy-rosary/>.

<sup>110</sup> “The Holy Rosary,” *EWTV*, <http://ewtn.com/Devotionals/prayers/rosary>.

- A mother recently came to talk to me to tell me the amazing story related to her little 5-year old daughter. This incident occurred on Monday, September 16<sup>th</sup>, 2019 on the occasion of the world-famous International Pilgrim Virgin Statue of Our Lady of Fatima visiting our parish, Our Lady of Peace.<sup>111</sup> Here's what she wrote in her letter (given to me on 09/20/2019).
  - **“My kids and I came to see the statue of OUR LADY OF FATIMA! We came through the main entrance, got in line and waited to be blessed by the Relics of Saint John Vianney. Immediately when I got in my middle child [knelt] down without me telling her to do it. As I was pushing the stroller she was kneeling down and moving toward the front of the line. It was finally our turn. We got blessed and went to see the statue of [the] Virgin Mary. Immediately, my daughter said, ‘mom why is She crying?’ I told her, ‘I don’t know?’ I continued praying. After 5-10 minutes, I decided to sit down on the 1<sup>st</sup> (banca) but my daughter decided to stay up front kneeling down. Around 4pm, someone started praying the Holy Rosary. After a few minutes, my daughter came up to me and told me, ‘mom can you smell it, it smells like roses. I told her, ‘no, I cannot smell it.’ She went back and continued to be kneeling down in front of [the] Virgin Mary. Then again after a few minutes she came back and told me again, ‘mom, come it smells so beautiful like roses!’ I was obviously in shock since there were no roses at the altar! My kids and I finished praying the Holy Rosary and left. As I was leaving, I told [the] Virgin Mary, ‘thank you- for your presence. I truly believe you are here!’ Immediately when we got inside the car my daughter started asking why is it that when she saw [the] Virgin Mary she was crying but after she started praying [the] Virgin Mary was no longer sad and was smiling. She is a 5-year old little girl. I didn’t quite [have] the words to explain it to her. So I decided to tell her the following. I said, ‘sweetie, unfortunately I didn’t see what you are telling but I believe you because OUR LADY appeared to 3 small children many, many years ago and asked them to pray the Rosary and to pray for the world. I also believe that [the] Virgin Mary is giving a gift just to you and no one else, the presence or smell of roses was a gift to you only to you because you stayed the whole Rosary praying to her. You should be excited with this wonderful gift from [the] Virgin Mary to you. She started to tell me what she was actually praying to [the] Virgin Mary. She said, ‘mom you know that I cannot pray too much in English but mami (mom) I was praying for all the kids around that don’t have any food. I was also praying for all my family, my family in Mexico (aunt, uncles, etc.). But you know what mom, I was also praying for all the little children that don’t have a place to [live] or don’t have a mom and dad.’ I told her, ‘wow really you were praying really hard sweetie. That is why [the] Virgin Mary smiled at you and was happy!’ I decided to share this story so people who don’t believe that our wonderful and graceful Virgin Mary [exists]. She does hear prayers. If a 5-year old could see all of these miracles/wonders, [it’s] because children are made in [a] way [where] they see no evil quiet yet.”<sup>112</sup>**

## **Frequent Confession**

The next most powerful weapon to keep the spirit of the world out of our minds and hearts is to go to frequent Confession. The proper matter of sins that pertain to Confession are mortal sins (**briefly explain what a mortal sin is and how to confess them. Cf. CCC 1857-1859**). One mortal sin merits Hell and St. Jacinta said, **“The sins which cause most souls to go to hell are the sins of the flesh.”<sup>113</sup>**

<sup>111</sup> See pg. 5. [https://www.olop-shrine.org/wp-content/uploads/2019/09/913090\\_091519\\_OUR\\_LADY\\_OF\\_PEACE-compressed.pdf](https://www.olop-shrine.org/wp-content/uploads/2019/09/913090_091519_OUR_LADY_OF_PEACE-compressed.pdf).

<sup>112</sup> Brackets either my additions or grammatical corrections to her original text written in English.

<sup>113</sup> <http://www.ncregister.com/blog/joseph-pronechen/fatima-july-13-apparition-ways-to-overcome-a-frightening-vision>.

A good general rule, if you're not falling into habitual mortal sin, is to go to Confession 1x/month. If you're struggling with some habitual venial sin, and want to grow more rapidly in holiness, a good rule of thumb is to go to Confession once a week or maybe every other week (2x/month).

### **Why Should I go to Confession frequently, Father?**

Catholic psychiatrist, Dr. Aaron Kheriaty, notes that **“one research study in Europe showed that Catholics who confess regularly are less neurotic than Catholics who do not.”**<sup>114</sup> A neurotic person is an anxious person. St. Francis de Sales says, **“With the single exception of sin, anxiety is the greatest evil that can happen to a soul.”**<sup>115</sup> Why? Because when you're anxious you don't trust in God and when you don't trust in God you sin.

The Catechism says:

**Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness. (397)**

**In that sin man preferred himself to God and by that very act scorned him. He chose himself over and against God . . . . Seduced by the devil, he wanted to “be like God”, but “without God, before God, and not in accordance with God.” (398).**

When you lack trust in God, you trust more in yourself, which can thus develop into a kind of prideful self-reliance. Dom Lorenzo Scupoli in his classic book *The Spiritual Combat* says that God **“permits persons to sin more or less grievously in proportion to their pride.”**<sup>116</sup>

Sin also makes a person more neurotic or anxious because when one chooses to sin one associates him/herself, with the evil attached to the sin.<sup>117</sup> And this association of *self-with-sin* is stored in one's memory and, as Fr. Chad says, **“redounds to one's self image.”**<sup>118</sup> As sin deteriorates one's self image, this can lead to a depressive type of self-loathing. A life of sin produces unhappiness, a life of virtue produces happiness.

**Ok, Father, I'm trying not to succumb to the spirit of the world, but I keep sinning! Why? It's because you're a fallen, wounded creature.**

**You are utterly dependent on God's grace. As Jesus says, “I am the vine, you are the branches . . . . apart from me you can do nothing.”**<sup>119</sup> That is why we need to be humbly conscious of our weak points.

Fr. Amorth says, **“The most frequent weak points in man are, from time to time, always the same: pride, money, and lust”**<sup>120</sup> . . . . **there are no age limits for sinning.”** Moreover, he says, **“When I hear confessions, I often say to my penitents, somewhat jokingly, that their temptations will end only five minutes after they have exhaled their last breath. Therefore, we must not presume or hope that at an advanced age we shall be exempt from sin. A vice that is cultivated in youth will not lessen in old age without some work and intervention . . . . when I hear confessions, it's not uncommon for the elderly to confess to looking at**

---

<sup>114</sup> Kheriaty, Aaron. Catholic Guide to Depression (p. 188). Sophia Institute Press. Kindle Edition.

<sup>115</sup> <https://aleteia.org/2018/11/12/anxious-heres-st-francis-de-sales-calming-advice/>.

<sup>116</sup> Scupoli, Dom Lorenzo. The Spiritual Combat (p. 8). Catholic Way Publishing. Kindle Edition.

<sup>117</sup> Ripperger, 465-466.

<sup>118</sup> Ripperger, 465.

<sup>119</sup> John 15:5. <https://biblia.com/books/rsvce/Jn15.3>.

<sup>120</sup> My addition: Fr. Amorth says, “The devil looks in each person precisely for his weak point and ‘works’ on it, creating his next sinful occasions, those that he has commissioned for him. It will be the targeted person himself, who in his liberty, will commit the sin, after having been well ‘cooked’ by Satan’s temptation.” Amorth, Fr. Gabriele. An Exorcist Explains the Demonic: The Antics of Satan and His Army of Fallen Angels (Kindle Locations 308-315). Sophia Institute Press. Kindle Edition.

**pornography more often than the youth. The will to struggle against sin must be cultivated even to the end of our days.”<sup>121</sup>**

That is why if you’ve lived a very sinful past, immersed in the spirit of the world, but have now changed and are persevering in a state of grace, it’s important to never lose your state of grace by committing mortal sin. And if you do tragically commit a mortal sin, trust in God’s mercy but then let the time from your fall into mortal sin until your next Confession be close to 0 as possible. Don’t take sanctifying grace and Confession for granted because you don’t know if you’ll die before getting to Confession.

What many Catholics often don’t know is that when one falls out of grace by committing a mortal sin there is nothing you can do to get out of that state of mortal sin and God is not obliged to give you the grace to go to Confession again to have your mortal sins absolved. Doctor of the Church, St. Alphonsus Liguori, is firm on this point; with regard to the number of mortal sins that one can commit, he says, quoting Eusebius of Caesarea, **“God waits up to a certain number, and afterwards abandons.”<sup>122</sup>** Moreover, he says, **“Sinners keep no account of their sins; but God keeps an account of them, that when the harvest is ripe, that is, when the number of sins is completed, he may take vengeance on them.”<sup>123</sup>** Finally, he warns all sinners, **“We should, therefore, tremble. My brother, it may be that God will pardon you no more after the first criminal pleasure which you indulge, after the first thought to which you consent, or after the first sin which you commit.”<sup>124</sup>**

The spirit of the world, which is ruled by demonic spirits, is just waiting for people not just to fall into mortal sin but to remain in mortal sin. St. Ignatius of Loyola, the founder of the Jesuit order, in his *Spiritual Exercises* notes in his fifth rule of the 1st week of his rules for the discernment of spirits, that when one is in an interior spiritual state called spiritual desolation due to one’s own fault being in mortal sin, such persons must never make a drastic change because whereas in spiritual consolation one is more likely being influenced by a good angel (your Guardian Angel), in spiritual desolation one is more likely being influenced by a demon. Hence the importance of staying in a state of grace, which acts like a shield against demonic attacks. Fr. Syquia warns, **“A person not in the state of grace becomes a source of attraction for the unclean spirits . . . As months and even years pass, more and more spirits will attach themselves and make the person obstinate with a dead conscience.”<sup>125</sup>**

Demons know all this and that is why they’re constantly using the spirit of the world’s allurements to tempt us (typically in a hidden way) to relapse into sin (especially our past sins) because, being masters of human psychology, they know the devastating psychological effects that mortal sins wreak upon a person.

Like enemy combatants in war, demons want to create psychological division within us as much as they are permitted to do so because division makes one more susceptible to being conquered by his enemy. Divide and conquer is a common militaristic strategy that demons love to use, though they use it in a spiritual sense to tempt us to sin. In fact, St. Ignatius of Loyola, the founder of the Jesuit order, in his *Spiritual Exercises* explains that one of the ways Satan attacks us can be compared to a military leader who strategically examines all our strong and weak points; where he finds us weakest, there he attacks us.

Fr. Chad says, **“People fail to realize how deeply sin wounds our spiritual and psychological nature and, just as a deep physical wound is not healed in a day, neither are our psychological ‘wounds’ caused from sin . . . habits die hard . . . The more disordered someone is, the more work he will have to do to bring**

---

<sup>121</sup> Amorth, Fr. Gabriele. *An Exorcist Explains the Demonic: The Antics of Satan and His Army of Fallen Angels* (Kindle Locations 308-315). Sophia Institute Press. Kindle Edition.

<sup>122</sup> Liguori, St Alphonsus. *Preparation for Death* (p. 177). Veritatis Splendor Publications. Kindle Edition.

<sup>123</sup> Liguori, St Alphonsus. *Preparation for Death* (p. 178). Veritatis Splendor Publications. Kindle Edition.

<sup>124</sup> Liguori, St Alphonsus. *Preparation for Death* (p. 179). Veritatis Splendor Publications. Kindle Edition.

<sup>125</sup> Fr. Jose Francisco C. Syquia, *Exorcist (Volume Three) Spiritual Warfare and Discernment* (ST PAULS: Makati City, Philippines, 2016), 200-201. Hereafter, Syquia, Vol. 3.

**the faculties back into right working order due to the depth of the habituation.”**<sup>126</sup> The disorder that our sins produce, produce weaknesses within us and demons gain greater access into a person’s life through these weak points. In Scripture Satan is compared to a roaring lion (1 Peter 5:8), and like lions, they are astute hunters who prefer to go after the weakest prey.

### **Frequent Holy Communion:**

The Catechism speaks about the fruits of Holy Communion; some of these fruits are as follows: it **“augments our union with Christ” (1391) by “cleansing us from past sins” (1393), and “preserves us from future mortal sins.” (1395).** Frequent Holy Communion thus keeps the spirit of the world at bay by increasing our love for Jesus, which in turn makes us hate what Jesus hates, namely, sin. Loving God more is the key to dying to sin more. Fulton Sheen has an apt explanation on this point; he says:

**Evil habits are not driven out by our hate of them (for we do not always hate them properly). They are crowded out by our love of something else. The new love that takes possession of us must be bigger than ourselves—for it is ourselves which need amendment. It cannot safely be anything easy that we use as a substitute love; the man who cures himself of dissipation through pride or ambition may be worse off, in his reform, than in his sin. No new, competing love is large enough except the love of God Himself, with all that that love makes us long to do. St. Augustine summarized its effects when he said, “Love God, and do what you will.” For if you love God truly, you will never wish to hurt Him, any more than you would wish to hurt a human friend.**<sup>127</sup>

The saints knew the infinite power contained in Holy Communion.

- St. Augustine says, **“The Eucharist is a daily Bread that we take as a remedy for the frailty we suffer from daily.”**
- St. Peter Julian Eymard says, **“Jesus has prepared not just one Host, but One for every day of our life. The Hosts for us are ready. Let us not lose the benefits we can gain by neglecting to receive even One of Them.”**<sup>128</sup>

St. John Bosco, who was renowned for his vivid dreams, once had a famous dream on the eve of the Assumption of the Blessed Virgin Mary entitled **“The Snake and the Rosary.”**<sup>129</sup> In just this one dream, John Bosco learned about the power of the Holy Rosary, and frequent Confession and Holy Communion. The dream goes as follows:<sup>130</sup>

- **In it, he and the boys were in a meadow where a stranger took him to see “a huge, ugly snake, over twenty feet long.” The stranger impelled him to dangle a rope over the snake, which he was quite hesitant to do out of fear. He finally agreed to hold the rope over the menacing snake, and the snake leaped up and “ensnared itself as in a noose.” The snake then furiously writhed to free itself but ended up tearing itself to pieces. The stranger then took the rope and put it in a box saying “watch carefully.” Then, opening the box he saw the rope had taken the shape of the words “Ave Maria” or “Hail Mary.” The man then explained to him that the snake is a symbol of the devil and the Ave Maria rope stands for the Rosary — with which “we can strike, conquer, and destroy all of hell’s demons.”**
- **In the second part of the dream, the boys of the Oratory were now congregated around the remnants of flesh from the snake. Then, against St. John Bosco’s protests that it was poisonous, some of the boys began to pick up the snake flesh and eat it saying, “It’s delicious!” They**

---

<sup>126</sup> Ripperger, 466.

<sup>127</sup> Sheen, Fulton J.. Go to Heaven: A Spiritual Road Map to Eternity (pp. 146-147). Ignatius Press. Kindle Edition.

<sup>128</sup> This quote and the previous quote from: Manelli FI, Father Stefano M.. Jesus Our Eucharistic Love: Eucharistic Life Exemplified by the Saints (Kindle Locations 783-786). Academy of the Immaculate. Kindle Edition.

<sup>129</sup> <https://catholicexchange.com/snake-rosary-dreams-st-john-bosco>.

<sup>130</sup> <https://catholicexchange.com/snake-rosary-dreams-st-john-bosco>. The following details of his dream are taken from this site.

**promptly crumpled to the ground, with their bodies swelled and hardened like stone. The saint tried vigorously to keep them from eating the meat but they just kept eating it. He questioned the stranger why do they keep eating the meat even though it will kill them? The stranger replied, “Because the sensual man does not perceive the things that are of God!” He pleaded to the stranger that there must be some way to save them. To which, the stranger said there is, by “anvil and hammer.” St. John Bosco then put the boys on an anvil and hit them with a hammer. With that, most of the boys were “restored to life and recovered.” The stranger then explained to him that the anvil and hammer are symbols respectively for Holy Communion and Confession. By Confession we strike away at sin, and by Holy Communion we are sustained.**

## **Conclusion**

In this conference we have learned how powerful Mary is. Now the next step is for you to prepare yourself as best as you can to consecrate yourself fully to her. May you prepare well during these days leading up to your consecration day.

Let me leave you a true story that I hope will inspire you to trust more fully in the power of Total Consecration to Jesus through Mary according to the method of St. Louis de Montfort.<sup>131</sup>

**Details:** The person who shared his testimony is a young adult male, who was (and I think still is) struggling with sins against purity, personally, and with his girlfriend. After losing many battles, he, along with his girlfriend, decided just recently to consecrate themselves to our Blessed Mother according to the method of St. Louis de Montfort.

Let me quote some of his remarks:

**Consecration was in no way an end to the mortal sin that I was in nor a hallmark of how holy I was. In fact, I had myself consecrated because I was in so deep with sin. I sometimes jokingly prayed that I have some sort of miracle or vision from Jesus or Our Blessed Mother in order to have a super conversion experience of some sort, a prayer which funnily enough was answered. Fast forward about four guilt ridden months. Throughout these four months as I stepped myself in mortal sin after mortal sin and all types of venial sins in between, I suddenly had a dream one Lenten night. I had spent the past few weeks reflecting on a video during . . . CCD that was shown to the students in which a high schooler had realized that he himself had crucified Jesus.**

**On a particular weekend in April of 2019, I was sleeping and dreaming. And in that dream, I had a vision of Our Blessed Mother. To this day, it is very difficult for me, if not impossible, to describe how beautiful Our Blessed Mother looked. There she was, standing above my room, her back towards my window. She had this radiant beauty, this aura around her that betrayed how holy and pure she was. Her Hebrew countenance was the most beautiful of all countenances to behold. So glorious and beautiful Mary was that I immediately realized my own rottenness. My own rotten and corrupt heart. My own rotten and terribly corrupt body. My own corrupt, rotten soul. I couldn't take it anymore. In shame, I turned away from her. In my shame I wanted to hide, much like Adam and Eve hiding in the shame of their sin, and just like I had done many months before when I lied at work. Except this time, sin didn't just follow me, sin was right there in bed with me. Behold, when I turned away from Mary, I saw Satan himself. It was such a terrible sight, no words can ever properly describe the fear I had. It was almost like being held at gunpoint, except this time there is no end to the fear.**

---

<sup>131</sup> The original letter was much longer. I truncated it just to give you the essential points I want to get across and to protect private details related to the persons involved.

The issue was that Satan wasn't some ugly looking dude with horns and a pitchfork. In this instance, he actually looked fairly normal with jet black hair and ashy smooth skin. For all intents and purposes, he looked like your normal average human being. **How often sin dresses itself as something normal and good, yet in all reality sin is evil and counterfeit!** Yet it was in the eyes that Satan's evilness was betrayed. Whereas Mary's goodness was shown through her gentle smile, Satan had this sort of cold, calculating, evil visage. He grinned at me evilly. And the scariest thing was that due to my addiction to mortal sin, the choice to choose Satan over Mary was an option. It sounds stupid now, but that's how I truly felt in that dream. Mary was promising me Jesus, but Satan with his lies was promising me pleasure, a relationship, a philosophy that presumed I would be saved some time later that was more convenient for me, just not now. But thankfully, somehow, a miracle within a miracle occurred because I could not forget Our Blessed Mother's beauty and promise. With all my might, I shook off the addiction and the fear that I had and I turned back around, choosing to face the shameful of my own sin, and looked upon Our Blessed Mother, trusting in her immaculate heart. She locked her eyes on me, staring intently at me. She spoke only with her eyes, pleading with her gentle smile and countenance. Pleading that I turn my life around. Pleading that I sin no more. Pleading that I turn back to the merciful heart of her dearly beloved son, Jesus. Looking back at her, I knew. I knew what Mary was saying to me. I knew that she was asking me to stop my sinful behavior. I knew that she only wanted the best for me and that this whole time she had been interceding for me. I knew what I had to do, and I knew my choice. I chose Our Blessed Mother and her dearly beloved son Jesus. I chose life over death. I proceeded to pray the Hail Mary in my dream until I woke up to sunlight at around 8AM in sweat and tears, thankful for the miracle, thankful that death was no longer in the same bed with me, thankful that Mary with God's permission had once again rescued me from death, and resolute in turning away from sin towards a more holy life.

I still wonder if that dream was real . . . . I started to turn my life around shortly after that vision. Of course, change didn't come immediately. It's often like this with sin. Bad habits die hard so to speak . . . . She (me: his mother) eventually fessed up to the truth too, and not surprisingly the truth was that she had been praying for me the whole time since the middle of 2018. Of course, in that moment, I was shocked to hear this, but looking back this was not surprising given the love of a mother and specifically the love that my mother has for me. Who else would pray for me so incessantly other than my mother? Who would pray for their child so much, wanting only the best other than their mother? Just ask St. Monica and St. Augustine. I've learned three things this past year pertaining to mothers and specifically to Mary: 1) **Moms love their children a lot.** 2) **Prayer is powerful, and prayer to Our Blessed Mother is even more powerful.** 3) **Mary, like any mother, is gentle in the way that she guides us away from sin and death and towards eternal life.** She is firm no doubt, but gentle nonetheless. Recall that in my Marian dream, she never said a word. She never pointed at me or at something. She simply stood there above me, showing her holiness and joy through her lovely countenance and her beseeching eyes.