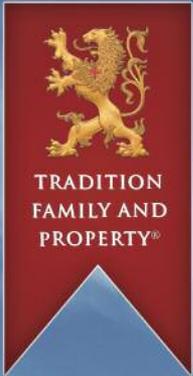


CRUSADE[®]

March/April 2014

MAGAZINE



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ROMANTICISM**
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Our Lady's Love For Us Is Different

BY PLINIO CORRÊA DE OLIVEIRA

To glimpse Our Lady's love for us, we must understand that her love differs from all other human love. Our Lady's affection for us cannot be compared, for example, to that of a mother who tickles her child under the chin saying, "You funny little cutie," as the little one gurgles with delight. On the other hand, when the child makes too much noise, or breaks something, the mother storms, "Johnny be quiet and watch what you are doing!"

This mode of acting, capriciously alternating between caress and outburst, leaves the child disoriented, and confused, as he registers the inconsistency.

Our Lady's love has no semblance to the above example. Her love is rooted in the fact that God loves us, and that we are made in the image and likeness of this same God. For this reason, she loves us like God loves us with a love that is focused, stable, deep, complete, a love that participates in the same love she has for God.

On the other hand, she sees in us the incom-



FORGOTTEN
TRUTHS

parable grace of baptism, which raises us from mere creatures of God to children of God. Thus, she loves us as children, and foresees all that each of us can become if we correspond to the magnificent designs of grace for us. She loves this design, and fondly considers the sketch, the blueprint of the ultimate marvel that God plans to accomplish in us.

Our human failings have no power to fatigue or diminish her love. And no matter how good she is to us, she always wants to do more for us. No matter how much we walk toward her, she covers much more ground toward us, because alas, we love her much less than she loves us.

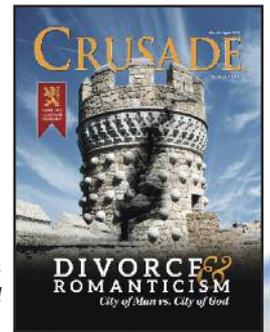
No matter how much we try to please her, she hastens to give us more than we gave her, until we cannot believe how much she has done for us.

This is how our heavenly mother is. To live in the shadow of Mary is to never lose sight of her unfailing good will towards us. We will thus lead a calm, joyful spiritual life, even when tossed by great temptations for she is truly the constant star of the serene or stormy sea of our lives. ■



CONTENTS

MARCH/APRIL 2014



Cover:
Castle tower from Spain's
Manzanares el Real
with simulated crack.

| | |
|---|----|
| IN BRIEF | 4 |
| CHRIST IN THE HOME Parenting in Harmony | 5 |
| TFP IN ACTION March for Life 2014 | 6 |
| COMMENTARY Rachel, Why Do You Cry? | 8 |
| COVER STORY Divorce and Romanticism— City of Man vs. City of God | 11 |
| ANF PROGRESS REPORT | |
| ♦ A New and Improved AmericaNeedsFatima.org | 15 |
| ♦ Holding Hands with the "Gate of Heaven" | 16 |
| ♦ Open House at the Mansion | 17 |
| TFP IN ACTION | |
| ♦ Boys, Chivalry and Adventure in the Ozarks | 18 |
| ♦ The Purity of the Blessed Mother Defended | 19 |
| COMMENTARY A Bishop's Call for Condemnation, Reparation and Repentance | 20 |
| HOLY WEEK | |
| ♦ An Unforgettable Holy Week in Seville | 22 |
| ♦ The Appalling Benefactress | 24 |



Page 6 41st March for Life



Page 18 Nurturing the
spirit of chivalry



Page 15
New www.ANF.org!



Page 22 Christ in the streets
of Seville

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CRUSADE

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THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to

defend and promote the principles of private ownership, family and perennial Christian values with their twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous TFP sister organizations across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



IN BRIEF

Bishop Exorcises Illinois as Governor Signs Same-Sex “Marriage” into Law

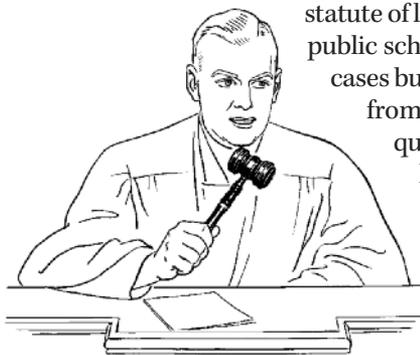
A public exorcism was performed by Bishop Thomas Paprocki of Springfield, Ill., in reparation for the sin of same-sex “marriage.” Held at the cathedral on November 20, 2013, the rite of exorcism was performed the same day that Governor Pat Quinn, a Catholic, signed a bill that legalized homosexual “marriage” into law. In his homily, Bishop Paprocki said that his prayers “are intended to call attention to the diabolical influences of the devil that have penetrated our culture, both in the state and in the Church.” He also made it clear that “since the legal redefinition of marriage is contrary to God’s plan, those who contract civil same-sex ‘marriage’ are culpable of serious sin.”

Federal Appeals Court Reinstates Texas’s Strict Anti-Abortion Law

By a unanimous decision, the US 5th Circuit Court of Appeals overturned a block on a new Texas anti-abortion law which requires abortion providers to have admitting privileges at nearby hospitals. This decision in effect could cause the closure of several abortion clinics across the state, where doctors do not have admitting privileges to hospitals within thirty miles of their clinics.

California Governor Vetoes Statute of Limitations Bill Biased Against the Church

Governor Jerry Brown vetoed a proposed bill on October 12, 2013 which would have created a statute of limitations law designed to exclude public schools from liability for sexual abuse cases but not the Catholic Church. A report from the *National Catholic Register* quoted the governor as having said as he vetoed the bill that “this extraordinary extension of the statute of limitations, which legislators chose not to apply to public institutions, is simply too open-ended and unfair.”



Obama Administration Plan to Close Vatican Embassy Site Causes Uproar

A state department plan to move its embassy to the Holy See from its present location to a smaller location within the US embassy to Italy is generating a lot of protests from Catholics in general and former US ambassadors in particular. *The Washington Times* reported that former ambassadors to the Vatican James Nicholson, Francis Rooney, Mary Ann Glendon, Raymond Flynn and Thomas

Melady all agree that the reasons given for the planned move are not justified. Mr. Flynn said that it “reflects hostility toward the Catholic Church.” Mr. Nicholson reportedly said, “It is an insult to American Catholics and to the Vatican.”

Croatia Rejects Same-Sex “Marriage”

Traditional marriage won overwhelmingly in a referendum recently held in Croatia to define marriage as “a union of man and woman.” Initiated by the Catholic group *In the Name of the Family*, the vote was designed to ingrain in the country’s constitution the traditional definition of marriage. Despite the staunch opposition of Croatia’s socialistic government, the ninety-percent Catholic country held true to its moral values and rejected the homosexual movement’s attempt to redefine marriage.



“Obamacare” Legal Challenge Not Over

Despite the administration’s assertion that the Affordable Care Act (ACA) is beyond question, several legal cases are still pending before the courts challenging various aspects of the law. *The Washington Free Beacon* reported that one case known as *Sissel v. US Department of Health and Human Services* challenges the “tumultuous and unconventional legislative process through which the ACA originated and was enacted.” Citing the U.S. Constitution, the case centers on the origination clause which says that “all bills for raising revenue shall originate in the House of Representatives.” This case has reached the Washington, DC Court of Appeals.

Abortions in the United States Continue to Decline

The Centers for Disease Control and Prevention (CDC), a government agency that records abortions performed in the country, released its latest report which showed a continued decline in surgical abortions. This is mainly due to strict pro-life state laws and abortion clinic closures, reported LifeSiteNews.com. The figure for 2010 is down three percent from 2009, which was, in turn, down five percent from 2008.

PARENTING *in* HARMONY

BY FATHER RAOUL PLUS, S.J.



CHRIST IN
THE HOME

The father is the father; the mother is the mother. Each one's role is different; together they must harmonize. This is particularly essential when there is a question of the exercise of authority over the children. The principal authority is centered in the father; the mother who is associated with him, shares this authority. Both have therefore, according to their respective roles, the mission to command; the father in a way that is not more harsh but more virile; the mother in a way that is not more easygoing—she ought to demand the same things the father requires and with the same firmness—but more gently expressed. Parental action must be common, harmonious, coordinated, directed to the same end.

Extremely unpleasant conditions are created if the mother, for example, tolerates an infraction of an order given by the father.

The father on his part should avoid too great sternness, an uncalled-for severity of tone or what is worse, cruelty. The mother should guard against weakness and insufficient resistance to the tears of

the child or the cute little ways he has discovered for avoiding punishment or side-tracking a command.

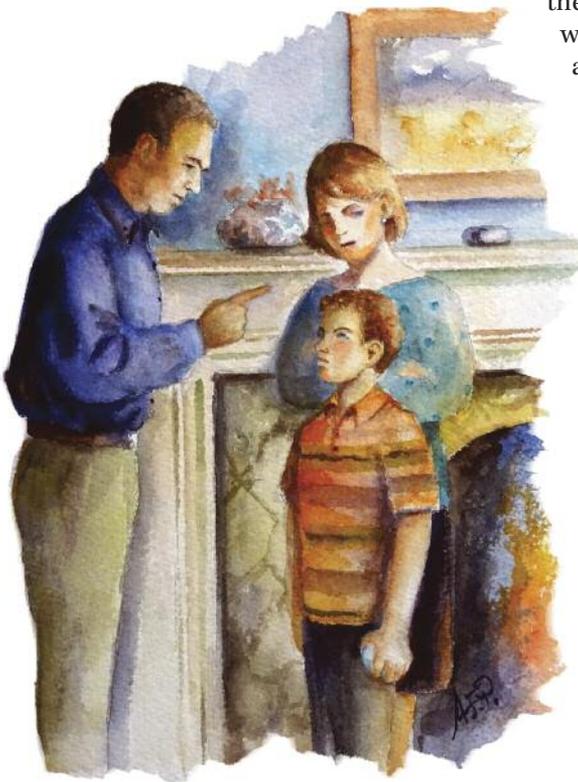
She ought to be particularly cautious not to undermine paternal authority either by permitting the children to disobey his injunctions or, under pretext of tempering the father's severity, by countermanding his orders. It is from the father himself that she should secure the necessary relaxation of requirements if she feels he is being too rigid; never should she on her own change a decision that the father has

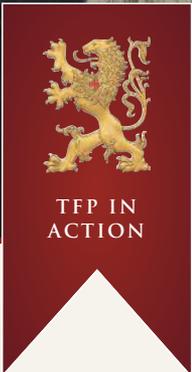
given. Otherwise the children will soon play the father and mother against each other; they will know that they can have recourse to mamma when papa commands something and they will be able to disregard the order. Father and mother both lose their authority in this way to their own great detriment. The wife discredits her husband in the eyes of the children and herself as well. Never should the children sense the least discord between their parents, either in regard to their principles or their methods of training. Quick to exploit the rift, they will also be quick to get the upper hand. It is the ruination of obedience. The mother can blame herself for working forcefully for its destruction. She is perfectly justified in trying to make the execution of the father's orders more agreeable; that is quite another thing. But in this case she must justify the conduct of the father and not seem to blame him by softening the verdict. Husband and wife are but one: he, the strength; she, the gentleness. The result is not an opposition of forces but a conjoining of forces; the formation of a single collective being, the couple.

Another point in this matter of obedience: Never let the children command the parents. How many parents, mothers especially, betray their mission! Parents are not supposed to give orders indiscriminately but wisely; when they have done this, they should not go back on a command. To command little is the mark of a firm authority.

There should be no fussiness, no irritation, only calm firmness. The child, who becomes unnerved, and certainly not without cause, before a multiplicity of disconnected orders that fall upon him from all sides, submits before a gentle and unbending authority. Calmness steadies him and unyielding firmness unflinchingly leads him to obey. ■

Adapted from Raoul Plus, S.J.'s *Christ in the Home* (Colorado Springs, CO: Gardener Brothers, 1951). This book is a treasure chest of advice for Catholics on the practical and spiritual concerns of raising a family. To obtain a copy, visit www.GardnerBrothers.com.





MARCH FOR LIFE

JANUARY 22, 2014

The US Supreme Court’s January 22, 1973 *Roe v. Wade* decision is one of the most consequential court decisions in our nation’s history—a decision that paved the way to legalized abortion on demand. Since then, every year on or around its anniversary, courageous Americans of all ages and from all walks of life gather in Washington, DC to hold a peaceful demonstration of protest, prayer and witness in defense of the sanctity of human life. Year after year, pro-life Americans persist in their efforts, hoping to turn the tide of public opinion to right the wrong that has, so far, caused the deaths of an estimated 55 million unborn children.

Encouraging Signs

This year, as hundreds of thousands marched on Constitution Avenue towards the Supreme Court building, there are signs of hope. Significant gains have been noted on many fronts that the pro-life movement can proudly claim credit for. The latest Gallup poll results revealed that more Americans now call

themselves “pro-life” (50%) than “pro-choice” (41%). In 1995 those polled were heavily “pro-choice” (56% to 33%). This reversal proves that persistence and dedication pay off. The latest poll also found that the majority of those who call themselves pro-life are younger than thirty-five years old—a hopeful sign for the country’s future. All across America, more and more states are enacting laws designed to curtail abortions by strictly regulating abortion clinics and providers resulting in a significant number of clinic closures and providers giving up their practices. But the most hopeful and significant sign is the steady decline in the actual number of abortions in the United States. The last statistical data compiled by the Centers for Disease Control and Prevention (CDC) found that the abortion rate fell by 3% in 2010 from 2009, which in turn fell by 5% from 2008.

Dedication and Commitment

Pro-life Americans don’t just march in Washington, D.C. every year. Their dedication and commitment drive them to mobilize and form pregnancy resource centers that help mothers deal

Pro-Life Cross Holds 9,773 Names

In November 2013, America Needs Fatima offered its members the opportunity to join the annual March for Life in Washington, D.C. by being represented by a large wooden cross. They were mailed a two-inch piece of wood on which to write their name. When America Needs Fatima received the thousands of pieces back, the wood squares were assembled into a large cross to be carried at the 2014 March for Life.

This year the wooden cross was made up of a total of 9,773 signed wood pieces; the pieces that did not fit on the outside of the cross were placed inside the cross. Thus assembled, the wood pieces acted as a signed petition to God for the end of abortion. It also reminded the hundreds of thousands of people at the March that there were many more thousands who could not march in person but who were united in prayer.





From top clockwise: 1. Our Lady of Fatima's pilgrim statue is carried by America Needs Fatima members amidst the multitude of marchers. 2. This year's flier promoted a "Culture of Purity" with a beautiful picture of Saint Joan of Arc. 3. The American TFP's Holy Choir of Angels band plays as thousands of pro-lifers march towards the Supreme Court. 4. America Needs Fatima banner with the names of thousands of ANF members who could not be present.

with unwanted pregnancies; they offer counseling to women who are planning abortions; they finance billboards that proclaim the pro-life message; they form student pro-life organizations on college campuses to promote their message to our youth; they pray in front of abortion clinics; and they elect pro-life candidates for public office. Recently, they have been organizing marches, much like the Washington, D.C. March for Life, all across the country and have inspired others around the world.

The American TFP

This year, in spite of the severe cold, the American TFP's Holy Choir of Angel's band played familiar patriotic hymns and the big red standards were prominently displayed for the 41st time at the March for Life. A large statue of Our Lady of Fatima participated in the March, lending an atmosphere of rever-

ence and seriousness to the occasion. TFP members in their familiar red capes could be seen in the crowd handing out fliers that contain the TFP's annual March for Life message.

Purity—a Key Element in an Abortion-free Society

There are many ways to solve the abortion problem. This year, however, the American TFP's March for Life Statement promotes the practice of the virtue of purity. Drawing from the inspiration of Saint Joan of Arc as the patroness for the culture of purity, the American TFP hopes to introduce to the youth a perfect role model. A young maiden, dynamic and beautiful, Saint Joan of Arc was also a saint and a victorious commander of armies, as well as the savior of France. Her life of spotless purity could inspire a whole generation of young Americans to gain more lasting pro-life victories to come. ■





Rachel, Why Do You Cry?

A voice was heard in Rama, lamentation and great mourning; Rachel bewailing her children, and she would not be comforted.

Matt 2:18

BY MICHELLE TAYLOR

Watching a pro-life documentary the other day, I was deeply moved as girl after girl, woman after woman, and professional after professional gave heart-wrenching testimonies of the emotional, spiritual and psychological devastation our women, our modern “Rachels,” undergo in this culture of abortion.

How did we get here? Why in the name of freedom, liberation, rights and choice are girls and women so battered?

“It Wasn’t My Choice”

One professional said, “Women are offered abortion in the name of ‘choice,’ yet the overwhelming answer to the question, ‘Why did you do it?’ is, ‘It wasn’t my choice.’”

And another young woman, her face a torrent of tears said, “Everyone pushed me. And, in the end, I killed my child so everyone else could feel free.”

What We Have Lost

As a young girl, Dad took me out to the garden bench one morning. It wasn’t every day that I got to have a private interview with my father, so I fixed my brown eyes on his face, and missed nothing of what he said. He spoke of young womanhood, and of beauty as something proceeding from the soul, rather than from a lot of make-up, clothes and trinkets. He spoke of the Blessed Mother as a model for girls, a woman true to her inner star, contrary to what the world promoted.

Child that I was, I only captured fragments of his meaning, except that I knew that some things in my life were about to go the way of the TV—out the window.

But I wasn’t worried. Dad knew best.

As it turned out, my sisters and I were homeschooled. We painted paper dolls, studied art and music, learned cooking and baking, raised a garden, loved the library, read lots of books, put on marionette shows, watched select movies, played with friends, learned our Catholic Faith inside out, and frequented the Sacraments—a life-style the world called “restrictive.”



And then the time came to start driving and working.

At my first job, I worked with women who wore little, swore plenty, and headed for bars after work. There were the stories of boyfriends, and sex, and cheating, and divorce, and drugs and alcohol, and hangovers.

Then my little sister came home one day wide-eyed from nursing school.

“We studied STDs today, and you will not believe the amount of such diseases every single one of those girls have had. I felt like an angel.”

And then there was another sister taking English in college. One day the professor showed the class pictures of obscene sculptures claiming that these were the artist’s way of dealing with the “Catholic Church’s obsession with sex.” Up shot her hand, “Sorry, Sir, but it seems to me that you are, rather, talking of the *artist’s* obsession with the subject?”

Thanks, Mother Church!

In our “sheltered” Catholic home, while we were taught about the “birds and the bees,” the subject was only one among many. Though in our “restrictive” lifestyle we learned the moral code that regulated sexual behavior, we handled rising hormones by steering our thoughts and desires to positive, engaging activities, study, prayer and the Sacraments.

Interaction with boys was always in familial, communal settings, and while marriage was a great, exciting ideal, we were taught that it was the most serious commitment we’d ever make—and thus we must prepare.

We dressed modestly not out of prudishness but because there was nothing more precious than a girl’s body, latent seat of life—and what was sacred was veiled. Yet mother, in her common sense and good taste, taught us style, and to use make-up to enhance, rather than to cover; jewelry to add, rather than to glare.

Far from “sheltered” or “restricted,” I remember at fifteen feeling cherished, respected—free. To arrive at my wedding

aisle anything but a virgin was unthinkable. I had a mind full of ideals, a heart full of God's life-giving principles, and a soul on fire with idealism. I wanted to be an asset to the world, to use my talents to help build something beautiful.

An Anti-Woman Culture

Unfortunately, "beautiful" is not what awaited the majority of my sex, for the culture of "emancipation" is, ultimately, battling to women.

As my life went on, with everything "free," from free love to women's lib, I witnessed the breakdown of the last vestiges of modesty and dignity in fashions; the destruction of the last ethical barricades. With these trends came teen pregnancy, failed contraception, abortion, STDs, anorexia, bulimia, substance abuse, and suicide.

As a result of all this "liberation," countless girls became the sad victims of the "culture of emancipation" turned "culture of death"—many as young as eleven or twelve—about the age I was when Dad talked to me on that garden bench.

Generous souls started organizations such as Rachel's Vineyard and countless other institutions. Their goal: to either convince single moms to have their babies, or to provide support for them, after family, friends or boyfriends dropped them off at abortion clinics, and the psychological, emotional trauma of the aftermath threatened to engulf them.

Gently, with heart-warming charity, these organizations seek to pick up the crushed, crumpled, tear-stained forms and, speaking to them of love and forgiveness, endeavor to return them to their beautiful, confident, glowing selves.

Woman's Nature vs. Lies of the Culture

A woman is made amazing. Hers is a nature so lofty that she instinctively understands that love is nurturing, and is, therefore, sacrificial. All she asks is to love and be loved so she can love forever. And what is greater, more selfless, stronger, more inspiring and propulsive than sacrificial love?

Hers is a mind so quick and intuitive, that she perceives things way before they've been spelled out. A true woman has the natural combination that is the spark of genius: heart and intuition.

But the culture lies to today's growing girl. The culture tells her she must be ashamed of her femininity, and of her maternal instinct. She is told that compared to men, her femininity is weakness, and in light of the culture, her maternal instincts misguided. Unless she succeeds in the corporate world, she is a failure, and homes and children are only for the under-achieved woman.

Logically thus, since her body is not necessarily or prima-

rily made to give life, but for pleasure and sexual satisfaction, she is told to show it off, to use it to her maximum "advantage"—out with the blushing bride, in with the voyeur.

But what the culture never tells the growing girl today is that the blushing bride calls man to his noblest; the "voyeur" to his basest. As Archbishop Fulton Sheen said, "So goes the dignity of women, so goes the dignity of a nation."

My mother's version was, "Girls, sit on your mountain top and if he is worth his salt, he will climb it."

What has more power—the ability to command or the ability to influence? Dr. Alice Von Hildebrand, Catholic philosopher and lady, answers genially: "Authority can command actions. Influence can change your being."*

And what is a woman's greatest genius but that of influence? And what is the greatest secret of that genius but true, disinterested, sacrificial love that doesn't care for recognition but for results: the good of those she loves.

To Dry Rachel's Tears

It is time fathers again become teachers, guides and protectors of their daughters and give them the religious/philosophical principles that will aid them to choose husbands wisely. It is time fathers take their daughters to the garden bench; better still, on occasional dates to show how a gentleman treats a lady. It is time fathers take the initiative of countering the culture of death with the life-giving culture of Christ.

This Christ-centered enculturation must be done intelligently, insightfully, with common sense, but also with strength. Above all, it is time fathers give their daughters the supreme example of faith and virtue, first by example and then by doctrine. To a girl, a godly father is indeed, next to God. Brown, blue or green eyes will be raised to his face unflinchingly seeking to be convinced by his conviction.

It's time mothers teach their girls modesty, purity, culture, manners, the arts of the home, and their priceless worth as the pearls of great price of society. It's time the "lady" (layman's term for "princess") returns. It's time that again a nation follows the dignity of its women. It's time that knights again climb mountains to meet their ladies.

It's time that we teach our daughters and sons how to prepare for founding Christian homes, homes where every baby is welcomed, cherished and raised, and yes, then yes, no child will be left behind.

It's time that we stand in the gap for the preciousness of our young women, and teach our girls to see through the great LIE, and then, only then will our Rachels no longer cry. ■



One of the things not reported by the media is the emotional hell suffered by women after abortion. An increasing number of them have been joining the March for Life in Washington and courageously expressing their regret.

*Dr. Alice von Hildebrand on EWTN Live 5/23/2012

A BOOK THAT COULD HELP SAVE AMERICA

THE economy is on a course for self destruction as a result of ignoring our God-given moral compass, which ultimately keeps everything in balance, according to John Horvat II, author of *Return to Order: From a Frenzied Economy to an Organic Christian Society—Where We've Been, How We Got Here, and Where We Need to Go*.

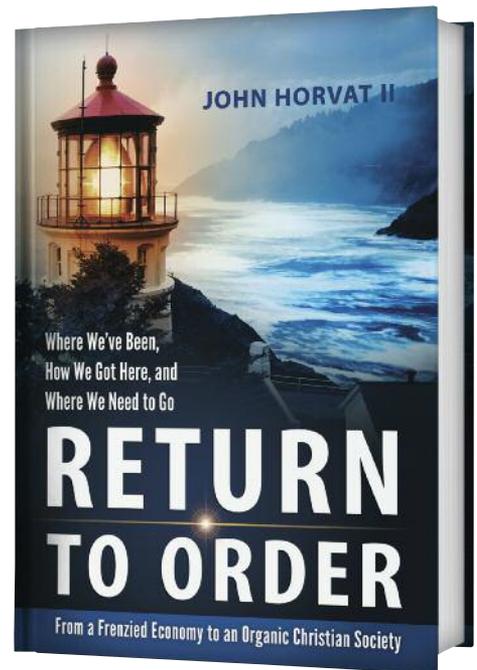
“Our blind embrace of an economy driven by the pursuit of instant gratification, regardless of the consequences, is unsustainable and has thrown us into a state of socioeconomic chaos,” says Horvat.

In his book, John Horvat draws from his rich Christian past as well as twenty years of study to explain the correlation between the economy, faith and moral values. Without relying solely on statistics, formulas and economic indicators, he shows how society's obsession for a secular, materialistic culture is causing social and psychological emptiness and economic ruin.

Return to Order not only analyzes the problem, but also addresses solutions that correspond to the longings many Americans now have for timeless traditions, family and authenticity. This can be seen in everything from our growing interests in Gregorian chant to resurrecting the arts of craft beer and wine making.

To ensure the book's intellectual standing, the author submitted his work to a review board of twenty scholars in various fields. For readability and clarity assurance, he submitted the manuscript to a focus group representing a broad cross-section of mainstream America.

In addition to *Return to Order*, John Horvat is the author of hundreds of articles, some of which have appeared worldwide in *The Wall Street Journal*, FOX News, *The Christian Post*, *The Washington Times*, ABC News and C-SPAN.



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For articles and more information on *Return to Order*, please go to

www.ReturnToOrder.org

DIVORCE & ROMANTICISM

City of Man vs. City of God

BY PLINIO CORRÊA DE OLIVEIRA

In this year of Our Lord 2014, society has adopted such low moral standards and amoral behavior that one wonders, have we the right to still refer to the new year as that “of Our Lord.”

Only a few months ago, Illinois passed the iniquitous law declaring same-sex “marriage” legal, making the Prairie State the fifteenth in the U.S. to legalize sodomy. Long is the list of countries around the world that have fallen into the same disregard for God’s law, including historically Catholic countries such as Spain and France.

How did we get here? Though written in 1951, our cover article is amazingly current as penned by a man of vision and foresight, who provides accurate answers to this question.

On analyzing many of the works that have been written against divorce, we can conclude that overall they deserve praise for their seriousness, clarity, and balanced reasoning.

However, nearly all use arguments that are somewhat academic. The arguments they proffer are fine for persuading well-intentioned intellectuals, but as a general rule they are entirely ineffective for the vast majority who make up public opinion, which, ranging between indissolubility and divorce, strongly leans towards the latter.

So one who is pro-divorce may be reduced to an embarrassed and bored silence by listening to conclusive arguments proven by facts and figures (which superficial souls always like) on how divorce is harmful to the family and the country.

He might even remain silent for a while, muttering something under his breath. But soon he starts all over again with the same point: “So, the unhappy spouse cannot begin his or her life again? Is it fair to deprive spouses of the right to rebuild their happiness?”

All of us who have fought against divorce know how frequent this attitude is. The clearest reasons, the most penetrating arguments, simply roll off this attitude like water off a duck’s back. For, advocates of divorce merely retreat into themselves when exposed to the hammer of logic. And when the firing stops, they re-emerge unchanged from their lairs. Therefore, to gain ground, an effective anti-divorce campaign must take this fact into consideration. We must realize that we have not yet fully explored the way to approach or penetrate such mentalities. It is essential to identify the cause of this state of mind so we may find the argumentation that will meet it.

That is why I want to speak about romanticism.

History books tell us this school of thought has died, which is true if we are talking about the Romantic Movement in literature and art. But is it equally true if we are talking about life in general? Do the ways of thinking and feeling that romanticism created really have no bearing on the mental and emotional habits of our contemporaries?



Born in 1908, Plinio Corrêa de Oliveira was the founder of the Brazilian Society for the Defense of Tradition, Family and Property and inspirer of twenty-five other sister organizations around the world.

A brilliant scholar, writer, university professor and lawyer, Professor de Oliveira was above all a great Catholic leader whose only ambition was to defend Christian civilization against its systematic destruction. He felt a special calling to work for the sanctification of families and temporal society, and had a special charism to spot the subliminal evil influences of today’s culture. By the time of his death in 1995, he had produced a wealth of writings in the form of meditations, articles and books sharing with us his unique gifts and insight. This article has been adapted without his revision.

Regarding marriage in particular, is it true that people's attitudes today are free from romantic influence? And what relationship exists between this influence and the problem of divorce?

First, let us recall some of the kinds of "heroes" and "heroines" of romanticism.

There is the "sensitive" type of hero. He can be imagined as a young handsome, clean cut youth whose melancholic eyes search the empty horizon. A bit unkempt, his chest heaves with undefined, burning aspirations, tortured by the thought of finding perfect happiness in love.

But no one understands him. In the deep recesses of his soul are awesome horizons. There are indescribable desires that beg to be understood by a "sister soul." Somewhere in this great world there is a being made to understand him. He is searching for her, for only in finding her will he have happiness. . . And so he wanders sadly through life until he meets her.

Then there is the romantic hero of the "terrible" type. He is morally identical to the previous type, though somewhat different in appearance. He exudes manliness, has an athletic physique, and a rather dark attractiveness, like a character from one of Wagner's operas. He commands a great fortune, high social status, immense influence, everything, in short, that life can offer. . . But (and here is the "romance" of the scenario) there is a deep wound in his heart: a burning love, a tremendous disappointment, a weight as heavy and as cold as a tombstone, that will never find on the face of the earth a love that matches his heart's desires.



Parallel to this is the figure of the "heroine." It would not be difficult to find a couple of typical examples.

The first is the "delicate" type. She is charming, fragile of soul and body. Any pain and she begins to cry, any abrasion of her soul makes her suffer. Simple as a child, she carries in her heart an immense desire to dedicate herself to someone and to be wanted by someone. She needs to be protected because of her complete fragility, a fragility that is reflected in the meekness of her gaze, in the sweet inflections of her voice, in the refinement of her features, in the delicacy of her complexion.

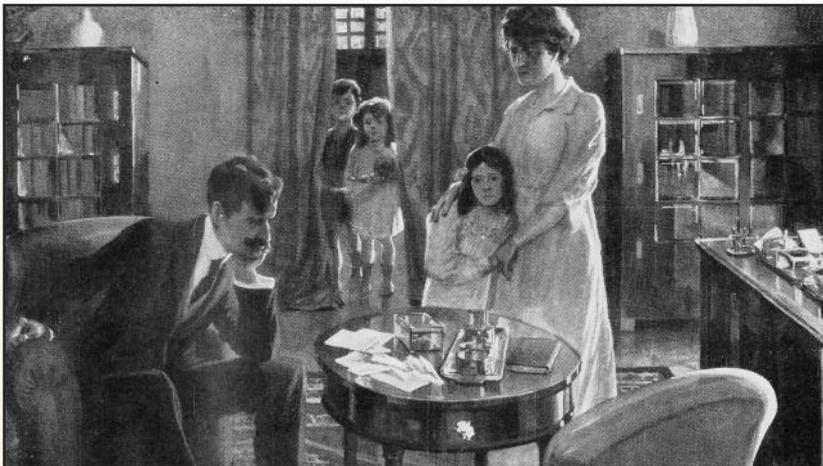
The other example would be the heroine of the "grandiose" type. A dazzling beauty with the stature and bearing of a queen, she is the natural center of attention, esteem, and dedication. A dominating and fatal presence! But of course, deep in her heart is a hidden trembling, a profound sorrow, a great and hidden pain. It is the bitterness of a past disillusionment, the anxious and hopeless search for someone who truly understands her.

At her feet, poets, dukes, millionaires uselessly plead and groan. She is uninterested. With a haughty, yet profound and sad gaze, she searches far and wide throughout life for that which she will never find. And what is it that she seeks? It is the happiness of a great love, as she understands love, according to her most "noble" and tormenting aspirations. She carries all this in her heart like a secret wound.

The reader will perhaps smile. Doesn't all this seem outdated? Could anyone who sees a young man or a young woman passing by in a cheerfully colored car, in this age of levity, recreation, and fitness, doubt that we are light-years away from romanticism? The young man is practical, strong, and joyful, seems well set in life, and burns with the desire to succeed.

The young woman is also practical, independent, enterprising, and often avid for action. She is

Sentimentalism is generally very forgiving of real moral defects, ingratitude, injustices, and even outright betrayals. But it does not forgive trivialities!



To set out on building a family based on romantic ideas is a great risk since reality is quite another thing; and the children will most likely be the main victims.



For children to grow and develop well, especially emotionally and with a good sense of discipline, one thing is needed—for the parents to remain the same and for their unity to be perceived regularly by their children. Any visible crack in the marriage will prove disastrous for the children. For the children, parents are the point of reference for their own stability and happiness.

happy with life and wants to live it to the full. So what has she in common with the romantic heroine that moved our grandmothers to tears?

We agree that modern utilitarianism has created a climate of tolerance for marriages that are inspired by cynically financial motives. Nor do we deny that calculations based on careers and social standing influence marriages nowadays much more than before. But if the numerous examples of such marriages today lead us to conclude that this is the general rule, we would be greatly mistaken.

“Sentiment” remains very influential despite all the utilitarianism. And if we analyze this sentiment we will see that it is simply a very superficial up-dating of the old romantic themes.

In our democratic age, distinguished and exceptional characters are no longer acceptable. Today’s “hero” is the popular guy, and the “damsel” is the glamour girl. These popular guys and glamour girls are all exactly the same as so many others. The mechanization of modern life forces them to be less outstanding than the “heroes” of yesteryear, and with fewer of those endless wanderings of the mind.

All this somewhat restricts the effusions of imagination and sentimentality. But these restrictions notwithstanding, when it comes to matters of love it is always the same sugary sentimentalism, the same vague desires. It is the same misunderstandings, the same search for affinities, the same crises, the same desires for affectionate and

unending happiness, and the same chronic precariousness of all these “happineses.”

To prove this we don’t need a psychological study of second-rate literary and film fare that abounds today and that truly forms the spirit of the masses. I think it sufficient that the reader have just a bit of common sense to see how just our observations are. In fact, the great majority of marriages today that result from “falling in love” are based on ideas thoroughly imbued with romantic sentimentalism.

And this is the problem. We have some marriages based on mercenary self-interest and others on affection. And those that are based on affection are generally influenced by romanticism. This being so, the stability of a marriage will greatly depend on how long self-interest or romanticism will enable the spouses to endure one another.

There is no reason to dwell on self-interest; I think it is clear enough. Let us concentrate instead on the influence of romanticism.

Above all, we need to emphasize that romanticism is essentially frivolous. It eagerly presupposes the greatest virtues in the “heroine” or in the “hero.” But in the final analysis these virtues count for very little in the survival of mutual affection. Sentimentalism is generally very forgiving of real moral defects, ingratiitudes, injustices, and even outright betrayals. But it does not forgive trivialities!

So, for example (and let’s take our examples

from the flesh and blood of real life), it could be a ridiculous way of snoring at night, it could be bad breath, or it could be any other small human misery that can kill romantic sentiments without any right of appeal. Romantic sentiments which, it must be remembered, have turned a blind eye to the most grave reasons for complaint.

Now, daily life is a fabric woven of trifles. And there is no one who does not have some fault difficult to bear. Thus, it is commonplace to mention the disillusionments that come after the honeymoon. "After this period," someone once told me, "my wife didn't deceive me, but filled me with disillusionment."

Romanticism by its very essence and its very definition is made of illusions, of whims, of uncontrolled passions, and hypothetical affections for people who only exist in dream worlds. Consequently, in a short time the feelings that were the only psychological basis of marital stability begin to dissolve. Naturally, persons in this state do not search deeply for answers. They do not understand how totally unattainable their desires were, and purely and simply assume that they made a mistake. They thus conclude that they can yet find in someone the happiness that this marriage did not afford. Accustomed to living only and exclusively for their own happiness, accustomed to seeing happiness exclusively as the gratification of sentimental feelings, such persons will judge their life incurably ruined—unless, of course, they are able to satisfy these illusions in another way.

Moreover, they will judge equally ruined the lives of all the many other people who fell into the same "mistake." So divorce will become as absolutely necessary as the air we breathe.

What impression will a serious argumentation against divorce, reinforced by the cold language of statistics, possibly have on a person in this state of mind?

Accustomed to mental wanderings, but not to thinking, this person detests any form of argumentation, above all when it is serious. The mere language of numbers seems ridiculous to such a person. And to talk to this person of the sociology of marriage and love will seem to him about as shocking as speaking of the most technical aspects of botany to a poet who is entertaining himself by admiring the beauty of a flower.

Thus one can see that those who uphold the

Romanticism by its very essence and its very definition is made of illusions, of whims, of uncontrolled passions, and hypothetical affections for people who only exist in dream worlds.

Church's traditional teachings concerning the indissolubility of marriage would strike the wrong target by trying to use argumentation based on morality or on the common good with people who are only interested in their own individual happiness in a world of dreams and fantasy.

In the final analysis, romanticism is sheer egoism.

The romantic does not seek anything but his own

happiness. He can only think of love in the sense that the other is an instrument for his happiness. He desires this emotional happiness so much that if free rein is given to his sentiments, they will jump all barriers of morality, will ignore all considerations of the common good, and he will brutally satisfy his instincts. Nothing can be built on egoism, especially the family.

It is necessary, therefore, to begin a tremendous anti-romantic offensive. It is necessary to explain the fundamental difference between Christian love (charity) and the romantic sentimentalism still in fashion. It is necessary to explain that Christian love is something imbued with the supernatural, full of common sense and balance; profoundly pious, authentic and generous. It triumphs over all wild wanderings of the imagination and the rebellious senses, and over the sensual, egotistical love of unrestrained passions.

It is false to imagine that true Christian spouses are the heroes of a romance who by a happy coincidence build an authentic marriage, according to Canon Law, as a preliminary step to the mere satisfaction of their passions.

As long as sentimentalist and romantic concepts influence the outlook of engaged couples, every marriage will be precarious, because it will be built on the soft, shifting ground of human egoism.

It is commonly said that the family is the basis of society. But, as Saint Augustine teaches, there are two societies: the City of the Man is built on the love of self to the exclusion of God; the City of God is built on the love of God and neighbor to the exclusion of self.

Marriages based on romantic sentiments and egoism are not the foundations of the City of God. ■

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AMERICA NEEDS FATIMA.

MARCH/APRIL 2014

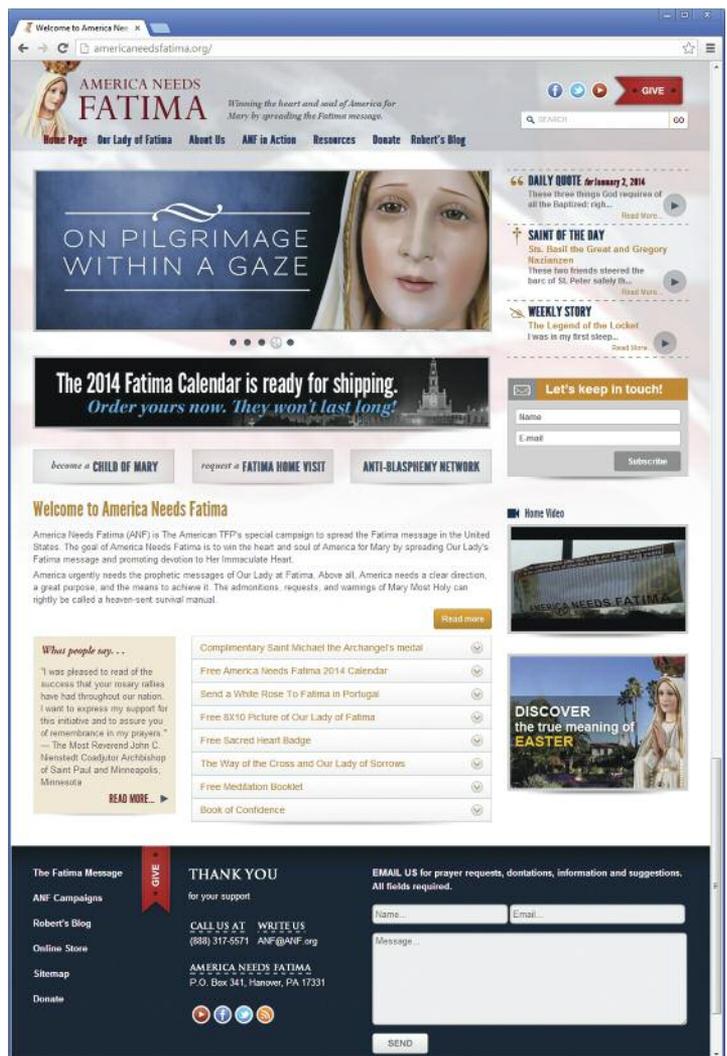
PROGRESS REPORT

A New and Improved AmericaNeedsFatima.org

During the past eighteen months, we have been hard at work putting together a new America Needs Fatima website. The goal was a better look and better functionality to aid the thousands of America Needs Fatima members and friends who come to the site looking for an update, a good article or simply an uplifting thought. Some may go to the site to engage in an action against blasphemy or to join a Rosary Rally.

In putting together the new site, it was impossible not to consider the world in which we live, a world fixed on persecuting all that is good. The faith of a true Catholic of the twenty-first century has thus been severely tested, a test that may be compared to that of the first martyrs. The new site will offer inspirational quotes, lives of the saints, stories and everything our dedicated staff can think of to motivate, inspire and ultimately help every faithful member of the Church. It is our hope that the new website will encourage every Child of Mary to grow in boldness in confronting the evils of our times and to back this boldness up with an ever-increasing devotion to the Mother of God. Never forget her promise at Fatima that in the end, her Immaculate Heart will triumph over the power of darkness.

We cordially invite you to see for yourself what we have designed with you in mind. Simply enter www.ANF.org in your web browser and check us out. We hope you will like the updated website and we encourage you to come back to it often. Even if your time is short—another problem of the twenty-first century—you can at least check out the “quote of the day.” Who knows, it may be just the inspiration you need to help you get through your day! ■



Check us out on the web and let us know what you think. Go to www.ANF.org now!



CUSTODIAN'S
CORNER

Holding Hands with the “Gate of Heaven”

BY NORMAN FULKERSON

Of all the invocations to Our Lady, Gate of Heaven is one of the most beautiful. This title had a new meaning for me when I arrived for a Fatima home visit at the house of Dominique McGuire and found her in tears. Her mother, Marie Jeannine Michel, a native from Haiti, had suffered a massive heart attack the day before and was now dying. I was more than happy to take the statue to visit her at Rex Hospital in Raleigh, North Carolina. It was painfully clear, when we arrived in the Intensive Care Unit, that this poor soul was reaching the end. Over the next couple of hours we prayed numerous rosaries, litanies and the prayers for the dying by her bedside. We also struggled to provide the dying woman with all the spiritual assistance we could.

As we prayed, the attending nurse, who happened to be Catholic, kept calling local churches to find a priest who would administer last rites. Whenever she entered the room to care for Mrs. Michel she would join in the responses to the Hail Mary. Overwhelmed by the scene, she exclaimed, “I hope when I am dying someone will bring the statue to visit me and pray the rosary.”

Moments before the priest arrived, Dominique asked me if I had an extra scapular for her mother. I did not. As the priest administered the last rites I scurried from the room in search of this precious sacramental, only to find that I was the only person wearing one. Mrs. Michel was in much more need of it than I, so with the help of a doctor we temporarily removed her oxygen mask and placed my scapular around the dying woman’s neck. Dominique then took her Miraculous Medal and pinned it on to the scapular.

The most moving part of this visit occurred when Mrs. Michel opened her eyes and showed signs she wanted to speak. When they removed the oxygen mask, Dominique told her mother, in their native tongue, that “Momma Mary” was in the room. Since Mrs. Michel seemed to be already looking into eternity, with a type of “fog of death” in her gaze, I car-



Marie Jeannine Michel, mother to an America Needs Fatima supporter, is consoled by the visit of a Fatima pilgrim statue before leaving this earth the following morning.

ried the statue over next to her bed. Surprisingly she reached up and took hold of Our Lady’s hands and held on for some moments. The oxygen mask was then replaced as the nurse administered morphine to deaden the pain she was experiencing. Mrs. Michel died at 6:00 a.m. the following morning with Dominique praying beside her bed.

While the America Needs Fatima home visitation program is a very rewarding apostolate, nothing on earth compares to the satisfaction of a visit like this. A person going through such a moving ordeal, however, could naturally ask, “Was there something more we could have done?” In the case of Mrs. Michel, the answer is a resounding “No.” She received the last rites of Holy Mother Church, was clothed in the brown scapular, and was almost continuously surrounded by the melodious sound of the Angelic Salutation. Hours before she passed into eternity, Mrs. Michel also had the grace to hold hands with she who truly is the Gate of Heaven. ■

To schedule a Fatima visit in your home, call (888) 460-7371.



Open House at the Mansion

BY CHRISTINA BURNHAM

Imagine crackling fires on a marble hearth and a grand, richly decorated Christmas tree. Add to this a live band accompanied by caroling and the visit of a chocolate-laden Saint Nicholas to the eager young children. With all of this and more, the magnificent Glatfelter Mansion in Spring Grove, Pennsylvania, home base of the American TFP and its America Needs Fatima campaign, became the very embodiment of the spirit and cheer of the Christmas season.

So it is every year on the occasion of the TFP Christmas Open House, hosted this year just three days before the anniversary of the birth of our blessed Lord. This is a time to come together and celebrate. It is where friendships are renewed and enkindled over a cup of hot cider and a plateful of cookies, not to mention the possibility of a slice of delicious turkey, roasted chestnuts and other culinary delicacies. As you stroll from room to room, accompanied by the wafting melodies of the band, you are greeted by the sound of laughter emanating from happy faces and the welcoming sight of people engaging in friendly and interesting conversation. A homey ambiance abounds; stranger and friend become family. It is truly a time when the peace and joy of Christ, brought to earth on the first Christmas, become a wonderfully tangible reality. Here, the union of souls and the reign of the Infant Prince of Peace in the hearts of men are not just memorized beliefs out of a text book, but become living truths.

The evening was completed by a series of events including several raffles for various items, guided tours of the Glatfelter Mansion by members of the TFP, caroling, the sound and light show of *The First Christmas Tree* and the ever-anticipated arrival of Saint Nicholas—a favorite with the children.

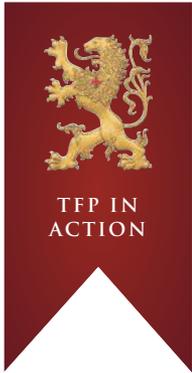
A lady who was



Visitors to the TFP and ANF headquarters' Christmas Open House enjoyed plenty of Christmas caroling and music, a variety of foods, a sound and light show, good company, a visit from Saint Nicholas, raffles and homemade gingerbread houses.

enthusiastic about her first visit to the annual open house sent a letter expressing her experience: "Yesterday was my first experience at the Christmas Celebration, and it was extraordinary! Everyone was so very nice, and I enjoyed myself tremendously. It was truly an experience of the real meaning to this Season. Thank you so much for creating a wonderful atmosphere to meet new friends and enjoy the singing and the food. I had never been in the Mansion so that was also a special treat. The sound and light show was great—the St. Louis de Montfort students did a fantastic job putting the whole scene together. Have a Blessed Christmas!"—H.M. ■





Boys, Chivalry and Adventure in the Ozarks

BY ELIAS BARTEL

This year's theme was about Viking history and heroes. The name "Viking" brings to mind horn-helmed wild men from the north sailing in dragon-shaped longboats to burn and destroy everything in sight. Excepting the horns, much of that did happen. Looking deeper into their history, however, one finds an amazingly rich Catholic treasure.

In the Middle Ages, saints like Saint Brigit of Sweden, King Saint Olaf of Norway, and Saint Thorlok of Iceland, to name a few, walked those frozen lands. The Vikings also participated in the Crusades. King Sigurd of Norway took part in the First Crusade, the first king to do so. They were also bold adventurers. For example, Leif Erickson, a Catholic, discovered modern-day Newfoundland.

The cabins in which campers stayed were cozy and warm, a welcome respite from the frigid weather outside. Visiting each one in the morning was a delight because each cabin developed its own esprit de corps. How sad it is today that the simple joy of being in the company of others is often ignored by a growing intrusion of electronic gadgets. But here, boys gladly put their gadgets into a cardboard box for the duration of the program.

One of the highlights of the camp was a hike to the summit of the cliff crowning the river valley. After making it to the top, the Creed was sung. As the words, "I believe in one God" were recited, a bald eagle suddenly flew by, catching everyone's attention. After praying the rosary, time was given for exploration. Once it was time to go, the eagle came soaring back as if on a final salute to those on the mountain. What a marvel it was to see the symbol of our country flying by at the first words of the Creed!

On the final day, the medieval games were played. The names of the teams' patron saints could be heard followed by "pray for us," and slogans like "Youth was made not for pleas-



Participants of the Arkansas Fall-Winter Chivalry camp are pictured here formed around the statue of Our Lady of Fatima and running around the house to warm up.

ure, but for heroism" rang out. The medieval banquet was held under a spacious tent bedecked with medieval flags and presided over by a statue of Our Lady. Smoked trout, which the dads caught while braving icy temperatures on the river, was served. Two traditional cakes of Scandinavia were provided, the Swedish *frystekake* and the Norwegian *blotkake*, kindly baked by one of the mothers.

Already looking forward to the next Call to Chivalry camp event, campers departed enriched by new friends, inspired by the examples of the saints, and ready to follow the virtuous maxims of Catholic chivalry in the twenty-first century. ■

For details about sending your son to a Call to Chivalry camp, contact us!

Louisiana July 1-10
Contact: Mr. Cesar Franco
(717) 521-8013
Email: CFranco@tfp.org

Pennsylvania June 4-15
Contact: Mr. Thomas Schneider
(717) 521-9925
Email: ChivalryCamp@tfp.org

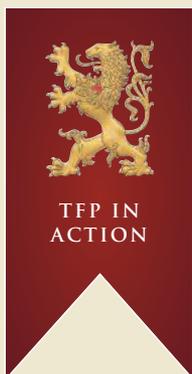
California July 27 to August 3
Contact: Mr. Michael C. Shibler
(717) 451-0238
Email: MShibler@gmail.com



Following the instruction of Saint John Bosco that idleness is the Devil's workshop, the young men are kept busy with in-house board games, engaging talks and a rosary procession.

The Purity of the Blessed Mother Defended

BY GARY ISBELL



A theater was called to task for a blasphemy against the Virgin Mary that occurred in Dallas, Texas, on December 6, 2013. In response to a “call to reparation” made by Mr. John Ritchie, protesters gathered at the intersection of Turtle Creek Blvd. and Lemmon Ave. near the Kalita Humphreys Theater on December 8 at 1:00 p.m. to oppose Paul Rudnick’s play, *The Most Fabulous Story Ever Told*. It was the feast of the Immaculate Conception.

“One word describes the indecent play: Blasphemy,” stated John Ritchie, spokesman for The American TFP and America Needs Fatima who traveled to Texas from Pennsylvania to direct the protest demonstration. “Blasphemy is not free speech,” Ritchie said. “Defamation is not artistic expression.”

“*The Most Fabulous Story Ever Told* is a twisted version of the Bible story told from a pro-homosexual perspective and doesn’t belong in any theatre,” Ritchie explained. “It begins with scenes of ‘Adam and Steve’ expelled from a Garden of Paradise with full frontal nudity and ends with the Blessed Mother portrayed as a lesbian. This immoral and defamatory play drags the pure and im-



A protester stands by the curb on a cold day in Dallas, Texas in reparation for the blasphemous movie, *The Most Fabulous Story Ever Told*.

maculate reputation of the Mother of God into the mud of unnatural vice.”

“As most Americans are preparing to celebrate Christmas, the Kalita Humphreys Theater is going out of its way to attack the Mother of God. Not only does this gravely offend her Son Jesus Christ, but it also wounds countless Catholics who regard the Virgin Mary as their own mother,” Ritchie continued. “For decades the homosexual movement has been calling for more and more tolerance. However, there’s nothing so intolerant as blasphemy.”

“To attack anyone’s mother is just wrong, but it’s even worse when the attack is directed against such a blameless and pure figure as the Virgin Mary, then flaunted on stage as a work of so-called ‘art.’ I reject this play with every fiber of my soul and invite fellow Catholics to join me for an act of public reparation this Sunday, which will include the recitation of the rosary.”



The blasphemous play *The Most Fabulous Story Ever Told* was duly protested and reparation offered in Texas and Oklahoma showings. The movie gives a homosexual twist to Bible stories and it goes as far as portraying the Most Holy Virgin, Mother of God, as a lesbian.

A Bishop's Call for CONDEMNATION, REPARATION and REPENTANCE

BY VINCENT GORRE

Drawing from divine inspiration and driven by a bishop's authority and duty to act, Bishop Thomas Paprocki of Springfield, Illinois held a public exorcism in the Immaculate Conception Cathedral on November 20, 2013. It was the same day that Governor Patrick Flynn signed into law the newly-passed bill that legalized same-sex "marriage" in the state. In his remarks prior to the exorcism, the bishop said "I have given this matter a great deal of thought and prayer, which has led me to the conviction that God is calling me to speak out and conduct these prayers."

An Objective Sinful Reality

The passing of the bill and the governor's signing it into law in effect redefined the meaning of marriage in the state of Illinois and institutionalized what the bishop unequivocally called "an objectively sinful reality." But his call for repentance and reparation he said was motivated by true compassion and love. He explained that "to ignore another person's wrongful actions is a sign of apathy or indifference, while fraternal correction is motivated by love for that person's well-being."

In explaining the Catholic meaning of mercy, he said, "mercy does not mean approving of something that is sinful, but does absolve the wrongdoer after a change of heart takes place in the sinner through the gift of God's grace." He said that "the secularists think that stressing God's mercy means that sins are no longer sins." But on the contrary, "God's mercy is a great gift of grace precisely because sins are sins and they call for repentance and forgiveness."

Meaning of Exorcisms

To clear people's misconceptions of the Church's practice of exorcisms, the bishop said in his remarks that minor exorcisms take place in every

baptism and confirmation when we "reject Satan," and even when we pray the Lord's Prayer asking God to "deliver us from evil." However, actual "possession" by the devil requires a major exorcism as a remedy. But since "all of us are certainly subject to the devil's influences and in need of protection and deliverance from evil," and "these demonic influences are not readily apparent to the undiscerning eye," exorcism prayers are intended to "call attention to the diabolical influences of the devil that have penetrated our culture, both in the state and in the Church," the bishop said.



After Our Lord's Ascension into Heaven, Saint Mary Magdalene eventually travelled to the south of France and spent the rest of her days in a cave doing penance for her sins.

"[M]ercy does not mean approving of something that is sinful, but does absolve the wrongdoer after a change of heart takes place in the sinner through the gift of God's grace."

Deception, Division, Diversion and Discouragement

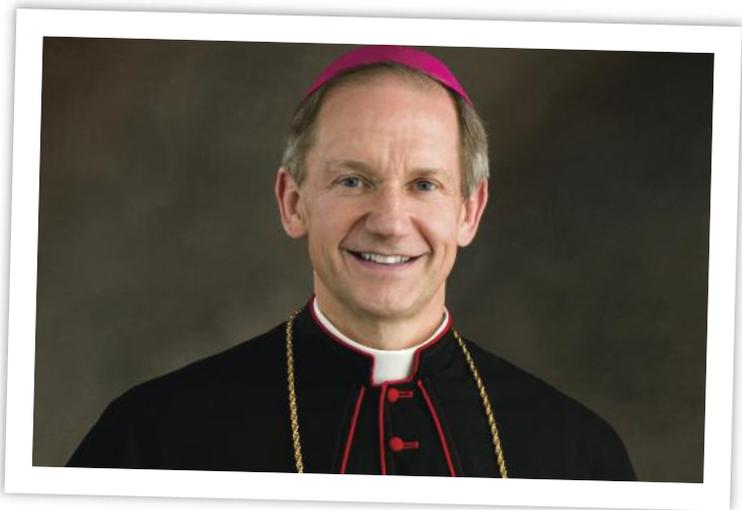
Bishop Paprocki also explained the work of the devil. Aside from actual diabolical possession, the devil ordinarily engages in deception, division, diversion and discouragement, as Father Louis J. Cameli, author of *The Devil You Don't Know: Recognizing and Resisting Evil in Everyday Life*, writes in his book, which the bishop referenced in his remarks. In the case of same-sex "marriage," Bishop Paprocki cited several examples to illustrate the four "D's." Deception can be seen in the view being raised by those who promote same-sex "marriage," that "it [marriage] is not ultimately about generating life, but rather it is mainly about a romantic relationship," or that "there will be no adverse effects on children being brought up in the household of a same-sex couple." Division is clearly manifested in the issue's polarizing effect amongst families and friends. As far as diversion, the bishop said that "so much of our time, energy and resources are being spent in addressing this issue, when there are more pressing needs facing our state and our Church." Discouragement can be seen in the message to those who defend traditional marriage. They say that "the universal redefinition of marriage is unstoppable, so we might just stop trying," Bishop Paprocki said.

Source of the Exorcism Prayers

The exorcism prayers used by the bishop were taken from the Appendices of the 2004 Latin edition of the Rite of Exorcism. Quoting words from the introduction, it reads: "The presence of the Devil and other demons appears and exists not only in the tempting or tormenting of persons, but also in the penetration of things and places in a certain manner by their activity, and in various forms of opposition and persecution of the Church. If the diocesan bishop, in particular situations, judges it appropriate to announce gatherings of the faithful for prayer, under the leadership of a priest, elements for arranging a rite of supplication may be taken from the texts provided in these appendices."

A Call for Repentance and Reconciliation

The bishop concluded his remarks by reiterating the sinfulness of same-sex "marriage" and asked those who are guilty in one way or another to repent. He said, "Same-sex 'marriage' is contrary to God's plan, as described in the Bible, when Jesus cites the Book of Genesis in asking the Pharisees, 'Have you not read that at the beginning the Creator made them male and female and declared,



We hear so few condemnations from the pulpit against same-sex "marriage" considering the gravity of the sin. Bishop Thomas Paprocki's action was in perfect consonance with what a shepherd of souls is called to do.

"For this reason a man shall leave his father and mother and cling to his wife, and the two shall become as one?" Thus they are no longer two but one flesh. Therefore, let no man separate what God has joined." Bishop Paprocki then addressed those who are engaged in this sin and those who are responsible for the sin to be "institutionalized" in his state when he said, "Since the legal redefinition of marriage is contrary to God's plan, those who contract civil same-sex

'[A]t the beginning the Creator made them male and female and declared, "For this reason a man shall leave his father and mother and cling to his wife, and the two shall become as one?" Thus they are no longer two but one flesh. Therefore, let no man separate what God has joined.'

'marriage' are culpable of serious sin. Politicians responsible for enacting civil same-sex 'marriage' legislation are morally complicit as co-operators in facilitating this grave sin."

He then said to those who will heed his call that "the Church stands ready to extend God's mercy to those who confess their sins with true repentance and a firm purpose of amendment in the Sacrament of Reconciliation." ■

An Unforgettable Holy Week in Seville

BY THOMAS RYDER

Last year, I visited Seville, Spain during its famous Holy Week, when a magnificent, centuries-old reenactment of the Passion of Our Lord Jesus Christ takes to the streets.

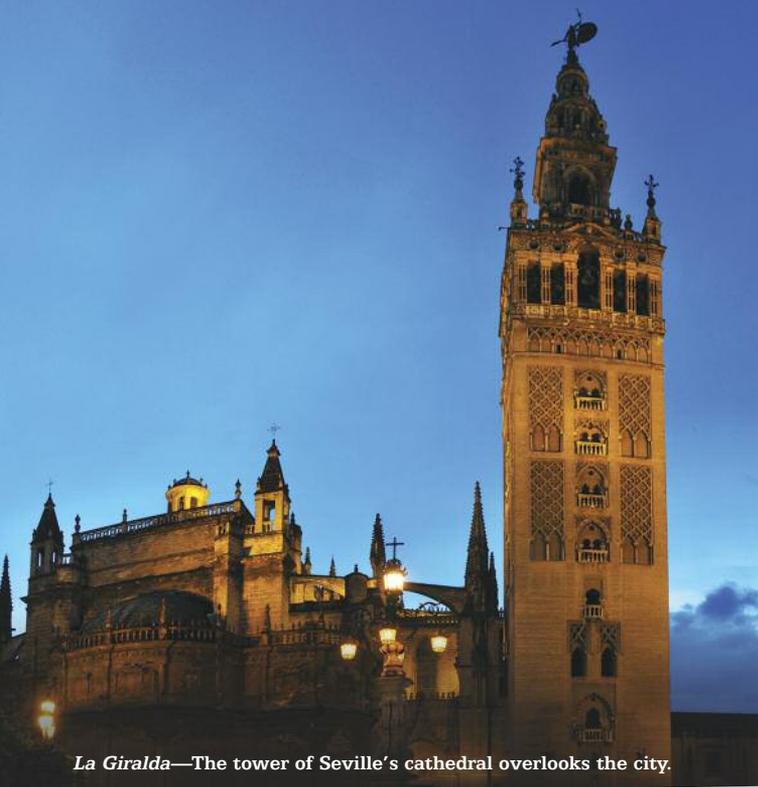
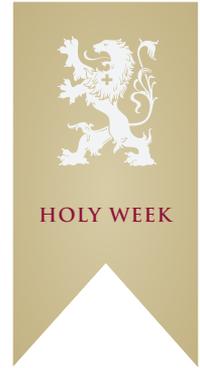
Passion Week in Seville is a ray of hope for Christianity in a world that has become a Babel of dissenting ideas and beliefs. What a wonderful experience to see people of faith, multitudes prayerfully following mile-long candle processions through the night, and three-ton floats with life-like representations of the Passion of Christ and the Suffering Virgin.

For the Catholic Spaniard, nothing but the best is used for the Lord and His Mother. So the floats are artistically covered in silver and gold, and the various statues of the Dolorous Madonna wear mantles of embroidered beauty, thought only possible in heaven.

More than seventy confraternities, some several centuries old, process through the streets of charming Seville during Holy Week. An authentically popular movement, the confraternities are composed entirely of laity. Thus, what I witnessed was genuine devotion and piety rising to heaven like incense in this age of the iPod.

I saw an entire city put aside earthly concerns, and, for a full week follow its Redeemer and its heavenly Mother, day and night through the streets of ancient Seville. If ever I felt Catholicity, it was in the middle of the night, pressed on all sides by a crowd waiting for Christ and the Mater Dolorosa to pass. But you had to have been there. . .

Love and sorrow, life and death, blood and tears, flesh and spirit, earth and eternity, were there at dawn under the moonlight as all waited for the long procession



La Giralda—The tower of Seville's cathedral overlooks the city.



Top: The *Salida del Paso de la Virgen*—The going out of the Virgin's processional float. Thousands of people will gather around a given church to await the beginning of the procession. Above: Children are seen everywhere collecting wax from the four- to five-foot procession candles. During Holy Week, the streets of Seville are covered in wax from the day and night processions.

of *Jesus del Gran Poder* to pass. It is an amazing Faith that gives the title “Of the Great Power” to one condemned to die. As all eyes focus on the end of the street, first the shadow of a figure bent under a cross appeared around the corner, then the holy Face and bearing. A superbly carved statue of a virile Man, his expression is heart-grabbing. Preceded by a musical band that played a tune at once solemn and strong, He slowly passed through a profoundly respectful crowd.

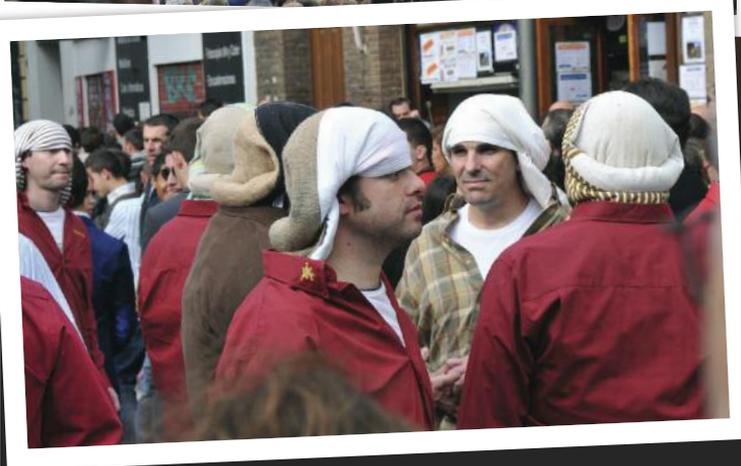
Suddenly a “saeta,” an improvised song, broke out, a man singing from a balcony with all the passion his heart and lungs could muster: “. . .because Christ lives. . . I have seen Him, I have seen Him walking through the streets of Seville. . .”

Half an hour later a second float approached covered in decorative gold. One hundred lit candles only allowed viewers a glimpse of the outline of a *Mater Dolorosa*. As the float passed, the blaze made it difficult to focus on the beautiful, tear-stained face of the suffering mother, a sword plunged into her heart.

“Why so many candles in front of her,” I asked of the person next to me.

“So she can’t see the suffering of her Son, who goes ahead,” is the simple, love-filled answer.

As I flew back to the States, thinking of the great loss that it is for the world to have abandoned the true Faith, I felt as if an angel whispered a thought: world powers come and go, each convinced that it can do away with God, but, in the end, Truth remains and Christian Civilization, sublime and sacred, will once again reign supreme. Never doubt it. ■



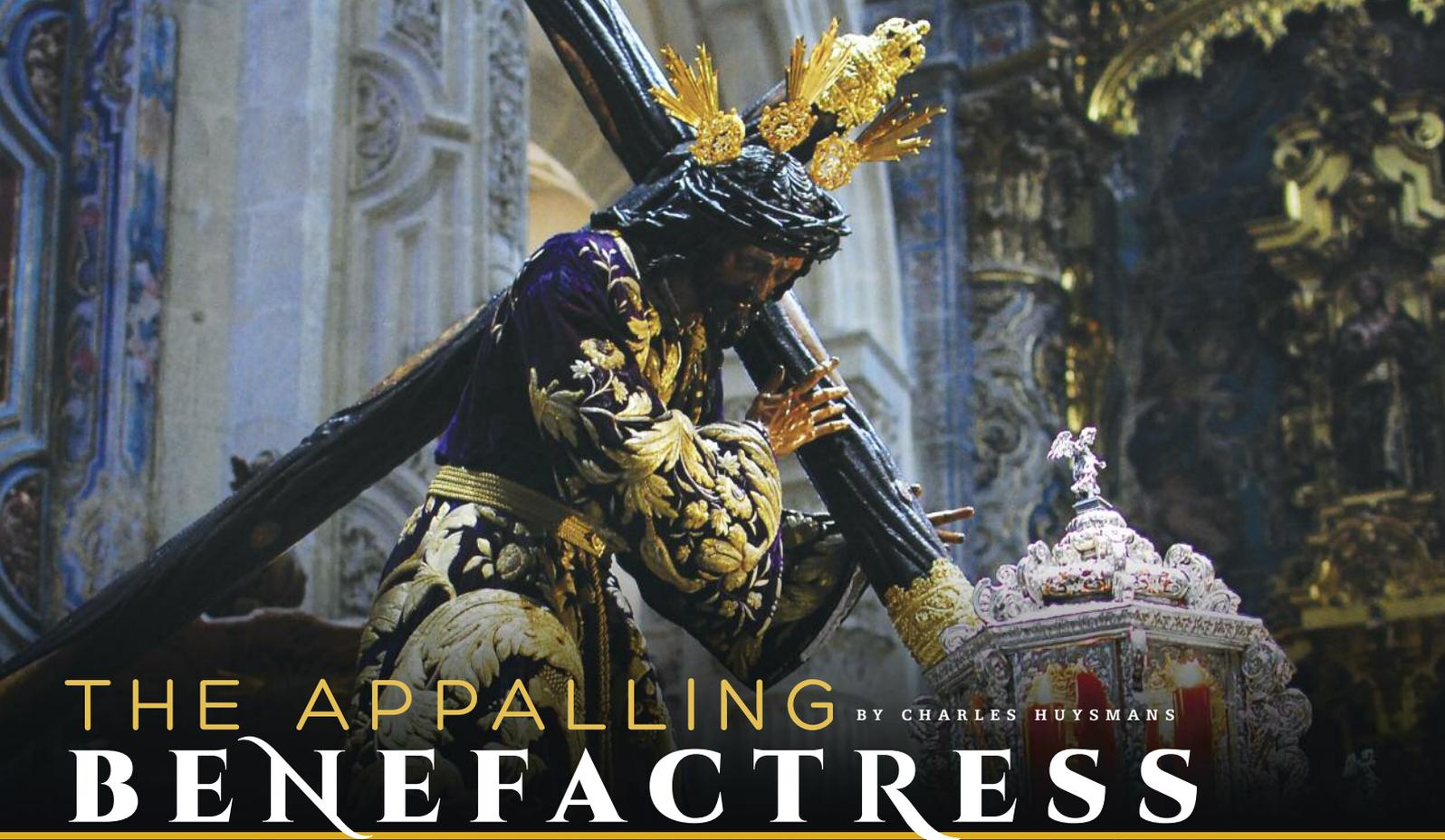
Top: Paso del Santísimo Cristo de la Sed—Processional float of the Most Holy Christ of the Thirst passing through one of Seville’s narrow streets. Above: The “costaleros.” These are men who carry the two- to three-ton processional floats on their backs. Every confraternity has at least two shifts of thirty to fifty men each.



*A frequent and moving scene: a *Mater Dolorosa* approaches slowly around the corner illuminated by candlelight in the early hours of the morning, amid the music and those who carry her moving the heavy float from right to left as they go forward making it look as if the statue is actually walking. Right: Statue of *Jesus del Gran Poder*.*



I saw an entire city put aside earthly concerns, and, for a full week follow its Redeemer and its heavenly Mother, day and night through the streets of ancient Seville.



THE APPALLING BENEFACTRESS

BY CHARLES HUYSMANS

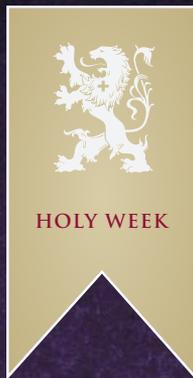
To attempt to understand the reason for the existence of sorrow, of this appalling Benefactress, one must go back to man's beginnings, to Eden, where Sorrow was born the moment Adam became conscious of sin. She was the first-born of man's work, and, ever since, she has pursued him upon earth, and, beyond the tomb, even to the very threshold of paradise.

She was the atoning daughter of Disobedience; though baptism wipes out the original stain, Sorrow it is unable to check; to the water of the sacrament she adds the water of tears; she cleanses souls, as best she can, with two substances borrowed from man's own body, water and blood.

Hateful, and hated by all, she penalized generation after generation; from father to son antiquity handed down hatred and fear of this torturer; paganism, unable to understand her, made of her an evil goddess whom prayers and gifts failed to appease.

For centuries she bore the burden of humanity's curse, and, weary of seeing her work of reparation provoking only wrath and abuse, she too impatiently awaited the coming of the Messiah who should clear her reputation and remove the hateful stigma that was hers.

She awaited Him as her Redeemer and also as her Betrothed, destined for her since the Fall; and for Him, accordingly, she reserved her passion, until then kept within bounds. For, from the time since her mission began, the tortures she had dealt out were comparatively tolerable. She had to curtail her grievous caresses to suit the proportions of mankind. She did not give free play to herself when dealing with those despairing ones who repulsed and reviled



her, when they but felt her hovering near.

Only on the God-Man did she lavish all that was most exquisite in her armory. His capacity for suffering exceeded all that she had known. She crept towards Him on that awful night, when, alone, forsaken in a garden, He took upon Himself the sins of the world, and, having embraced Him, she gained a grandeur that was never hers till then. So terrible was she that at her touch He swooned. His agony was His betrothal to her.

She filled His cup with the sole blandishments that were hers to offer—atrocious and super-human torments—and as a faithful spouse she devoted herself to Him and never left Him again till the end. Mary, and Magdalene, and the holy women, were not able to follow Him everywhere, but she accompanied Him to the Pretorium, to Herod, to Pilate. She counted up the thongs of the whips, she made sure that the thorns were prickly, that the gall was bitter, that the lancet and the nails were sharp.

But when the supreme moment had come, when Mary and Magdalene and Saint John stood weeping at the foot of the Cross, and Christ gave up the ghost, and the Church came forth in floods of blood and water from the heart of the Victim, that was the end. Christ, unmoved, escaped forever from the embrace of Sorrow, but Sorrow was rehabilitated, re-deemed, cleared forever by His death.

As much decried as had been the Messiah, in Him she was raised. Her mission was ratified and ennobled, and, henceforth, she was comprehensible to Christians. Until the end of time she was to be loved by souls appealing to her for help in the expiation of sin, and loved, too, in memory of the Passion of Christ. ■