

¡Adorada sea la Santa Faz de Nuestro Señor Jesucristo!

IGLESIA CRISTIANA PALMARIANA DE LOS CARMELITAS DE LA SANTA FAZ

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One, Holy, Catholic, Apostolic and Palmarian Church



TWENTY-SECOND APOSTOLIC LETTER

Why does the Palmarian Church insist so much on the Dress Code?

We, Peter III, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Ecclesiæ*, Herald of the Lord God of Hosts, Good Shepherd of souls, Aflame with the Zeal of Elias and Defender of the Rights of God and Church.

Beloved children: Among the requirements of the Holy Palmarian Church, the strict dress norms stand out, and conversation with indecently dressed people is forbidden.

“The Church’s fourth Commandment is to comply with the norms of Christian Decency established by the Church.” Thus teaches the Palmarian Catechism, and explains that this Commandment obliges us to dress decently; not to resort to places where there is indecent exposure; not to possess or read magazines and other forbidden publications; not to view spectacles in the street, at the theatre, in a stadium and so forth, that contain any danger to morality.

If anyone allows himself to be seen indecently dressed, he would commit mortal sin by his bad example and the scandal he gives. Palmarian lay faithful have the strict obligation of always behaving with the maximum decency, whether at home, at work, in town, or in any other place, so that their lives be a prolongation of God’s Church. In this way they will teach the world to live with dignity and holiness.

It is absolutely forbidden for all Palmarian faithful to go to beaches, swimming pools, or similar places where there may be indecent exhibition, for they are places of scandal and proximate occasions of sin.

These norms are necessary to protect the faithful from grave sin and external dangers of impurity: namely, everything which, being capable of provoking disorderly movements of the flesh, leads to impurity either directly or indirectly, for example, unchaste reading, immoral spectacles, indecent dancing, beaches and swimming pools, social communications media and provocative fashions.

Indecent dances are those which imply scandal, provocation or indecency; they are always sinful, at least owing to the proximate danger of sin, because of provocation and scandal. In those infernal places called discotheques there is always a proximate danger of sin, given the scandalous dancing, the diabolical atmosphere, the infernal music and the provocative clothing. The discotheque is strictly forbidden owing to its shameless perversity.

As for provocative fashions, Palmarian Morals say: “At the present time, the perversity of provocative feminine fashion has gone beyond all the limits of depravation as never before; above all as the outrageous fashions of today are highlighting masculinity rather than femininity in the woman. Women have reached such utter degradation that feminine wear is what least attracts them; so that they care very little about beauty in their personal appearance. Present day women’s fashions are a shameless exaltation of sensuality and at the same time a degradation of femininity. The majority of modern women have become spectres of indecency, ugliness, vulgarity and masculinity. The fashions of today, then, are one of the greatest scandals and therefore one of the greatest means of spreading degradation. Transvestite women, that is, those who wear men’s clothing, are a shameful aberration, overturning God’s natural plan regarding the female sex. That said of women also applies to men in what corresponds to them, since present day men’s fashions as well are an assault on Christian Decency, by their



extravagance, provocation, effeminacy, undress, and so forth. How many men are seen with earrings, women's hairstyles and other things typically women's. We say nothing of transvestite men, namely those who dress as women, a brazen aberration, which overturns God's natural plan regarding the male sex... Palmarian women cannot imitate the world's pernicious and scandalous fashions, nor be so concerned with caring for their bodies, but above all for their souls, ever fulfilling the norms of Christian Decency."

Morals teach us that on the very day of Creation: "Following the fall of our first parents, God ordered them to cover their bodies decently with clothing. And to do so he taught them to make garments from the skins of animals; which should be understood as the universal precept given by God to all mankind. Provocative fashions are inspired by Satan himself to highlight carnal attractions, spread moral dissipation, and so forth. Indecency in clothes and in adornments is an abominable scandal and is a grievous hindrance to virtue. Provocative fashions, then, are the source of many sins, for they ruin modesty, assail chastity, feed vanity, squander money, and so forth... And every woman who enters the Temple of God with head uncovered fails in the respect she owes to God and opposes the sign of her subjection to man. Under pain of excommunication reserved to the Pope, in the Church or Chapel, men will have their heads uncovered and women will have their heads covered by the *mantilla*."

There is sin of impurity by sight when gazing deliberately at something impure with pleasure, or with unhealthy curiosity, or with grave danger of sin. It should be taken into account that to see is not the same as to gaze, for lamentably the world places in our path manifold indecent things which we often necessarily see against our own will; but, once we notice, we are obliged not to look at them for the grave danger there may be of sin. No one is allowed to look at indecent things, nor to read licentious books or other writings with certain moral danger, nor attend bad or dangerous spectacles, and so forth; not even, for love of art, to look at statues and paintings containing nude figures or indecent scenes, nor is any sculptor or painter allowed to create such works. Only when there is true and proportionate cause is it licit to look at indecent things; for example, the nurse who has to wash a patient, or personal cleanliness for reasons of hygiene, and so forth; but even in these cases there is the obligation always to act with the maximum modesty. Whoever takes pleasure in any way by sight in indecent things, or does not look away from something in which there might be a danger of grave sin, with full knowledge and full consent, sins mortally.



As for unchaste reading and immoral spectacles, it is strictly forbidden to have or look at magazines, reviews, videos, shows, films or television, as it is a mortal sin to be present at obscene spectacles or watch them or listen to them. And this is because at present in every publication and other means of communication there is always indecency, and as well immorality.

The press, radio and television are now instruments for perversion. According to Pope Saint Gregory XVII the Very Great: "Freemasonry has infiltrated the radio as well; and where it has most infiltrated is in the printed press: newspapers, weekly reviews, magazines, documentaries and so forth. Certainly, the press is manipulated, articulated and propagated by international freemasonry. Therefore, watch over all publications that fall into the hands of your children; not only watch over, but as well severely forbid your children to acquire such publications... Forbid them with holy energy, with severity and just chastisements, for the good of your souls, for the good of their souls and to serve the Holy Church of God. Do not forget that in the press corruption of every kind is practised; for instance, obscenity by means of pornography; let us not forget that pornography is a diabolical invention to deform and uproot Catholic Morals."

Attacks against modesty come from the devil and from the satanists who rule over governments and the press. They are dedicated to spreading pornography and obscenity in their diabolic attempts to destroy souls. It is the most grievous kind of scandal, diabolical scandal.

Whoever scandalizes by word or deed by inciting another to sin mortally, sins mortally, since mortal sin is the death of the soul.

Palmarian Morals explain that scandal is any talk, deed or omission which places our neighbour in an occasion of sin. The scandal is direct when expressly intending to make our neighbour fall into sin, that is, inducing him to sin: for example the author, composer, manager, actors and so forth, of a show in which the Christian Religion, or Faith, or Morals are attacked or ridiculed, and in general any other way of inducing anyone expressly to sin.

Indirect scandal is when not expressly intending to make our neighbour fall into sin, but foreseeing that he might fall into sin, as in the case of a woman who appears indecently dressed out of vanity, foreseeing that many will have indecent desires.

Diabolical scandal is when someone directly intends to lead his neighbour into offending God and losing his soul.

Scandal, whether direct or indirect, is always a sin against the fifth Commandment, since it voluntarily produces or occasions true spiritual harm to our neighbour, and is also a sin against the virtue it induces the person to oppose. Whoever gives scandal sins mortally, though it would be only a venial sin if there were some circumstance excluding gravity. Obviously, diabolical scandal is always an exceedingly grievous sin, proper to Satan, who goes about the world tempting men to offend God and lose their souls.

Whoever takes part in any way in some scandalous act sins mortally as well, even though only as a spectator. Whoever harms, injures, offends or scandalizes someone is obliged to beg forgiveness and make up for the harm done. The obligation exists to make up for the scandal as far as possible by every licit means available to us. For example, whoever seduces someone should try to draw the person seduced out of sin and recover their previous state of virtue, giving the person good example by an orderly life afterwards. In those cases where it is impossible to make reparation for the scandal, whoever caused the scandal is bound to pray fervently to the Lord to deign to make good the harm done.

Another grave sin is to contribute to evil, that is, by giving physical or moral help to the evil action of another; for example by consenting, praising, covering up, acting as an accomplice, by silence, by defending the evil done. This sin is a form of scandal, as it implies a man allowing himself to be scandalized by another to the point of co-operating with him in the evil he does; and therefore does harm to himself spiritually and also to the instigator, who will thus commit himself to the evil he is doing more easily and decidedly. It is one of the most common sins committed.

Formal co-operation in another's sin is not licit, as it supposes approval of that sin, and this is intrinsically evil. It is grave or venial according to the sin in which he co-operates; so that never will it be allowed to



pretend that it is right for someone to dress indecently. Material co-operation in another's sin is never licit, under no pretext of any kind, even disapproving the evil he does, nor to avoid upsets with anyone.

There will also be co-operation with evil, and is therefore illicit, for example, to co-operate in the sale of indecent books or clothing, even at the risk of losing one's job.

Morals teach us as well to avoid occasions of sin. Whoever does not make due efforts to avoid the occasions of sin places himself in danger of sin, knowing by experience, by common knowledge or by any other clear and evident means that certain circumstances offer him an occasion which makes it easy for him to fall into sin. It is a sin of scandal to oneself, since the fifth commandment obliges us to avoid the supernatural death of the soul. It would be grievous for example to go to a place with indecent spectacles, because of the obligation under mortal sin to avoid proximate occasions of mortal sin.

In order to accelerate Her Triumph promised in Fatima, in October 2020 We consecrated Russia to Mary's Immaculate Heart in accord with Her petition. But in 1917 in Fatima, Our Lady also demanded decency in dress, and said: "Certain fashions will be introduced that will deeply offend Our Lord." Saint Jacinta Marto, seeress of Fatima, transmitted the words of Most Holy Mary for us: "The sins which send most sinners to Hell are those of the flesh; fashions will be introduced that will deeply offend Our Lord; the Virgin has said that there will be many wars and divisions in the world. Wars are nothing but chastisements for the sins of the world; the Most Holy Virgin cannot hold back the arm of Her Beloved Son from the world any more; penance must be done; if men repent, the Lord will still forgive; but if they do not change their lives, the most terrible chastisement ever known will afflict the world."

In Fatima, the Most Holy Virgin Mary gave proofs of the importance of these words by means of a portentous miracle before a hundred thousand witnesses, so that it is evident that the apostasy of the roman church and the terrible apocalyptic chastisements are a consequence of the adoption of these scandalous fashions that offend God so deeply, and that the one way of saving ourselves from the most terrible chastisements is, first, to amend our lives and dress with the modesty that Holy Church requires. And if this is not equally evident to all, in this Apostolic Letter We shall explain this in more detail, so as to make it plain that all human beings are obliged to dress in accord with Palmarian Norms.

The Holy Bible says: “The loss of original justice in our first parents because of their sin, after the fall of Adam, caused the eyes of them both to be opened, as they became aware of the evil which the loss of innocence occasions, being then subject to the law of sin and to the human concupiscences it involves. Besides, from that moment they became completely naked on finding themselves deprived of the heavenly raiment which covered their bodies, with sentiments of mutual shame, so that they used fig leaves to cover their nakedness.” Adam and Eve were content to cover themselves sufficiently not to feel shame: But the Lord did not conform Himself with this, but at once intervened and ordered them to cover themselves with all modesty. God gave our first parents instructions on dress of the body, and taught them to make up tunics with animal skins to clothe themselves; which is the universal precept God gave for men to cover their bodies decently with clothes. This shows us that men are inclined to wear clothing in which they feel at ease, but that it is not enough for each person to dress sufficiently so as not to feel shame, but to dress as God commands. God does not now command each person directly as He did then, rather He does so by means of His legitimate representative on earth, the Pope, who alone has the faculty to interpret the Law of God in detail and has full authority to demand its fulfilment in God’s Name.

Our Lord Jesus Christ, for love of man and for our eternal salvation, came down to earth, suffered and gave His life for us. His was the greatest possible love. Souls have infinite value because Jesus Christ has paid for them by shedding His Most Precious Blood.



For love of God, then, do not seek to offend Our Lord and Saviour Jesus Christ grievously by leading your brother, sister or yourself into mortal sin. Neither seek to do harm to your brother or sister or to the Lord God. Do not seek to be in mortal sin, or to have your brother or sister in mortal sin, since mortal sin is our greatest enemy and, in the last resort, the one thing capable of separating us from eternal life.

Immodesty in dress can lead to the loss of immortal souls, and is a mortal sin for whoever so dresses and is an occasion of sin for whoever gazes at immodest fashions. Sins caused by immodest fashions send many of the souls exposed to those fashions to Hell, or at least make them deserving of Hellfire.

It is the desire of our Redeemer that no one perish, for He, who offered Himself up as Victim for the salvation of all, desires that all, without exception, be saved. Sadly, we know that this does not happen, as it is a truth of Faith and invariable, in Tradition, in Scripture and in the constant teaching of the Catholic

Church’s Magisterium, that Hell exists, and that there are in fact thousands of millions of human beings damned. Our Lady confirmed this in the Fatima Message. Yet we know that the mystery of the Communion of the Saints shares out the intercommunication of merits among the members of Our Lord Jesus Christ’s Mystical Body, that is to say, that some are saved solely by means of the collaboration of other members of that Body. Saint Paul expressed it thus: “I rejoice in the afflictions I have suffered and am suffering for you, in order to complete with your sacrifices and my own, through Holy Mass, what is lacking in Christ’s Passion, for the welfare of His Mystical Body, which is the Church.”

Many are the forms in which the faithful can and should help others out of concern for their eternal salvation: Besides prayer, sacrifice, every kind of good work, suffering borne with patience and offered up to God by Mary’s hands – besides all of this – the faithful are helped on their way to salvation by their good example of Christian life, fulfilling all the demands of our Faith, for before reaching Heaven true love requires sacrifice. “Whoever does not take up his cross and follow Me, cannot be My disciple” (Gospel). This requirement includes modesty in dress, as modesty presupposes, first, respect for the body itself as temple of the Holy Ghost or, better said, the love and respect for God Himself present in the body of the Christian, and secondly, charity towards neighbour, who can undergo temptation and fall into sin if you do not dress and behave modestly.

Such disorder in the appetites is the consequence of Original Sin, so that man sadly tends towards evil. Jesus Christ, our Saviour, redeemed us, but did not reintegrate our nature back to that state of original perfection. Wounded by sin, but restored and revitalized by Sanctifying Grace, we should work with love and fear in the labour of our salvation (Philippians).

And we should not forget the warning given by the Lord Himself: “It is inevitable that there be scandals, given man’s inclination to evil; but woe to the man by whom scandal arises!... Whoever shall scandalize one of these little ones who believe in Me, it would be better for him to have a millstone hung around his neck and be thrown into the depths of the sea” (Gospel).

Hence we should remember the Apostles' exhortation telling us how to comply with the orders of the Church Hierarchy: "Do, then, whatever they command you, uncomplainingly and without negligence, so that you may be simple and irreproachable before the rest, as God's children that you are. Live in holiness amid this bad and perverse generation, where you shine out like beacons" (Philippians).

The invitation which Jesus Christ tenders us is beautiful and comforting, but also requires us to perform the sacrifice of our daily duty towards God, which includes helping our brothers and sisters along the path to Heaven without being an obstacle to their salvation by dressing immodestly.



Christian modesty is the natural guardian of chastity. Both men and women are subject to the law of modesty, and it is an error to think that this concern for modesty prejudices women or is male chauvinism. Nonetheless, it is far more common for the sin of immodesty to be committed by women, and the obligations of women in this sense are more serious. Men too should be concerned for this virtue, in a spirit of imitation of the Most Holy Virgin, Model of Purity for all of Her children who make up the Mystical Body of Christ.

Others should be encouraged to dress modestly like Mary in every situation and with no fear of incurring antipathy of the rest, and thus comply with the desires of Our Immaculate Mother Mary rather than follow the decrees of pagan fashion dictators.

The Church is One and is Catholic or Universal, so that the dress code is the same for all the faithful in any place or at any age. The Church is Apostolic, so that she requires the same modesty in dress that the Apostles required and that the Church has required for twenty centuries. The Church is Holy, and the dress code is fundamental to protect the holiness of her members and preserve them from obscenities and from the degradation of this world.

The Catholic Church Magisterium gave out declarations on modesty in 1930, 1954 and 1957, but from then on until the translation of the Holy See in 1978, kept silence, because people no longer listened. God allowed the Magisterium's silence of that time as chastisement for the faithful's sin of not obeying the Pope when he spoke. This is like the way in which God reacted to the hardheartedness of people in the Old Testament. As chastisement, God did not send them Prophets for many years after He had sent so many who had been rejected and killed by the jews. Though many Priests did not want to speak on the question of modesty, Our Lady of Fatima obliges us to observe modesty, for the salvation of souls.

In Fatima, Mary Most Holy lamented that in our times militant atheists, satanists and members of other antichristian societies, such as communists and secular humanists and their associates, spread their errors against our Catholic Faith and Morals, and said: "Russia will spread her errors throughout the world." She also said: "Certain fashions will be adopted that will deeply offend Our Lord." And thus the Most Holy Virgin Mary emphasized modesty greatly, because She also told us in the Fatima Message: "More souls go to Hell for sins of the flesh than for any other cause." Sins against holy purity are particularly frequent in our days and are causing the loss of a multitude of souls. To confirm the truth of these warnings, She performed the spectacular miracle of the sun in the presence of a hundred thousand witnesses.

To help us understand more fully the importance of modesty in dress, here are some precedents: it is owing to original sin that all men, women and children have difficulties in controlling their appetites, including when reason tells them that it is right to do so. For example, everybody has had the experience of overeating, after their reason and inner senses tell them they have had enough. Others have felt the desire to drink more alcohol or smoke cigarettes though knowing that an excess of alcohol or tobacco are not good for health. The appetites of the senses, as for food and drink, clearly seek their own satisfaction even when contrary to reason.

We do not always have direct control over the way our sensitive appetites feel. Yet we can control them by Christian mortification, as well as by other indirect means. By not keeping our mind centred on food, drink or tobacco, it is easier not to yield to the sin of gluttony. But if we continue to think about food or drink, or in the pleasure they offer us, we often yield to our appetites even against our better judgement.

We can control ourselves indirectly by way of mortification, fasting and abstinence, as likewise by avoiding whatever might tend to awaken the appetite. Very little provocation is required to awaken sinful desires that oppose God's Law and therefore, if after sufficient reflection there is full consent, there is mortal sin. If there is no repentance for that sin, it will draw the soul down into hell for all eternity.

Hence, conscious of the terrible consequence of our human weakness resulting from Original Sin, we should safeguard virtue by dressing modestly. Both men and women are obliged to dress modestly, out of

strict justice and charity, and to transgress in this duty is commonly a mortal sin. As a consequence it happens that the devil, his human agents and other evil people who actively labour against our Christian culture and heritage, have conspired to induce women to dress in an immodest way.

By this strategy, the devil and his pawns succeed in leading both men and women to Hell. This they do by tempting men to impure actions and desires, and to sin mortally, after seeing women dressed immodestly. The women responsible are involved in these sins, having caused those men to fall from grace. The



diabolical disorientation separating them from the Christian tradition of modesty in dress is in great part responsible that at present, and almost universally, so-called Christians and ex-Christians are slaves to their lower passions in complete disavowal of their baptismal promises.

It is well to note that chastity and modesty are part of the virtue of temperance, one of the Four Cardinal Virtues. As ‘virtue’ means ‘strength’, it really denotes strength of character to practise chastity and modesty, instead of weakness following the lax clichés of the world.

Remember that modesty in dress helps to safeguard the virtue of purity, and is required by God’s Moral Law. Dress norms are based on this unchanging moral law and on Christian tradition. Immodest dress is immoral and sinful, and is motive for excommunication or confession. Apart from the excommunication it entails, and the sin for breaking the Church’s Fourth Commandment, there can also be mortal sin due to the bad example and scandal given by being seen indecently dressed. We have reason to believe that many souls are now in Hell owing to the indiscretion of women and girls dressing immodestly. For love of Christ and Mary Immaculate, and for the good of others who struggle to be pure, dress modestly!

Beware of ‘minimizers’ of the impact and importance of indecency; we should be aware of their fallacies. Indecent clothes are arms of massive destruction which do more extensive, serious and long-lasting damage than atomic bombs. Immodest dress is made to seduce and incite to sin. Why do they call it ‘sexy’ if it is not to describe its effect on the opposite sex?

Replies to certain objections to the absolute need for modesty in women’s dress:

You might ask, ‘what malice is there in my way of dressing?’ You should suspect that for a man or a woman to expose their body, as you do, can be highly provocative.

You might say, ‘whoever sees me like this is not forced to sin!’ Yes, we allow that. But should we not wish to lessen the number of offences our Divine Lord receives if we can? Woe to us if we are indifferent to this! Woe to us if because of this indifference our conduct leads others into sin! We hope that there are some good men able to resist the provocations of any woman with such success that they will not sin in the least, and even gain merit. Nonetheless, some others, being weak, will consent to what is forbidden, and in accord with Scripture, you will share in their sins for having provoked them needlessly.

You might say, ‘all other girls dress this way!’ We admit the sad reality that many are so light-headed. But even if they were all so inconsiderate, you should not follow their example. You consider yourself capable of taking the right decisions in personal matters. Seeing that you have the freedom, the privilege and the duty to pursue virtue and reach Heaven, are you going to follow the herd without a thought, as cattle do? “Enter, then, by the narrow gate; because wide is the gate and broad the way that leads to perdition, and many there are who readily follow that way. On the contrary, how strait the gate and how narrow the way that leads to eternal life, and how few there are who follow that way!” (Gospel). Make your sense of responsibility and uprightness set you apart from the herd.

You might say, ‘I have no intention to do any harm.’ I can believe that. But the mischief you do by dressing without a thought for the consequences is an evil for which you will be responsible.

You might say, ‘but it is the heart that is important!’ Faith, without deeds, however, is dead in itself. Our bodies, by holy Baptism, become temples of the living God; they are living tabernacles of the Most Blessed Eucharist. The dignity of your Christian body requires adequate clothing. “Do you not know that your bodies are members of Christ, your Head?” (I Corinthians). “I beseech you by the mercy of God that each of you, on hearing Holy Mass, in union with the Priest Celebrant, offer yourself too as host or living victim, holy and pleasing in God’s eyes, in order thus to participate more efficaciously by your good deeds in the Infinite Sacrifice of Christ and Mary” (Romans). When a woman covers her body with modesty, she is not hiding from men, but revealing her dignity to them.

It could be said, ‘I feel that I should keep up with the fashion and be up-to-date.’ We would reply that there are excellent women and girls who, with a little ingenuity, succeed in dressing with modest charm and allure. But beware of a style that by drawing men towards immorality, only serves vanity and the devil; for it is a tragic deception. It doesn’t matter how the popular styles and tastes change, the moral law does not. Pope Saint Pius XII said: “It is often said with passive resignation that fashion reflects the morals of a people. But it would be more exact and far more useful to say that they express the moral status and bearing that a nation seeks: either to run onto the rocks of licentiousness or to maintain itself at the level to which it has been raised by religion and civilization.”

You might say, ‘it is often difficult to judge if a dress is modest or not.’ Reflect: if you suspect that a dish of food is poisoned, you will not serve it to anyone, for fear of doing harm. Should you not act with yet more prudence when you have a reasonable suspicion that your way of dressing will be a source of harm? Does an upright conscience not consider sin as the greatest possible harm?

It could be said, ‘I refuse to be a fanatic and a hypocrite!’ But how can it be wrong to do as God commands and act in accord with an upright conscience, which tells you that an offence against God,



Sanctity Itself, is truly the greatest of evils? A fanatic and hypocrite is one who pretends to hate sin and love God when in reality they matter nothing to him at all. And they needs must matter to you. ‘But what is wrong in that?’ Uprightness, which sometimes requires sweat, tears and courage, is never the same as intolerance and hypocrisy. And the Saints who battled valiantly against immodesty, were they fanatics or hypocrites?

You might say: ‘Men like me this way.’ This might be true of men who prefer a slight pleasure to God’s friendship; but it is not true of men who have an upright conscience. Besides, it is to God that you will have to render accounts one day, and not to men.

It could be said, ‘beauty is supposed to be seen’. We could reply that when bodily beauty is shown about, it loses its beauty. But there is a physical beauty that cannot be displayed without becoming a trap for tempting men to forbidden pleasures. On the other hand, if you think that there is beauty in showing your legs, why is there no beauty in showing Christian modesty and concern for the good of souls?

You might say, ‘but I feel hot!’ You know how to put up with the heat when you want. Remember the words of Saint Dominic Savio: “If you cannot bear the heat of summer, how will you bear that of Hell which you are out looking for?” It is surely worthwhile to have a good conscience and suffer a little heat, for many good souls willingly bear with it to offer up as a penance to God. But sad to say, some women in hot weather go scantily dressed, violating Christian decency, while dressing with all modesty when they have to work in an office where all kinds of clients are received, or when they have to teach at school, or when they have to work as saleswomen and attend all kinds of clients.

It could be said, ‘but I have free will and can make decisions freely!’ But you surely do not wish to go to Hell, and it is not necessary to become a convicted murderess to go there. Far less is needed than that! Sinning mortally against any Commandment is sufficient! And we do not want to see you go there! We Ourselves would go there if We did not try to avoid you going.

Father Xavier Schouppe relates: “A noble lady, extremely pious, asked God to let her know what most displeased His Divine Majesty in persons of her sex. The Lord miraculously deigned to hear her prayer. He opened the Eternal Abyss before her eyes. There she saw a woman prey to cruel torments and in her recognized one of her friends, shortly before deceased. This vision caused her as much surprise as pain: the person she saw damned did not seem to her to have led a bad life. The unhappy soul then said to her: “It is certain that I practised religion, but was the slave of vanity. Impelled by the passion to please, I did not hesitate to adopt indecent fashions to attract attention, and inflamed the fire of impurity in more than one heart. Ah! If Christian women knew how much immodesty in dress displeases God!” At that same moment, the unhappy soul was transpierced by two fiery lances and submerged in a cauldron of liquid lead.

If you want to be a Christian in truth and not just in name, if you want to help reform consciences and not hinder the work of grace, and if tomorrow you don’t want to feel remorse and be burdened with a load of guilt, then make the effort of dressing with Mary’s modesty, so that you can show Her that you are a Christian woman and not a mere trap for men, that you are a lover of Purity, to arouse and inspire a love that is chaste, and not inflame forbidden pleasure. Do not allow anyone to deceive you on the way to Sanctity and your eternal salvation. Saint Ambrose gave his impulse to this work of reform when he said: “If I

succeed in reforming women, at the same time I will have reformed men; and there is nothing more appropriate for the reform of women than to teach them the merit, the grandeur and the glory of chastity and virginity according to the Gospel. Hence let us begin to preach to women on chastity and virginity.”

Women, by dressing with modesty, will win the respect of men, and regain their dignity instead of being degraded and considered as a mere object of desire. Instead of dressing without respect, they should dress in accord with a loftier standard, and thus receive the respect they deserve.

God commands us to practise Charity, which is principally a commandment to obey Him. And charity is

defined as love of God. What did Jesus say of this love? That you should love the Lord your God with your whole heart, with your whole soul, with your whole mind and with all your strength.

To be a Palmarian means modesty without compromise: like Mary Immaculate, God’s Most Pure Mother.

Marian kinds of dresses, which imitate Mary Most Holy, have sleeves which reach down to the wrist, and skirts which reach down to the ankle, or at least well below the knees. Marian dresses require complete and ample covering of the breast, the shoulders and the back; the cut around the collar should cover the mouth of the throat and be similar at the back of the neck. Dresses like Mary’s are not tight fitting; they are of thick cloth which hides and does not reveal the figure of the wearer.



It would be a sin to wear clothing that cannot be called decent. We hope that those who have decided to make reparation for the sins of the world, especially those of immodesty and impurity, do far more than the minimum, and that they really make efforts to imitate the Most Holy Virgin Mary in the virtue of modesty.

May you become like Mary in modesty; may you be modest like Mary.

Shortly after Mary Most Holy announced it in 1917 at Fatima, the first fashions to offend Our Lord deeply were introduced. The Church protested vigorously. But the antichristian fashion designers went on ahead with their perverse labour, with the continuous help of the cinema, the press and other means of communication, all directed by God’s enemies. Disheartened and indifferent, Catholic clergy and people ceased to fight with valour. They resigned themselves to accept the changes, as if the Law of God had to adapt to the circumstances and bad morals of the twentieth century, and yielded to the designers’ impositions. While they complained at the loss of faith and morality, they meekly submitted to the perverse fashions propagated by the cinema and magazines. As from the Vatican II conciliabulum and the dialogue with the ‘separated brethren’, or heretics, any kind of perversion in doctrine or morals was considered acceptable, everyone was free to think, act and dress as he pleased. During the almost fifteen years from that conciliabulum up to the translation of the Holy See to El Palmar de Troya, only a remnant remained faithful to holy tradition; and at the death of Saint Paul VI many of them went astray, failing to recognize the true Pope, Saint Gregory XVII.

In Fatima, when Our Lady said: “Certain styles and fashions are being introduced which gravely offend my Divine Son,” She did not introduce anything new in the teachings of Her Divine Son, who said: “Whoever gazes at a married woman with the evil desire of possessing her, in his heart has already committed adultery with her. And whoever inwardly desires anything else wrong, has already done that wrong in his heart” (Gospel). Over the centuries, Christ’s true followers have recognized that to preserve chastity of mind and body it is necessary to avoid all the occasions of sin, above all those shameless fashions displayed by women, who owing to their vanity turn themselves into dreadful occasions of sin for men, as our Lord warned. In point of fact, if women’s vanity has been a prolific source of temptation over the centuries, what should be said of our own epoch, in which styles and fashions are deliberately calculated to lead men into sin? Let us remember the Church’s changeless teaching on this and, without human respect, diligently avoid that terrible dearth of modesty in clothing which is the cause of so many sins and offences against Mary’s Dolorous and Immaculate Heart and Her Divine Son’s Sacred Heart! Taking into account this tragic reality, here is a text by a great and holy Doctor of the Church so that you reflect thoughtfully on this warning to women: “You take your noose everywhere and spread your nets on every side. You allege that you have never invited others to sin. You did not in fact do so by word, but you have done so by your dress and bearing, and far more effectively than you could by speaking. Having led another to sin in his heart, how can you be innocent? Tell me, whom does this world condemn? Whom do the judges condemn at court? Those who drink poison, or those who prepare and administer the fatal dose? You have prepared the abominable cup, you have given the lethal concoction; you are more criminal than those who poison the

body; you do not kill the body, but the soul. And you are not doing this to enemies, nor moved by some imaginary need, nor provoked by some injury, but out of fatuous vanity and pride.” Thus spoke Saint John Chrysostom, who died in the year 407.

Apostle Saint Paul wrote to Timothy: “Let the women pray too, decently dressed and modestly and soberly adorned; and therefore not with extravagant hairdos or adornments or dress, such as those of the world needlessly have, rather as pious and virtuous women.”

Warning by Saint Anthony Mary Claret regarding immodest and worldly fashions: “Observe, now, my daughter, the contrast between the luxurious dresses of many women and Jesus’ clothes and adornments... Tell me: what relation do their fine shoes have with the nails in Jesus’ feet? The rings on their hands with the nails which pierced His? The fashionable hairdo with the Crown of Thorns? The make-up of their faces with the Visage covered with bruises? Shoulders exposed by low-cut dresses with His, wounded and bloody? Ah! but there is a notable likeness between mundane women and the Jews who, incited by the devil, scourged Our Lord! At the hour of death of such a woman, I believe Jesus will be heard to say, ‘of whom is she the

image?’ And the reply will be, ‘of the devil!’ He will then say: ‘let those who have followed the devil’s fashions be given over to him, and to God those who have imitated the modesty of Jesus and Mary.’”



Pope Saint Leo XII the Great, who died in 1829 was ‘Vigorous Switch against liberals and Apostle of Christian decency in dress.’ Saint Leo XII decreed that: “Any fashion designer who sells dresses with low cuts or which are transparent incurs excommunication ipso facto.” Today, however, no one chastises, or even hinders the promoters of indecency. It seems that those dressmakers and film directors, and so many others, enjoy impunity in this life, so that their recompense in the other life will be so much the more terrible.

Saint Guy of Fontgalland, born in Paris, Doctor of the Church, was an Apostle of Christian Decency. He always stood out for his angelical purity. At four years of age he corrected his own mother when on her way to a celebration indecorously dressed, telling her that she was not pleasing to Jesus. Shortly before his death he could say: “I am as pure as an Angel.” He died on the 24th of January 1925 at eleven years of age.

Certain fashions threaten to retard Mary’s triumph and world peace. Father Bernard Kunkel, in the 1960’s asked: Is it a sin to wear short trousers, very low-cut dresses, short skirts, trousers for women, modern bathing suits, and the like? The so-called Roman Catholics let themselves be drawn by the tendency to nakedness in feminine attire, which began following the First World War. True Catholics, the Palmarians, conscious of the Christian virtues of modesty and purity, refuse to let themselves be drawn by the masses to accept wanton fashions. They know that the Most Holy Virgin Mary will never approve those pagan styles so contrary to traditional Christian modesty.

Our Most Holy Mother knew beforehand the moral chaos that would follow the introduction of these impious fashions. Hence She came to Fatima personally in 1917 to warn us. At the same time She gave the reply in advance to the question: is it a sin to follow these fashions?, when She confided to little Jacinta, aged seven, this prophecy which contains Her teachings on modern fashions: “Certain fashions will be introduced which will offend Our Lord gravely.”

It seems that the Roman pseudo-theologians did not come to realize that they are in serious conflict with this heavenly message when they approved ‘certain fashions’ on behalf of so many Catholic women and children. Such sinful fashions cannot be sanctified by sprinkling them with holy water. Our Lady’s verdict is that they are mortally sinful; because in theological language, to offend Our Lord gravely means mortal sin. How sad Our Most Holy Mother must be when so many take no notice of her maternal warning! “Men must cease to offend God, who is already too deeply offended,” She entreats. Instead of listening to Mary’s entreaties, the multitude rejected Her as their model of modesty and sought their models in the camp of their archenemy, Satan. How could Catholics be so blind? How sad must the Vicar of Christ Pope Saint Pius XII have been as well, when he lamented this blindness in his discourse in Rome on the 17th of July 1954! Here are the exact words of the Holy Father: “You live in a world which constantly forgets God and the supernatural, where the sole interest of the multitude seems to be the satisfaction of their temporal needs, wellbeing, pleasure, vanity... How many girls there are who see no wrong in following certain shameless styles like so many sheep! Surely they would blush if they could divine the impression they cause, and the feelings they evoke in those who see them. Can they not see the harm that comes from excesses in certain sports and gymnastics not suited to virtuous young ladies? What sins are committed or provoked by

conversations too free, by immodest spectacles, by dangerous reading. How lax have consciences become, how pagan their morals!”

The prophecy of Fatima is fulfilled. The severe condemnation of modern fashions on the part of the Vicar of Christ shows that the prophecy of Our Lady of Fatima, “certain fashions will be introduced”, had already been fulfilled in the Marian Year 1954. Above all because a little more than a month afterwards, on the 21st of August, the Pope amazed the world by referring to modern fashions as a “most grievous plague”; and ordered the bishops of the whole world “to take measures against this most grievous plague of immodest fashions.”

To further emphasize the gravity of certain fashions, Pope Saint Pius XII asked the Sacred Congregation of the Council to make a compelling calling to all Catholics, but especially to those who have authority, to help to remedy the situation. He thus repeated the action of his predecessor, Saint Pius XI, who had asked that same Sacred Congregation to send the ‘Special Instructions’ in 1930, ordaining that the Roman Standards on modesty in clothing be followed, standards which imitate Mary Most Holy.

The Pope confirmed the Fatima warning, though the accursed heresy of modernism refused to listen to the calling either of the Mother of God or of the Vicar of Christ. What could be more damning of these ‘certain fashions’ than this second severe letter of the Sacred Council, sent out in 1954 by way of the Prefect, Pietro Cardinal Siriacci? The Letter said: “Everyone knows that especially during the summer months we see things about us that will surely seem offensive to anyone who has conserved certain respect and esteem for Christian modesty. On beaches, in outdoor tourist centres, almost everywhere, on the streets of cities and towns, in public and private places and, in fact, often including buildings dedicated to God, an unworthy and indecent way of dressing has prevailed. Owing to this, young people in particular, whose minds more easily incline towards vice, are exposed to extreme danger of losing their innocence, which is by far the most beautiful adornment of mind and body. Women’s adornment, if it can be called adornment, women’s clothing, if it can be called clothing when it contains nothing to protect either body or modesty, are at times

of such a nature that they seem to favour immorality rather than modesty... On this matter, an ancient poet well said that vice necessarily follows public undress.”

The Bishops are asked to act: “But especially you, whom the Holy Ghost has established as Bishops to govern the Church of God, should obviously consider this matter with concern, and care for and promote with all your strength everything to do with safeguarding modesty and the promotion of Christian Morals. It is therefore absolutely imperative to admonish and exhort, in the way that seems most suitable, people of every

rank, but especially young people, to avoid the danger of this kind of vice, of immodest dress, which so directly opposes Christian and civic virtue so boldly... The August Pontiff sincerely desires that this cause be taken up with enthusiasm, especially during the present Marian Year. He desires that Bishops in particular leave no stone unturned that can help remedy the situation; and that by their counsel and leadership, the rest of the clergy set to work with prudence, thoroughness and in earnest, within their own jurisdiction, towards the happy outcome of this undertaking.”

Vain excuses for shameless fashions: Despite the many discourses by several Popes who condemned ‘certain modern fashions’, many women and girls obstinately persisted in “following certain brazen styles like so many sheep” (Saint Pius XII). And how do they justify their immodesty? In many cases repeating like parrots this chorus line, which can only be inspired by Hell: “What is wrong with what I wear? It doesn’t bother me. It’s bad for whoever thinks badly. It’s because he is a lecher. For the pure, all things are pure.” It is obvious that many women have no understanding of men’s minds, and how they fit in with God’s plan for the procreation of a new human life. On the contrary, to cite Saint Pius XII again, surely they would blush if they could divine the impression they cause and the sentiment they evoke in whoever sees them.

All sense of modesty has been lost. Why do they not blush? To each girl, God gives a special innate sense of modesty which makes her blush on appearing in public immodestly dressed. This instinct is destined by God for the protection of her own chastity, but especially to help man, whose helpmate she is destined to be, to control his ardent passion. If she no longer blushes, she has lost that precious sense of modesty. At this point she is literally looking for trouble.



Some women and girls justified their immodest wardrobe with the false argument: “My conscience is at peace. It tells me that there is nothing wrong with using short trousers, low cut dresses, bathing suits and the like.” ‘Follow your conscience’ is a sound rule, always and whenever you add, ‘under the direction of the Church’. On the contrary, you are following the modern dictate, ‘everyone is his own theologian.’ This is nothing but the beginning of private interpretation, essentially the same as the lutheran error of the sixteenth century, which brought about the protestant rebellion against the True Church. Regarding bathing suits, when in 1946 the first bikini was launched, the designer could find no model willing to show herself in a such a scandalous article, so that he had to employ a woman of the streets to show it to the public.

“Sister tells me that they are modest.” Other women and girls have recourse to the authority of a priest or including a nun. They look around until they find one infected with modernism, and one not very familiar with the pronouncements of the Popes, or not disposed to take them seriously. How often it was heard said, ‘there is a nun who says that there is nothing wrong with short trousers, bare shoulders and bathing suits!’

Regrettably, some Sisters usurped the role of theologian, without ever having had a course in theology. Including with a course of this kind, the Church does not authorize Sisters, Nuns or teachers to take decisions on questions so vital and intricate as modesty in dress. Including when able to give a reply coming from a Priest, that decision cannot be followed. If she does otherwise, she continues to be guilty of an offence, since not even a Priest is authorized to take such decisions which contradict the official declarations of the Vicar of Christ, since his authority in the Church is only delegated. You are still guilty of sin if you follow certain shameless styles, though somewhat less so if, for reasons beyond your control, you are unaware of numerous papal declarations. In her revelations, Saint Anne Catherine Emmerich said: “My guide shows me how God takes into account the decrees and prohibitions of the Popes, orders which God maintains in force, even if men do not recognize them.”



Shepherds, teachers, parents, and all those who have authority over others, have a grave responsibility to promote modesty in dress in accord with the mind of the Church. Otherwise they will fall under the same invectives pronounced by Christ against the pharisees: “Let them be; they are blind guides leading other blind. And if one blind man guides another, both will fall into the ditch” (Gospel).

Decency is a prerequisite for the Triumph of Mary’s Immaculate Heart. How can we hope for Mary’s triumph and world peace in a human society obstinate in its sins? And how can the reign of purity be established so long as ‘certain fashions’ continue wildly to incite the flame of passion in the hearts of men? Is it not evident, as from the Messages of Our Lady in Fatima, that modesty in feminine attire is a prior requisite for Her triumph and for world peace?

Let us use the reasoning faculty given to us by God. Our Lady tells us that ‘men should cease to offend God’. She then reminds us that one of the ways in which God feels ‘deeply offended’ is by those ‘certain fashions’. The conclusion should be obvious. Those half-nudist fashions hold back Mary’s triumph and are one of the principle causes that are leading the world to the brink of destruction.

Our Lady revealed besides that “more souls go to Hell because of sins of the flesh than for any other reason.” Who can count the millions of mortal sins of the flesh daily provoked by immodest attire? Wicked thoughts and desires, caresses, impure embraces, kisses, violations and so forth? How can Mary’s Immaculate Heart triumph while so many souls are going to Hell because of shameless fashions?

A Christian society would never have tolerated the present-day avalanche of literature, films and television, if it had not first tolerated women and girls appearing half naked in their flesh. As Saint Pius XII indicates, ‘vice necessarily follows public undress.’ This implies that when public undress is tolerated, then countless sins against purity necessarily follow, together with man’s degradation. Yet, who will convince women and girls calling themselves catholics that their shameful attire is responsible for so many souls going to Hell?

A miracle will be needed to save a world which has forgotten God to the point that even many of those previously catholic have had recourse to the adoration of human idols in the form of body worship and sensual pleasure. Our Lady of Fatima has promised this miracle which will save us from what Saint Pius XII calls “the greatest catastrophe since the Flood,” provided that we do what is in our power.

Listen to the entreaties of the Virgin Mary for ‘prayer and sacrifice’. There is no doubt that one of the sacrifices highly acceptable to Our Lady is that required to be ever more like Her and vigorously to promote

in others a Marian life-style so as to re-establish Marian chastity and modesty in the world. This will accelerate true world peace, which is solely promised under the condition of Mary's Immaculate Heart's triumph. So said Father Bernard Kunkel.

If you are conscious of the terrible moral dangers threatening on every side, and conscious of your own human weakness, you should place yourself voluntarily in body and soul, today and for evermore, under the loving care and motherly protection of the Immaculate Heart of the Purest Virgin Mary. Consecrate your body to Her, with all its members, asking Her to help you never to use it as an occasion of sin to others; that She help you to remember that your body is a Temple of the Holy Ghost, and to use it in accord with God's Holy Will for your own personal salvation and the salvation of others. Consecrate your soul to Her, asking Her to take care of it, and that She bear it home safe and sound to be with Her and with Jesus in Heaven for all eternity; that all that you are, all that you have, belong to Mary, your Mother, so that She keep you under Her Mantle of mercy, as Her own possession.

In 1921, the Church pronounced vigorously against immodest dress. At that moment Pope Saint Benedict XV, in his encyclical '*Sacra propediem*', said: "Never shall we sufficiently deplore the blindness of so many women of every age and condition who, ridiculously puffed up with the desire of pleasing, do not realize that by their utterly mad way of dress, besides offending God, they displease every sane man. And they are not content to appear in public with adornments which the majority of them would have rejected long ago as wholly opposed to Christian modesty, but also dare to penetrate fearlessly into the Sanctuaries and attend sacred ceremonies, and even to approach the Eucharistic Table, where the Author of chastity is received, while decked up with incentives to ugly concupiscences. And let us not speak of those dances which, if one is bad the next is worse, spawn of the jungle, have erupted in dancehalls, nothing more suitable can possibly

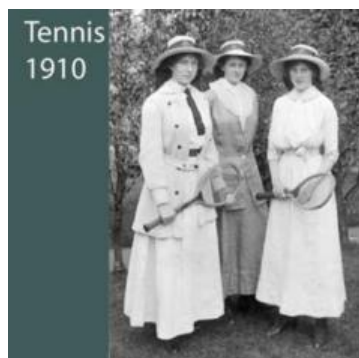


be found to put an end to the last traces of modesty... Likewise women tertiaries, for their part, have to show themselves, not only in their dress but also in their whole way of life, before other girls and matrons, as models and examples of holy purity; let them think that there are no means for deserving better of the Church and the republic than to prepare the restoration of ruined morals."

For more than twenty-five years, Father Bernard Kunkel, who died in 1969 and was a Parish Priest in the U.S.A., fought an almost impossible battle for purity and

modesty. Even then, current dress was indecent. Here are some of the things he wrote: "One of the strange phenomena in history is the fact that the devil has had such success in keeping hidden the existence of Satan's vitiating body, with its long-term programme for the destruction of the Church. Catholics simply do not seem to realize that as soon as Christ instituted His Church, His Mystical Body, the Devil too organized his anti-church, his vitiating body. Saint Augustine, Saint John, Saint Paul and other Saints have mentioned it, as also Pope Saint Leo XIII and other Church leaders. The vitiating body of Satan exists in our time and is very well organized in its efforts to use modern means, obscene literature, indecent films, pagan television programmes, drugs, drinks and so forth, with the aim of destroying the Church and Christianity. Its most efficacious arm has been vitiation from within. As from the fall of Adam and Eve in the Garden of Eden, Satan has been able to use the arm of impurity very effectively; in the XVI century he used as instruments of his the founders of two religions, the fathers of protestantism in Germany and England, Martin Luther and king Henry VIII. The first contracted sacrilegious concubinage, the second adulterous concubinage. Once they had dethroned Our Most Chaste Mother from their hearts, the one logical way ahead for them was to expel Her from their man-made churches and from the hearts of their millions of followers. But the devil could not hope to corrupt Christ's Mystical Body, the Catholic Church, completely unless he first dethroned Mary, the Most Chaste Mother, from the hearts of Catholics. Our Most Holy Mother, in all her Apparitions, was completely covered. In Fatima in 1917, She appeared in a world which was beginning to cut back sleeves and necklines and hems. Should She not have shown some signs of following modern tendencies, being the model for girls of the twentieth century as well? It is certain that as Heavenly Queen, She is dressed in royal robes. Even so, She could cut back the sleeves, the necklines and the hems a little. Why is She so firm in clinging to traditional standards? Why does She not allow the modern girl a breather, and give her some sign that She approves a little cutting back here and there? The reply is, because Mary disapproves of the modern tendency to uncover those parts of the body such as the chest, arms, shoulders and thighs. She disapproves. In fact Mary came down from Heaven to earth in order to warn against this tendency to

undress. Listen to Her revelation to the little Saint Jacinta of Fatima aged ten, while Jacinta agonized in a Lisbon hospital in Portugal in 1920: ‘Certain fashions will be introduced which will offend Our Divine Lord greatly. Those who serve God should not follow these fashions. The Church has no fashions. Our Lord is always the same. The sins of the world are too great. If people knew what eternity is, they would do everything possible to change their lives. People lose their souls because they do not think on the Death of Our Lord, and do no penance.’ And She also revealed to Jacinta that ‘the sins which bear most souls off to Hell are the sins of the flesh.’ The devil therefore seeks to destroy the veneration the faithful have always



rendered to the chaste and virginal Body of Mary, by which Christ came into this world. For centuries he has tried to find a way to eliminate Mary as our perfect Model of chastity and modesty. Only thus can he hope to provoke that massive degeneration able to bear Catholics off to the devil's world religion, the impure adoration of the body and unbridled sensual pleasure. This is surely what Satan attempted through his agents, the powers of perversion, during the French revolution, when they publicly hoisted the nudist banner, rebelling against the Church's teaching on modesty, by inviting Catholic women to join them; for on the 10th of December 1793, a furious crowd roared towards the Notre Dame Cathedral in Paris, seized the statue of the Most Holy Virgin from

Her Altar and hurled it to the ground. Hatred for the Mother of God? Evidently. But their hatred was chiefly directed against the Purest Virgin in modest attire, model of purity and modesty. This is inferred from their subsequent action of enthroning a naked woman, the 'Goddess of Reason', in place of Mary. What success their plans have had! In how many hearts of Catholic women has this 'Goddess of Reason' been enthroned! Only by observing the holy dress norms can this terrible sacrilege be undone and in feminine hearts again be enthroned the glorious standard of the Virgin Mary, in which the Dress Code in imitation of Mary Most Holy is written in bold type. Up until today, Paris continues to be the world capital of the semi-naked fashion. But why must women be the first victims of the devil's conspiracy? Because women have a far more delicate sense of modesty, and that is exactly why the devil strives to destroy first of all that feminine sense of modesty which makes women the guardians of chastity in the world. Including with the success of the French revolution, the devil of lust was too astute to reveal at once his complete programme of moral destruction that his human agents were to carry out. To escape detection, he had to unfold it gradually. If he had unfolded the whole programme at one go, Christian women would have risen up in open rebellion. Nonetheless, long before feminine garments became modern, one part of this secret gradual programme was revealed by a French newspaper, 'the French woman', in the following way: 'Our children should carry out this ideal of baring the body... The mentality of the child is thus rapidly transformed. To escape opposition, progress should be graduated methodically; first feet and legs uncovered; then sleeves turned up; then the upper and lower parts, the upper part of the chest; the back part; in summer children will go about almost naked.' In other words, applying this to our days, they want to maintain children in bathing suits, or almost naked, while possible, since by becoming accustomed to this, they will see nothing wrong in exposing their bodies further on. To make blouses more transparent year after year; sweaters and jeans more tight-fitting, short trousers shorter; day time clothes sleeveless; formal dress with back and shoulders uncovered; bathing suits bolder; all with the idea that fashion should reveal as much as possible instead of covering up. To disguise their subterfuges better, they follow the counsel of the communist Lenin, 'two steps forward and one backward,' so that when the people observe that in some years the fashions are more scandalous, and in others seem more decent, they may attribute this to fluctuating changes of taste and not to an antichristian conspiracy. Who but the devil could invent such an intelligent intrigue, knowing the inevitable result that would follow, owing to original sin and fallen human nature? Another proof that the degradation of modesty is the work of freemasonry is this extract from the masonic review "L'Humanisme" in 1968: 'The first conquest to be made is the conquest of the woman. The woman must be freed from the chains of the Church and of the law. To put an end to Catholicism, we must begin by undoing the dignity of women, we must pervert them together with the Church. Let us spread the practice of undress: first the arms, then the legs, then all the rest. In the end people will walk about nude, or almost so, without batting an eyelid. And once modesty is done away with, the sense of the sacred will be extinguished, morals will weaken and the Faith will suffocate and die.' These plans were published many years ago, but we see from today's fashions how modern women have fallen into the trap, including many who were Catholic. Given that it was done in a gradual way, without following any organized programme, is it surprising that our girls ask: 'What is wrong

with modern fashions?’ Having been brought up in them from childhood, they see nothing wrong in those fashions, nor the dangers for themselves and for the rest.”

“In 1846, the Pontifical Government of Italy, under Pope Saint Gregory XVI the Great, took possession of secret documents of the communists of those times. The Pope sent these documents to the historian Cretineau-Joly, who published them in French in 1875 with the approbation of Pope Saint Pius IX the Great. One of these documents is most revealing: ‘In our councils it has been decided that we should do without catholics, but we do not want to make martyrs, so let us fight to popularize vice among the people. It should enter by the five senses: let them drink it in and be immersed in it... vitiate the hearts of men and you will have no more catholics. A while ago I heard one of our friends making fun of our projects and saying that to demolish Catholicism we should begin by abolishing the female sex. This dictate is in a sense correct, but as we cannot suppress women, let us vitiate her together with the Church... The best dagger for doing the Church to death is vitiation’. Even if such a daring declaration of the powers of darkness had never come to light, given that the liberals have tried to keep it dark, it would still be evident that it had to have been planned in this way and could never have happened by accident, for this programme of immodesty could solely have been planned in Satan’s intelligence.”

“Our young people are great imitators. They like to follow the crowds. This is good whenever the crowds are going in the right direction. Otherwise, it can give rise to serious problems, especially in questions of fashion. Too many adolescents say, ‘all the rest do it, so why can’t we?’ If all the rest jumped in front of a fast moving train, would you do the same? Because ‘all the rest do it’ is no reason for us to do evil. There is no security in numbers. What was wrong centuries ago regarding sin, continues to be wrong today. God does not give special dispositions for the twentieth century. If 99 do wrong because ‘all the rest do’, God will chastise those 99 and reward the one who followed Him. This was shown at the time of the Flood, when He destroyed everything save Noah and his family. Pope Saint Pius XII repeatedly said, ‘the greatest sin of our modern generation is that it has lost all sense of sin.’ This is particularly true regarding fashions and the virtue of purity.”



In 1954, Pope Saint Pius XII solemnly charged the Bishops of the world to consider the question of Decency in depth. They were to take under their care and promote with all their might everything related to the protection of modesty and the fostering of Christian Morals. In his desire to carry out this commission, an American archbishop, recognizing his duty as Pastor to protect his flock against the enemy, and as a watchtower assigned by God, speaking clearly with explicit warnings, so that the sins of those who were going astray

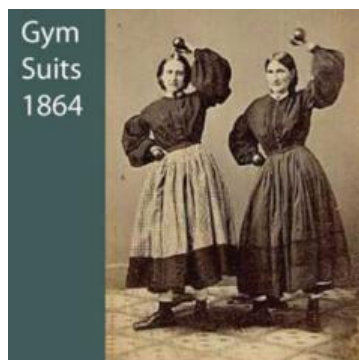
might not be charged to his account, felt impelled to write a pastoral letter on the general question of Decency. He spoke forcefully against immodest fashions, and not only spoke of the problem, but also of the effects and remedies recommended: “This problem corresponds to the moral crisis of our times. Man, instead of living in accord with his supernatural dignity, can do what no other creature can: deny his own true nature and destroy all that is good within himself. This process of degradation is taking place viciously in our own country, where the deification of the flesh continues recruiting new adepts. By way of publicity, entertainment and literature, this worship seeks to vitiate our national sense of decency... The Catholic Church has never ceased to grant the human body a considerable measure of honour. She affirms that it was originally created by God; in one Case actually assumed by Him; in each case it should be His special temple on earth, and is destined eventually to rejoin the soul in His Beatific Presence. Anything intransigent in Her teaching on the human body stems from her realism on two points: the body, though good, is not the supreme good; and the body without discipline is notoriously bad.”

The virtue of chastity. We cannot write intelligently on the virtue of modesty unless we highlight above all, the universal importance of purity. By its own definition, modesty is considered the shield and safeguard of purity. The disappearance of modesty is owed fundamentally to contempt for the virtue of purity as a virtue necessary for all, in all the circumstances of life. Hence let us consider three teachings of our holy Faith, which impose a corresponding obligation: The first is that the law of purity is imposed on every human being. It obliges all in public and in private, in marriage and outside marriage, in youth and in old age. It is one of the vital laws which God has made, which means that the salvation of our soul depends on it. It is quite obvious that this law of purity forbids wrongdoing (neither fornicators nor idolaters nor adulterers... shall possess the Kingdom of God. – I Corinthians), and wrong in speaking (let neither fornication nor any other kind of impurity, nor greed nor any other excess be even mentioned among you, as corresponds to those whom God has made holy. – Ephesians). The same law of purity likewise forbids

impious thoughts and desires, since to cast an impure look is to sin in the heart, and to desire wrong is likewise to do that wrong in the heart. Impurity, therefore, in thought and desire, just as in speaking and acting, is a grave violation of a law laid down by God Himself. And it is so grave, precisely and principally, because it breaks God's Law. The outward action is simply the fruit of the inward thought and desire. It is this thought and desire that is the source of the external act: "From within a man's heart issue bad thoughts, adulteries, fornications... All such evils come from within, and are those which stain a man's soul" (Gospel).

The second teaching of our Faith that is well to record here is the doctrine on Original Sin. By Original Sin, every human being, except for the Immaculate Mother of God and the quasi-immaculate Saint Joseph, has inherited a contaminated nature, which shows more intensely perhaps in the inclination to impurity than in any other way. The resulting battle with concupiscence is not limited to a determined age or state of life; it should be fought by all and at every moment. It is a teaching of our Faith that, by way of original sin, man's nature has been injured. The injury to our nature is experienced by way of the struggle we have to control our imagination and our passions. The imagination in itself, as we know, is simply a power to create images. It is surely of great utility for man's mind; but owing to original sin, in the working of the mind it can also play a role completely disproportionate to its merits. Hence to feed the imagination with all kinds of images which can serve to excite passions in man's bodily nature is plainly against the plans and Will of God. Such images tend to make the passions rebel against the rule of the mind and the will, and separate the will itself from conformity to God's Will. That is sin! Original sin and its consequences in our fallen nature impose on us the obligation to keep the imagination under due control of the mind and will.

The third teaching of our holy Faith is that this weakness of human nature, result of original sin, can only be combated by means of prudence and right reason, and by using the abundant means of supernatural grace with which Our Divine Saviour has endowed us. Not one of these means is used by the world. Prudence tells us that we should reasonably avoid all that tends to make the imagination rebel against the mind and will, and separate both from God. Hence prudence, which sees that the virtue of purity is a necessary good, also

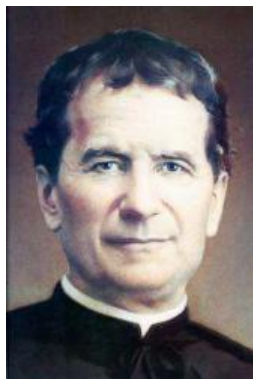


sees that certain things should be avoided to help the will in the search for purity. The world has no use for prudence in the matter of purity. It regales a constant flow of incentives to impurity, without giving any attention to the intimate and necessary connection between modesty and purity, and in fact frequently denies the sin of impurity as such. Highlighting the dictates of prudence, Christ requires: "If your hand or your foot were to scandalize you, cut it off and throw it away, as it is better for you to enter Heaven maimed or lame than to have two hands and two feet and be cast into eternal fire. And if your eye were to scandalize you, pluck it out and throw it away, as it is better for you to enter Heaven with a single eye than to have two eyes and go to Hell." The world does not listen to this admonishment by Christ because the world denies the reality of the sin of scandal, and because it ignores or despises the supernatural means of the Sacraments and prayer to preserve purity. These three elements of our Faith indicate a triple obligation on our part. Firstly, to love purity in itself as obligatory for us all, and in all public and private relationships of our lives as necessary for the salvation of our immortal souls. Secondly, make use of prudence and common sense to protect it. Thirdly, make use of the supernatural means of prayer and the Sacraments to preserve it.

It is quite clear that, with this warning to throw away the eye that scandalizes you, our Divine Saviour requires above all that we never consent to any sin, not even internally, and that we firmly avoid anything that might even lightly tarnish the lovely virtue of purity. In this matter, no diligence, no severity, can be considered exaggerated. To take to flight and to keep watchful vigilance, by which we carefully avoid the occasions of sin, have always been considered the most efficacious methods for combat in this matter. Besides, to preserve purity without stain, those helps which wholly surpass the powers of nature should also be employed: namely, prayer to God, the Sacraments of Penance and the Blessed Eucharist, and a fervent devotion to the Most Pure Mother of God and to Most Holy Joseph.

Saint John Bosco told his pupils: "At the present time, we must needs count on a thoroughgoing modesty and on a firm chastity... Be assured that however purer your glances and words, so much the more will you please the Virgin Mary and greater the graces will She obtain for you from Her Divine Son and Our Redeemer... If you wish, beloved youths, to be true friends of Jesus and Mary, you should not only flee from those giving scandal but also force yourselves to make good by your good example the great evil they do to souls ... Purity should be the centre of all our actions... You will never be severe enough in things which help to preserve morality... The virtue of purity is so precious and so pleasing to Our Lord God, that

He has never left those who practise it without His special protection at all times and circumstances.” And Saint Alphonsus Mary de Liguori said: “We should practise modesty, not only in our appearance, but also in our whole behaviour, and particularly in our dress, our bearing, our conversation and all similar actions...



Impurity is the broadest gate to Hell.”

The virtue of modesty. This brings us to consider the virtue of modesty with respect to the virtue of purity. The virtue of modesty, in general, can be described as that virtue which impels us to be respectable, in good taste, correct and reserved, in the way we dress, stand, move, sit; in general, in our outward behaviour. The virtue of modesty is considered particularly the guardian of purity of thought, word and action. Saint Thomas says that the virtue of modesty is the virtue by which we correctly regulate our conduct with respect to those things which can lead to impure thoughts, desires and actions, in ourselves and in others. Modesty in dress should exercise its influence over those who wish to be chaste, and thus help others to preserve this virtue. With respect to clothing, modesty requires two special things: first to take care not to make purity

difficult for oneself or for others, by one's own way of dressing; and in the second place, requires a prudent but firm and valiant resistance to styles and morals that are popular, or spread or adopted by others, that may be a danger to purity. Pope Saint Pius XII the Great, in a discourse to a group of girls in 1940, declared: “Many women yield to the tyranny of fashion, though immodest, in such a way that they don't even seem to suspect that it is improper. They have lost the very concept of danger; they have lost the instinct of modesty. In general, it can be said that any form of dress that acts to awaken lust in men or which serves as a stone of scandal or stumbling block for the practice of virtue, is immodest... We should emphasize in the sternest possible language that it is Catholic teaching, based on the crystal-clear words of Christ Himself: that impure thoughts and desires freely satisfied are grave sins. To invite such impure thoughts and desires by way of dresses and actions, or represented by writings or images (literature, films, television) cannot avoid sharing in the grave sin of scandal and complicity.” Already in 1928, Pope Saint Pius XI the Great foresaw where this tendency to baring ever more of the body was leading if not corrected, and in August 1928 once more denounced the danger of immodest dress which, by its seductive fascination, threatened so many unprepared souls' and ordered a Crusade against immodest fashions, especially in schools run by religious. The letter which contained the order was sent out to all the Bishops of Italy. To carry out this order, Pope Pius XI's Vicar, Cardinal Pompili, published certain Norms on Dress on the 24th of September 1928. The standards had to be established as fixed norms not to be slackened each year to adjust to the fashions available on the market. Regarding the Standards of the Church, bear in mind that as recently as throughout the XIX century and start of the XX century, women wore dresses close to or down to the ankle, and their sleeves were generally down to the wrist: Already in the decade of the 1850's, the most conservative in society protested because women had lost the mystery and attraction on setting aside their loose-fitting tunics,” and the emphasis was now not so much on decency and purity as on sensuality and languor. During the decade of the 1860's, women wore hoop skirts, full length. In 1870, skirts were still long, but had narrowed. Already in 1910, woman wore long skirts narrowed at the ankles. As from the year 1917, when the Apocalypse began, moral decadence accelerated. In the 1920's the 'flapper' style arrived for fashionable young women. They were short straight dresses, generally without sleeves, which ended at the knee or above. That was the beginning of the modern tendency! As from that moment, feminine fashion has gone on revealing ever more of the body. It is certain that there have been periods of modest fashion every now and then, but as we said before, that was no more than a psychological ruse to silence the protests of those who said that fashion was going from bad to worse. It was not so much that fashion designers had to go about changing their styles so that the clothing industry might continue to be profitable, rather a diabolical conspiracy against Christ and His Holy Church. Later, on the 12th of January 1930, Pope Saint Pius XI ordered a Letter on Christian modesty in strong terms to be sent out to the whole world. Nevertheless, up till today, very few Catholics have heard speak of this Document, and almost no one seems to know its contents, drawn up in all seriousness. The specific norms issued by the Church were almost completely ignored by the liberal press, so that many Catholics knew nothing of them, and so that no one might give importance to the norms of modesty then published. Why was this vitally important document relegated to forgetfulness? Something similar to the words Saint Louis Mary Grignon spoke of his Treatise: “I foresee clearly that many roaring beasts are coming up furiously to destroy with their diabolical teeth this humble writing and he whom the Holy Ghost has made use of to write it, or at least bury these lines in darkness or in the silence of a coffer so that it may not be published.” That is, the enemies infiltrated into the Church were already at work, and

apathetic priests were unconcerned. Liberalism saw no need for the Popes' Crusade on Modesty. It continued to insist that 'custom' determines what is modest and immodest in attire, including whether the shameless customs be introduced by pagan commerce to gain profits, or whether expressly to lead souls to eternal perdition. For years Saint Pius XI's norms were placed in the entrance halls of many churches. How can we explain the general ignorance about this document? Modesty is a virtue very unpopular in our days, and the general tendency seems to be to seek excuses to avoid its practice. This made it easy for the devil, who harvests many souls by immodesty, to bury the document in forgetfulness. Many like to boast of their loyalty to the Vicar of Christ, and to be very loyal as long as it costs them nothing. Despite all the warnings of the Popes, the world persisted in its massive rebellion against Christian modesty, preferring to submit as shameful slaves to the dictators of pagan fashion. It is evident that to obtain the moral reform of the people and protect them from depraved fashions, it is not sufficient to place a note in the door, but that Priests have to preach insistently and use their authority to impose the fulfilment of God's Law. Otherwise precisely what most offends God occurs: that they know the norms and do not keep them.

Addressed to all persons in authority: Bishops and other Ordinaries, Parish Priests, parents, superiors and schoolteachers, this Letter of 1930 imposed the obligation of combating immodest fashions and promoting modesty. We shall cite extracts from this Letter of the Sacred Congregation of the Council dated 1930:



“By virtue of the supreme apostolate the Universal Church exercises by Divine Will, our Most Holy Father Pope Pius XI has never ceased to condemn forcefully the immodest fashions of dress adopted by Catholic women and children, which not only offends against the dignity of women but also leads to the temporal ruin of women and children and, what is worse, to their eternal ruin, drawing others miserably in their fall. It is no surprise therefore that all the Bishops, as is the duty of

Christ's ministers, in their own dioceses, should unanimously have opposed such depraved libertinage and promiscuity in fashions, often with resilience bearing with mockery and contempt for this cause. Hence this Sacred Council which watches over the discipline of clergy and people, while praising the Bishops' actions, exhorts them in the most vehement way to persevere in their undertaking and increase their activity, so that this unwholesome infection be definitively uprooted from human society. With the aim of facilitating this desired purpose, this Sacred Congregation, on the orders of the Most Holy Father, has decreed the following: the Parish Priest should order that feminine attire be based on modesty, and that feminine adornments be a defence of virtue. It also admonishes parents to ensure that their daughters leave aside improper garments.

Let parents, conscious of their grave obligations regarding the education, especially religious and moral, of their offspring, diligently instil into their souls love for the virtues of modesty and purity by word and example; and, since their family should follow the example of the Holy Family, they should govern in such a way that all the members brought up within the walls of the home find reason and incentives for loving and conserving modesty. Let parents never allow their daughters to wear immodest clothing.

Superioresses and schoolmistresses should never receive immodestly dressed girls into their colleges and schools, without any exceptions, nor even allow entry in the case of their pupils' mothers.

Nuns should never receive girls dressed without Christian modesty into their colleges, schools, oratories or recreations, nor once admitted tolerate them; these Nuns, moreover, should do everything possible so that love for chastity and Christian modesty take deep root in the hearts of their pupils.

Women and maidens immodestly dressed should be excluded from Holy Communion. Moreover, if the offence is extreme, they should even be forbidden to enter the Church.” Remember the condemnation of the man invited to the wedding who was not properly dressed: “Tie him up hands and feet, and throw him into outer darkness, where there will be weeping and gnashing of teeth.”

It was on the Feast of the Immaculate Conception, 8th of December 1944, when Father Bernard Kunkel inaugurated the Crusade of Mary Immaculate's Purity with the Episcopal Blessing of his Bishop. Pope Saint Pius XII the Great imparted his Apostolic Blessing to this Crusade for Purity, “and all who promote this praiseworthy movement for modesty in dress and in behaviour.” The Crusade was called ‘Marylike’, because he wanted all to imitate the purity and modesty of Mary Immaculate, in accord with the strict norms on dress established by Popes Saint Pius XI and Saint Pius XII. Given that the unity of action by way of the adoption of a unified standard was necessary so that the movement might not break up on the rocks of discordant opinions, it had to have a clear and universal norm in accord with the teachings of the Pope:

“There must be modesty without any concessions, in imitation of Mary, Mother of Christ. Marian kinds of dresses have long sleeves, and skirts that reach well below the knee, until Christian Femininity turns back to Mary as Model of modesty in dress. Marian kinds of dresses require complete covering of bodice, chest, shoulders and back.

Marian kinds of dresses do not admit as modest coverings: transparent cloths, braid, meshing, lace, nylon stockings and so forth, at least without sufficient backing. Nonetheless, moderate use as braiding is acceptable. Marian kinds of dresses hide more than they reveal of the wearer’s figure; they do not call undue attention to parts of the body, as they offer complete covering, including when the jacket, cape or coat is removed.



Clothes after Mary’s example are designed to hide the greatest possible part of the body. This automatically eliminates fashions such as skirts which reach only to the knees, transparent blouses and sleeveless dresses, and any other scandalous garment. One cannot do less than ask oneself whether catholics who dress immodestly or inappropriately have lost their faith in God’s omnipresence.

The imitation of Mary’s example is a guide for instilling a sense of modesty. A girl who follows this example, and admires Mary as her ideal and model, will have no problem with modesty of dress. She will not be a cause of sin or a source of shame and sin for others.”

Mary’s children are known because they imitate their Mother. It can thus be seen where the Church is, holy in many of its members. So that Most Holy Mary’s Triumph may come, the consecration of Russia to Her Immaculate Heart was necessary, since Russia had spread her errors throughout the world. Thus too it was necessary, before all else, to impose modesty in clothing, since indecent fashions were the root of the moral corruption that reigns in the world today.

Our Lady of Fatima said: “In the end My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me and it will be converted and a time of peace will be granted to the world.” Russia will be converted; but what will happen to the ancient Catholic nations now in apostasy? The Lord told Sister Mary of the Nativity: “My grace and My lights are taken from one who abuses them and pass on to one more worthy, and by that substitution, My religion passes from one nation to another.” Remember how the apparition of the Most Holy Virgin Mary of Guadalupe, which served to convert a new continent, happened just in time to substitute the nations of Europe lost to protestantism, and thus the parable of those invited to the wedding feast was fulfilled, and a people was invited into the Church that previously, just one decade before, was still dedicated to idolatry and ritual human sacrifices. Those who want to be saved have to do their part and, to start, must dress as God demands.

Pope Saint Pius XII the Great affirmed that fashion was the cause of immodest dress and that pleasant but modest attire for women was still attainable. The Pope added: “The unhappy craze for fashion has made even honourable women forget every sentiment of dignity and modesty. It is possible for ladies to dress decorously without imitating monastic severity.” In a discourse to the Latin Union of Haute Couture on the 8th of November 1957, Pope Saint Pius XII the Great refuted certain sophisms and declared: “The most insidious of the sophisms normally repeated to justify the lack of modesty seems to be the same everywhere. One of them digs up the old saying that ‘regarding things we are used to there is nothing to argue about’, and so brand as antiquated those decent people who rebel against fashions which go too far. This fallacy consists in the implicit notion that sin ceases to be sin when one is used to it. Imagine how many kinds of sin can be whitewashed in this way! The fact is that man can, so to speak, get used to almost any sinful practice that can be mentioned, such as promiscuity, fraud, deceit, lying and so on, but that does not make that sin less offensive to God or less deserving of divine punishment. It is quite common for someone to say, though self-condemning in reality: ‘It doesn’t bother me in the least, I see no wrong in it.’ And he is right: he sees nothing wrong in it; but this is no compliment to him. He has become moral and spiritually blind owing to repeated sin. His conscience is dead! There is always an absolute norm which must be kept, however ample and changing the relative morality of styles may be. A style must never be a proximate occasion of sin, and clothing should be a shield against undue sensuality. Another fallacy proposed by the enemies of virtue is: ‘He must have a dirty mind if present-day styles are a temptation for him.’ Greater sensitivity to and greater awareness of the snares of evil, far from being a motive for criticism as though they were solely the sign of inner depravation, are on the contrary signs of an upright soul, on the watch against the passions. Careful mortification of the eyes to avoid seeing immodesty is surely the mark of a clean mind. A dirty mind sees no

temptation in immodest dresses. The dirt is already inside the mind that does not feel the need to close the blinds of the eyes, just as an untidy housewife is not concerned about dirty shoes entering her dirty house.”

Dress, both for men as for women, has changed drastically during the last hundred years. Many of the things in use today are made to emphasize instead of conceal the human body. For centuries Christians have applied the virtue of modesty to clothing in order to judge what is appropriate. Catholic tradition has given us a precious definition of modesty, that it is the virtue which regulates our external actions and morals in sensual matters. Modesty is one of the Twelve Fruits of the Holy Ghost, which are perfections which the Holy Ghost forms in us as first fruits of eternal glory: Charity, spiritual joy, peace, patience, benignity, goodness, forbearance, faithfulness, meekness, modesty, continence and chastity. To dress modestly is avoid deliberately provoking sensual excitation in oneself or in neighbour. Whoever dresses modestly avoids clothing when knowing or reasonably suspecting that it may produce sensual excitement in oneself or in others. Modesty is obligatory for all, male and female.

Pope Saint Pius XII the Great (1939-1958), in harmony with the Magisterium and orthodox spiritual authors, dealt with the need to cultivate modesty: “The welfare of our soul is more important than the welfare of our body; and we have to prefer the spiritual welfare of our neighbour to our own bodily comforts. If a certain kind of dress constitutes a grave and proximate occasion of sin, and places the salvation of your soul and the souls of others in danger, your duty is to renounce it. O Christian mothers, if you knew what an anxious and dangerous future of negligent shamefulness you are preparing for your sons and daughters by imprudently accustoming them to live with scanty clothing and making them lose their sense of modesty, you would be ashamed of yourselves and fear the harm you are doing to yourselves, and



the harm you are doing to those children, whom Heaven has confided to you to bring up as Christians. Christian girls, reflect on this as well: you would be far more elegant and more agreeable, if you dressed with simplicity and discreet modesty.” In 1956, Saint Pius XII reaffirmed the authority of the Pope, and affirmed that the Modesty Standards established by the Holy See were obligatory for everyone, independent of any individual theologian’s contrary opinion.

In 1957, Pope Saint Pius XII presented the principles, still valid, of modesty in dress: Clothing fulfils three necessary requisites: hygiene, decency and adornment. These are so deeply rooted in nature that they cannot be rejected or denied without provoking hostility and unfavourable judgments. Hygiene is principally related to the climate, its variations and other external factors such as anxiety or sickness. Decency implies due consideration for others’ sensibilities and avoid disagreeable appearances or, above all, as a defence of moral rectitude and a shield against excessive sensuality. Adornment is licit and responds to the innate need, felt deeper by women, to enhance the person’s beauty and dignity using those same means adequate for satisfying the other two requisites. Fashion has attained an undeniable importance in public life, whether as an aesthetic reflection of morals, or as an interpretation of public demand and a focal point of substantial economic interests.

The speed at which styles change is accelerated even further by a kind of silent competition, not really new, between the elite wishing to affirm their own personality with original forms of dress, and the public who at once adopt these forms for their own use with more or less good imitations.

The Pontiff then stressed difficulties with fashion. The problem of fashion consists in the harmonious combination of the outward adornment of a person with a quiet and modest interior spirit. The same as with other material aims, fashion can produce an excessive attachment, even perhaps addiction for certain persons. The Church does not censure or condemn styles when intended for the correct decorum and adornment of the body, but never ceases to warn the faithful not to let themselves be taken in by them easily. The human body is the culmination of God’s work in the visible world; Jesus raised up the human body to the rank of temple and instrument of the Holy Ghost, and it should be respected as such. Certain fashions and styles create confusion in well-ordered minds and can even be an incentive to evil. It is perfectly possible to explain when the limits of normal decency have been violated: the sense of decency sounds an alarm in healthy consciences when there is immodesty, seduction, lewdness, offensive luxury or material idolatry.

What the Holy Father said in 1957 is still valid: it does not matter how ample and changing the appreciation of styles may be, there is always an absolute norm which should be maintained once the

conscience warns of imminent danger; a style should never be a proximate occasion of sin. Whoever designs, promotes and vends fashions has a great responsibility. If someone intentionally instils impious ideas and sensations, he employs a malicious technique in disguise. In order to re-establish decency in dress, the intention of those who design fashion and those who make use of it must be upright. In both there should be an awakening of the conscience to their responsibility, owing to the tragic consequences that could result from garments too daring, especially if used in public. Clearly, the immorality of styles corresponds in great part to excesses of immodesty or luxury.



How is the lack of modesty to be judged? The garment should not be valued in accord with the judgment of a decadent society or one already corrupt, but in accord with aspirations of a society which values the dignity and seriousness of its public dress. Unbridled luxury is also an excess. If the use of wealth, including that morally acquired, is not moderated, then either frightful barriers rise up between the classes or the whole of society will go adrift, worn out by the race for a utopia of material happiness. Pope Saint Pius XI, with his usual clairvoyance, said: “It might be said that society speaks by way of the clothing it wears. By its clothing it reveals its secret aspirations, and uses it, at least in part, to construct or destroy its future.”

Let us carefully consider the following three points on modesty in clothing.

Influence of styles. Clothing has a language which communicates certain messages, including destructive ones. Whoever knowingly and deliberately has the custom of dressing in a provocative way to draw another towards impurity commits a mortal sin. The souls of both are wounded. Jesus demands purity in looks, thoughts, desires and actions, and warns against scandal.

The importance of vigilance. Fashion designers, critics and consumers should remember that styles should be directed and controlled instead of being abandoned to caprice and placed at the service of the devil. Those who dictate styles cannot allow madness to take over, when any tendency in particular goes against right reason and established morals. Consumers should remember that their dignity demands of them that with free and enlightened conscience, they free themselves from the imposition of predetermined tastes, especially tastes suspect for moral reasons.

Moderation is necessary. Moderation is respect for standard measures. It offers a model to regulate at all costs the eagerness for luxury, ambition and caprice. Pope Saint Pius XII stated: “Market leaders, especially designers, should let themselves be guided by moderation in the design of the cut or lines of a garment and in the selection of its adornments, convinced that moderation is the best quality of the art.” When Christian decency is present, then the garment is a worthy adornment of the person with whose beauty it combines as in a single triumph of admirable dignity.

There is no need to wear popular clothing from decades ago in order to be modest. Nonetheless, there are norms so basic that to ignore them, independent of the epoch and the upright intention or ignorance of anyone, is to offend against decency. Clothing composed of transparent material is not modest, owing to the obvious intention to expose different parts of the body which need to be covered up.

Men and boys have the responsibility, not only to dress with modesty, but also to encourage all they can the women and children they know to dress with modesty, including avoiding those who do not do so, being tempted to sin precisely because of those women’s immodest clothing. But it should be admitted that the sight of bare bodies, though partial, of women and girls arouses lust and bad intentions more than the bodies of men and boys. God has dignified the human body, but immodest clothing does not contribute to the promotion of the human person or to the establishment of Christ’s Kingdom.

The modesty practised by Jesus, Mary and Joseph and the Saints is attainable and necessary for us. Let us recall a surprising example of this modesty. At the start of the III century, the holy martyrs Perpetua and Felicity, young mothers, were exposed in the Carthage amphitheatre to the fury of a fierce fighting cow. The first to be corned and thrown up into the air was Saint Perpetua, and she fell on her back; but hardly had she sat up when, taking up her torn tunic, she took care to cover her legs, conscious of modesty rather than her pain. Attacked again by the cow with greater violence, she stood up, and seeing Saint Felicity badly hurt, she took her hand and raised her up from the ground. As the people were evidently moved, the two Saints were led to the middle of the amphitheatre and there stabbed by the gladiators; and thus flew with the other martyrs to possess Paradise. Gestures such as these left the pagans in wonderment. In the literature of the Fathers of the Church there are frequent testimonies to this astonishment which the modesty of Christian women caused the pagans, and the admiration which the beauty of chastity aroused in many cases. It would

not seem going too far to affirm that Christian testimony to chastity and modesty was one of the most efficacious causes of the evangelization of the Graeco-Roman world, in great measure unaware of these virtues.

We also have the example of the Virgin Martyr Saint Agnes. When aged twelve, the Roman praetor ordered her to deny the Christian Faith and adore a pagan goddess. And as she roundly refused to do so, in



order to force her he threatened to take her to a brothel. Saint Agnes was not troubled and said: “Do as you will, but I advise you that Christ does not abandon His own. He is with those who love purity and will not leave me without succour. He, as my Divine Spouse, will not consent in any way that the treasure of my holy virginity be profaned. You can sink the impious knife in my breast, but you will not stain my soul by sin.” She was taken to one of the houses of ill-fame there were, where she was stripped of her garments to be subjected to mockery and public derision. But no one ever saw the naked body of the Virgin Saint Agnes, since miraculously her hair grew and covered her up completely, like the

fleece proper to the Heroic Lamb of Purity. The praetor’s son, who attempted to go up to her with impure intentions, fell dead, seared by the fire blazing out from the Saint’s hair. In the face of such an unprecedented and fearsome event, the judge momentarily desisted from his aim of doing the virginal maiden to death; and she miraculously became dressed again in her own clothes. Questioned once more under the threat of being burnt alive, Saint Agnes refused to renounce her Christian faith, so that she was thrown into a blazing fire, and many were able to witness how the flames respected her life after she had

made the sign of the cross amid the flames. The judge, convinced that it would be useless to try to overcome the Christian’s will, ordered the young martyr’s head to be cut off, on the 21st of January in the year 302.



Following the call to modesty in dress by the Bishops of Ireland in 1919, Irish women began a league for modest clothing. They declared war on the ‘gladneck’ or ‘gay collar’, an open collar not completely covering the neck in front. They established the ‘League of Saint Brigid with the warm approval of the Church authorities to combat immodest fashions. Convents and boarders became the see of the new league, and thousands of young missionary girls each year continued the struggle in their districts of origin. All the members of the league had to sign the following pledge: “For the glory of God and the honour of Ireland, I promise to avoid in my own person everything improper in my way of dressing, and to maintain and transmit the traditional and proverbial purity and modesty of Irish womanhood.” They did all this to combat a minimal infraction against modesty,

equivalent to unbuttoning the collar. They acted like the boy of the fairy tale who kept his finger in a hole in a Dutch dike in an attempt to put a stop to the damage at the first moment and prevent the whole world from being flooded by a deluge of corruption. Sadly the league did not spread far enough.

What is Catholic modesty? In a few words, Catholic modesty is to be pure in thought, word, deed and act. This includes abstaining from blasphemy and defamation and gossip, being prudent, not watching obscene films, shunning obscene music, practising mortification of the eyes, dressing for the occasion and dressing with modesty. This includes both women and men.

The eyes of Saint Dominic Savio, an intelligent and sensitive boy, were very lively. He felt great natural curiosity to see and know everything. Yet at the cost of many efforts, Dominic looked only at what he wanted to look at. Everything else was as though to him it did not exist. At the beginning, this exercise was hard going for him: he even came to have headaches. But he succeeded. Probably most boys today do not even understand the importance of such mortification. More than one will say that it is a silly exaggeration, worthy of compassion and even contempt. But a great educator felt bound to exclaim: “I know very well that the world laughs at this mortification of the eyes; but I know as well that boys who do not practise it will only with difficulty keep pure.” Dominic Savio knew this quite well, and said: “Eyes are the windows of the soul. By way of these windows will enter whatever is allowed to enter. We can allow an Angel just the same as a devil to pass through these windows and let one or the other become master of our heart.”

In 1880, the eminent German Priest Father Wilhelm Cramer wrote the following paragraphs to guide Christian mothers in the upbringing of their children:

“The great importance of modesty! What spirit is nourished on extravagant dress? Certainly not a Christian spirit. What little consideration is often given to delicate and Christian modesty and purity! O Christian mothers! Do not act so cruelly towards your children! Do not feed them so deliberately on the vanity which will lead them to their ruin! In the way you clothe your children, observe certain modesty and moderation, without neglecting the demands of your state of life. Accustom your children soon to know that the true and most beautiful adornment of a person consists in the possession of a pure heart, free of sin, enriched with the Christian virtues. Woe to you if you yourselves practise vanity together with your children, adorning them immoderately to make them surpass the rest! Are you not placing the true welfare of your children in danger to satisfy your own vanity? Are you not doing harm to your children’s souls, like those pagan mothers who sacrificed their own children casting them into the red-hot arms of idols?”

“The Christian mother also insists on modesty and decency in dress. There is no question of fashion; immodest dresses are never allowed by a conscientious mother. We speak here of the bad habit, to be found in many homes, of appearing before the rest, for example, in the morning after getting up, or in the summer heat, or at certain tasks, without being covered well enough. Here decency and good morals are violated without any doubt. Mothers should insist that their children never leave their dormitory without at least dressing in such a way that decency and modesty may not suffer; and have no reason to blush when outsiders see them. What a sorry sight to see the children in the morning almost half naked, even outside home! If this



is dangerous for their health, far more for the frailty of their modesty, which is so important, but with such practices will gradually disappear. So too, in summer, comfort and convenience can never be sufficient reason for a mother to allow her children to remove clothing in a way that can offend against decency. It is very desirable that housewives appear in the morning just as they wish to be dressed during the day. If this were not possible, they should at least appear dressed in such a way as not to be ashamed on being seen by people from outside home. Neither does greater comfort or convenience confer any right to appear before others with clothing not in accord with the requirements of holy modesty. These are things which should doubtless be taken into account; in many homes. Disregard and indifference in these questions are followed by many sorry falls.

“But besides, what little respect and care is paid to modesty in many homes. How many things are done and allowed which sully modesty! We would not dare to speak of this if we were not sure that its importance gave us the right to do so. So then, for example, it is incorrect for a mother to allow her children to bare themselves indecently when they are seated, lying down or playing. It is possible that the children have no bad thoughts on doing so, but their sense of modesty will always be affected. What a great lack of shame is to be seen among grownups, including fathers and mothers, regarding these matters! It is simply incomprehensible, and shows how the sense of modesty has become dulled in them. But in truth, God has planted this sense of modesty in man’s heart so that it be developed and strengthened, and thus, so to say, be a barrier against the floods of impurity, a wall of defence against everything that can put innocence in danger and harm it. If this wall has been demolished, if this barrier has been swept aside, if this sentiment of shame has disappeared from man’s heart, the way will be open for the spirit of impurity and of all the vices which accompany this; and so the heart will be mature for every sin, and if the occasion arises, will surely fall. It is therefore of the greatest importance that this sense of holy shame or modest reserve be kept intact in children; that it develop with every possible care; that it be kept alive, and that everything at home that could place it in danger be avoided.

“May God will that all that has been said be taken up everywhere and treated with due respect, so that holy modesty, innocence and chastity find a place of refuge in Christian families and, in the case of mothers, welcome and protection. Now when the spirit of impurity most reigns and when it threatens to destroy all holiness of life and all true happiness on earth, is when holy discipline should most reign in our homes! Then, with the help of God, it will be found that in such-and-such a house a chaste generation dwells; chaste and decent parents, innocent children and modest servants; and from such families will come the verification of the words of the Holy Ghost: ‘O how beautiful and resplendent is the generation of those who love chastity! Its fruits are beneficial and sweet to eat; since they blossom from trees ornate from the exercise of the virtue of purity. The remembrance of the chaste is immortal, since their virtue is acknowledged before God and men. While on Earth they are models for imitation; and when dead are remembered with admiration. In Heaven they will be eternally recompensed with the crown of triumph included as reward for their continuous battle on Earth to safeguard chastity. The Grace to see God is reserved for those who are

clean of heart. O how vile and repugnant is the generation of those who love impurity! Its fruits are detrimental and bitter to eat, because they are borne by trees corrupted by wanton debauchery. The Lord will abominate those obstinate in licentiousness; since, if not converted, they shall die without honour and be eternally disgraced among the other reprobate; because God will destroy their inordinate passions, reduce them to silence and utter desolation; and their remembrance shall perish forever. Their disorders shall rise up against them, and accuse and torment them without end' (Wisdom)."

Even in this life, shamelessness is a fount of misfortunes. It is vital that women return to modesty and discover this lost virtue. Women feel forlorn; many feminist ideas are responsible for unhappiness in the life of women. The jaded and desensitized masses of women should make use of their feminine intuition to find a way out of the emotional desert created by the revolution in morals. Femininity has come out very badly and is provoking a disaster, including on the natural plane, in the lives of young women, who repress their natural desire for romance and deny their need to have a family and children. Many feminist ideas are responsible for the unhappiness of women's lives and are sowing ruin in the lives of young women. Women



have become the ones who most hate worldly women, having learnt to avoid everything feminine. It is vital that women become women again and that they realize the utter perversity of the unisex project of these last decades demanding the masculinization of women and a reduction of masculinity in men, but refuses to tolerate femininity in women. It is anything but a liberation from the shackles of old; on the other hand it is a suppression of femininity, a direct assault on the highly publicized blessing of diversity. Instead of the suppression of femininity, every woman who wants to be herself again needs a change to allow and including foment the natural and complementary differences with regard to men. The answer is to return to modesty, that virtue so disparaged, forsaken years ago. Let them explore the concept of modesty so rich in subtle tones of meaning. A social restructuring is needed in which men be men, women be women, and both then enjoy the greatest benefits from this. The body is not an object to be given over to public exhibition; even feminists have been right to repeat this,

and should continue on to the natural consequence: modesty. The true beauty of the woman is in her soul and in her heart, in her piety, devotion and love for Christ crucified. Very few men understand this, but even fewer women. On the other hand, God's enemies know that a society of good and valiant fathers would never have allowed the present-day corruption to have been imposed. They therefore undermined masculinity, since a virile man fights to preserve and protect his family.

Modesty is a quality inherent in little girls; it is their infinite capacity for shame, for blushing, for timidity, for rejecting praise. The fact is that modesty is so natural that it has to be deliberately destroyed as from childhood, brought up by perverse adults using the degrading tactics of sexual education, which foments lechery and sodomy, and by way of television and slavery to fashion. Yet girls deprived of shame are not kittens enjoying freedom; they are women who have no idea of how to protect their undeniable femininity. The destruction of modesty is a hateful process: it is precisely to deny the special vulnerability of the woman and strip her of her natural way to compensate, so that true femininity is destroyed. Modesty is woman's natural defence when she is respected by society. In reality, grousing feminist types would be surprised to know that it once served as a great equalizing factor, a levelling up between men and women, and not as the vertebral column of domination. Reserve saved them from endless problems, when they learnt from the beginning to act with certain moderation. Modesty gave women the right to keep away from men with shameful intentions, and in turn obliged men to become worthy of the women they desired. True modesty wisely takes into account the inescapable differences between men and women to protect them both. Encouraged to act without shame, a woman in contrast exposes her vulnerability and then becomes in reality the weaker. In this case, women are victimized while men become predatory, as our disastrous present state of the sex war shows. In a few words, modesty draws out the best from everyone. Modest women live in a certain way that makes femininity more an implicit and transcendent quality than a crude and explicit one. Femininity enhanced by modesty becomes more sacred, attractive and venerable. In turn, this has serious and positive implications for the male person. Feminine modesty provokes a reciprocal reply from men, heartening them to become more gentlemanly, to behave honourably, and develop the manly virtues which merit the body and the soul of a woman, especially chastity, protection and courtesy. From this arises the very noticeable connection between feminine modesty as a social virtue and modesty as a religious virtue. In the last instance, modesty is more attractive than licentiousness. Here there is something more at stake than

appears at first sight. The norms must be brought back, since with them the defiant, the scandalous, the provocative and the erotic disappear into the air. There have been a few modest heroines and heroes, obviously, who have kept up the ideals of chastity including through the revolution in morals, but that is no longer enough, because the spread of immodesty and immorality is such that few women have the strength or even the grace to combat it. The answer is then to become counterrevolutionaries, to re-establish the role of virtue among women. It is the one way to bring gentlemen back onto the scene in society, that only by means of honour, decency and commitment to eternal love, can men win the right to share the life of a woman. Call it unjust, but the initiative pertains once more to women. Let them have no illusions: if women want men to be good, they too should want to be so.

Man and woman are different, different in their thoughts, different in their desires, different in their inclinations and in their feelings, they have qualities that are different but complementary, since spouses complement each other when they unite in marriage. Each sex has its strong points, and has its weaknesses. According to God's admirable plan, the husband should help his wife to overcome those weaknesses so that all the treasures of her femininity flourish completely, and vice versa. How many men become truly 'themselves' thanks to the love of their wives! How many wives are transformed by the strength and courage of their husbands! Why do they have the key? Because their influence over man is enormous when they really understand their function and mission. Hence many Priests of old were heard to say that they owed their vocation to their grandmother or mother.

The Modesty of the Most Holy Virgin Mary obliges the feminine dress of the daughters of the Church to be chaste and reflect reverence for God. Their way of dressing should not be an obstacle to others. The question of wearing modest clothing should not be: Is this modest enough? It is like asking: When dealing



with modesty, how far can I go before I am considered immodest? This mentality goes to the limits of freedom, because it is like asking: How close can I get to the fire without burning myself or someone else? On the other hand, we should always take the welfare of others into account. Instead of asking these questions, you should teach your daughters to ask: "How does this garment respect the consciences of my brother Christians?" or, "How does this dress reflect my compromise with chastity in marriage as well?" Following the two biblical principles of distinctive clothing for the sexes and the best interests of others, we can surely accept that some items of clothing cannot be

worn. Any piece of clothing that might send an incorrect message to others should be avoided.

Here is an example. It is important for your daughters to have an example of modesty. Mothers, this task falls principally on you. One of the ravaging effects of contemporary culture is that many mothers are trapped in the nets of immodesty. The lies that your daughters have swallowed have also affected their mothers; but mothers have a marvellous opportunity for transmitting to their daughters their joy in submitting to God in each facet of their lives. They have the task commended to them by God of teaching their daughters the value of modesty, the beauty of purity and the joy of glorifying God in each facet of their lives. Your daughters look to you. They examine the clothes you wear. They follow your example. Fathers, you too should be an example. Your daughters look to you to see how a gentleman will react to the clothes they wear. If you pass over the clothes your daughter wears without comment, without praise or reproach if needed, she will go elsewhere to satisfy that need. Your daughters will observe as well the way you respect your wife. If you do not show your gratitude and let your children know that you appreciate her virtues, they will realize. Fathers, you have the opportunity to be an important voice of affirmation in the lives of your daughters long before any suitor appears. You also have the opportunity to show how you value the modest dress of your wife and appreciate her inner character. The way you treat your wife and other women will have a great influence on your daughters.

Beauty is often mistakenly defined; we live in a culture which has twisted its meaning. We should look for the fount and definition of beauty considering how God sees beauty. The more you are like Most Holy Mary; the more you reflect Her beauty, and the more you please God. When you encourage your sons and daughters to dress with modesty, you are asking them to find true beauty in Mary Most Holy and not to be enslaved by perversions of beauty and handsomeness. You are leading your children to the mission commended by God to glorify Him in every sense. You need to be an example and hearten your children while this war wages on within them.

What had previously been considered unacceptable and dangerous is now not only accepted but already in everyday use around the world. It is not surprising that some people have great difficulties in this! It is a battle for all, to protect ourselves from attack by our society maddened by the obscene, and many of our children are not being trained to do so effectively. Yes, Christians have the responsibility to control their thoughts and attitudes among themselves, but they also have the responsibility not to throw fuel on the fire. The way in which a person dresses will also define the kind of person he attracts, which in turn affects his behaviour and attitudes. As a girl said, 'I know the kind of clothing I use to attract a certain kind of man. And, in the last instance, the man I want to have as a husband is a man pledged to purity. If I dress in a seductive way, with the clothes I wear I shall attract a boy who agrees with that, while if I dress modestly I shall attract a boy who respects and appreciates modesty.' The same principle applies to young men: their dress and behaviour will attract a certain kind of girl. In short, the most important reason for being modest is that God and His Church tell us to be so. If the Holy Ghost lives in us, our bodies are God's temples, and we want that everything we use, do and say be to honour Him. We also want to honour our spouse, or future spouse, but those persons who show their bodies in public, or in a tempting way to others, are in reality defrauding their future companion. To dress well requires humility without pride or vanity, or that vain desire to be called pretty; it is important to want to please and honour God, to imitate Mary Most Holy and fulfil the Divine Will.

The immodesty of daughters usually reflects the immodesty of the mother who has not infused into them that true Christian spirit by way of example, teaching and due use of authority. When trials and moments of sifting come, we fear that the first to fall will be those who do not take pains to imitate the modesty of Mary Most Holy. The day on which some Palmarian is looking for a girlfriend, we recommend him to pay attention to those girls who stand out for their modesty and faithful compliance with the dress code, and avoid those who go to the limit, because the latter will lead him along the dangerous road which winds between life and death of the soul. Besides, even complying with the letter of the norms, there can be an



attitude or air of immodesty, with provocative gestures. What a terrible risk they take for their own soul and for the souls of their children, those who deliberately turn a deaf ear to the warnings and petitions of Our Lady and only comply with the limits of norms, neglect their prayers, the Rosary and the Sacraments. These poor Christians allow the spirit of the world to enter their homes; little by little they became lukewarm, and believing themselves good faithful, no longer see the great danger threatening them and their families.

The Church in general recognizes in women an important element for the preservation of tradition and good morals. Women possess a great religious sense which they transmit to their families, she is the first to guide her children spiritually, she is an example of faith and submission to the religious authorities. But as from the Vatican II conciliabulum, in the 1960's, changes appeared in women in every context.

To dress well is a sign of obedience and moral modesty, and its origin goes back to the beginning of mankind, to the times of Adam and Eve: The Lord had compassion on them and made them wear tunics of animal skins, and He Himself taught them to make them up, so that they might be mindful that having been created similar to the Angels, by their sin they had become like beasts. This was the origin and beginning of clothing, God imposing it on our first parents for the purpose of covering their nakedness. Knowing the origin of clothing makes it easier to understand why we must be so strict and zealous on this question, for everything instituted by God must be defended.

See the contrast between the modest dames of old and the shameless matrons of today's world, dressed like men or half-naked, and you will see how correct Saint Gregory XVII was in his categorical decision to defend modesty and decency in dress, and to fight with all the means at his disposal so that indecent fashions might not corrupt the Church's morals. The True Church never adapts to the times in which She lives, for by doing so She would have perished with those times.

Fashions are spread by different means: tourism, magazines, newspapers, radio, cinema, television; shops exhibit the last word in fashion. Though the Popes' warnings and struggles have been constant, fashion ends up by being imposed, and is considered a symbol of progress. Changes in the way of dressing, that is, following the lines given by 'fashion', is a tangible manifestation of the transformation being given to people's way of thinking, especially women's, who have broken with both tradition and the imposition by the Church on the way to dress, and ventured to use clothing like trousers following fashion lines or comfort, clothing which is, in brief, an affront and sign of insubordination to God. The criticism by the Popes of the

new forms in women's dress cannot be considered as unfounded or as a senseless struggle. The 'fashion' in clothing was a way of distancing from things established in Scripture, particularly when women wear men's attire and the men wear women's attire, something abominable before the Lord.

But in modern women we see shamelessness, impudence, nerve, immodesty, given the profanity of her dress, with which she pretends to deny her condition, rejecting what God has done, and has taught from the beginning, and that she is bound to do until the end of time: to save her modesty by covering her shame, as God did with Eve in Paradise on seeing her hidden, covered with foliage.

Morals changed at an alarming rate, authority was rejected; and evidence of this was in women's new way of dressing. This made it necessary to identify the cause of these transformations, in order to counteract them and return to sound ways, to tradition. Responsible for this situation was freemasonry, as 'The World of Freemasonry' declares: "With our instruction, woman will come to shake off the clerical yoke and rid herself of the superstitions which prevent her from receiving an education which harmonizes with the modern spirit." Freemasonry has had great success in raising the hems of women's dresses almost to mid-thigh. At such a shameless and scandalous spectacle, everyone feels annoyance and shame, violent temptations and impure thoughts and desires. The length of these short women's dresses, from a moral point of view, is an offence against good morals, which not only exposes the infringer, but also places the whole community in danger, since in the first place it is a bad example which might spread, and in the second place a scandal which increases the number of temptations which men have to face.

The decade of the seventies marked a rapid transition in the field of education; changes of great transcendence in the process of secularization. Teaching became mixed in the 1960's, at least in public education, since previously there were colleges, chiefly run by Priests, only for boys; and Nuns educated the girls. These changes have had deep repercussions at different levels in society.



The need for distinction. In the first place, observe that the traditional way of dressing for men and women is different. And even in previous ages, when men wore tunics, their garments were clearly different from women's. Men's tunics were narrower and shorter. Women's tunics were wider and coloured. This can still be seen in some oriental cultures. There is a dangerous tendency in our modern culture to reduce or minimize the differences between men and women and their complementary roles. Hasn't the most common and popular way to dress been reduced to denim trousers and cotton t-shirt, both for men and for women? Yet God created them man and woman; hence, though equal in dignity, in reality they are destined to be different from each other. This is so true that the Bible says: "A man is not to dress as a woman or behave as one, nor is a woman to dress as a man or behave as one, that being abominable to the Creator." Given that Sacred Scripture says that a woman dressed in man's

clothing is abominable to God, the mere use of the word abominable means hateful, offensive, unclean: surely worthy of our attention and consideration. The erroneous belief seems to persist among many people that we dress chiefly to protect ourselves against inclement weather, to protect ourselves from the cold, and that when summer comes, and hot weather, we can take off our suits and clothes and go about naked or half-naked. Without proper clothing and without distinctive clothing, we are quite simply not human, but captives of the devil. The two possessed of Gerasa 'did not wear any clothing' until Christ expelled the infernal legion and the two men were 'clothed and in their right mind': a sane and judicious man moves about in his world with decent and adequate clothing.

Our clothes are symbols of our state in life and of our dignity. By the manner in which we dress and appear, we express our masculinity and femininity, we manifest our beliefs and convictions and also proclaim our projects and intentions, and indicate our tastes and inclinations. Hence a man and a woman can still be recognized by the clothes they each wear.

With all this we see the need to distinguish between man and woman in their clothing. But why is the traditional form for women's clothing a long dress or skirt? The reply lies in the fact that dresses are a more dignified garment to wear than trousers and, therefore, they adorn and protect the beautiful and delicate femininity of a woman. In fact Chesterton indicates that owing to this more dignified style of dress, "when men necessarily need to be respected with security, like judges, priests or monarchs, they wear skirts, long loose tunics of feminine dignity." Yes, traditionally they use distinguished tunics to signify the special dignity of their office. Their manner of dress calls for the respect of others. And though it is proper that a man wear tunics

(of masculine character), as it was proper in biblical times, the thought here is that it is not proper for the woman to degrade her feminine dignity by using trousers. As said above, owing to the natural differences between the sexes, women are more likely to be treated with less dignity or respect than men. Thus, Pope Saint Pius XII the Great taught that “the innate need to enhance beauty and dignity is felt more by women.”

A police officer might complain that he would feel more comfortable in ‘jeans’ and t-shirt. Nonetheless, if this were allowed he would not be recognized as an officer, nor would he be given the respect due to his post. Thus the police wear a uniform and are respected and obeyed as agents of the law. In the same way, a woman can be looking for comfort and convenience by wearing trousers, but by so doing it is less probable that she be recognized and respected as a lady. Rather, she would mix in and could well be treated as just another man. On dressing with traditional feminine outfits, women will surely be recognized as ladies, which will provoke the admiration and respect of men, while glorifying her femininity given by God. It would also do much to combat the abuses to which they are often subject today.

There is also another reason why “the innate need to enhance dignity is felt more by women,” since a special reverence is due to the feminine body. The feminine body is, in a sense, more sacred than the masculine body, for it is the centre chosen by God to give life to a new human person created to His image and likeness, and infused with an immortal soul which will last for all eternity. Reflecting on this amazing privilege, Chesterton felt impelled to state that “no one can believe in the equality of the sexes.” Because the feminine body has this power and dignity, it should be treated with reverence and kept veiled with modest clothing; while immodest attire profanes her sacred character.

Here again we note that dresses are far more adequate for a woman than trousers. Dresses cover the figure of a woman and with mystery and dignity cover the intimate centre where the new human being arises in this world. And long dresses help women to safeguard modesty on bending over, sitting down, working and performing their daily tasks. Trousers, on the other hand, by their nature, are designed to adjust to the form of a woman, so that even when loose they can become a danger. It is similar to the difference between a mitten and a glove. Which reveals more about the hand?



God was not content to dress Adam and Eve with skins as we have seen, but besides categorically commanded that women should not wear men’s clothing nor men women’s clothing. The Bible says so expressly: “A man is not to dress as a woman or behave as one, nor is a woman to dress as a man or behave as one, that being abominable to the Creator.” The wise scriptural interpreter Saint Philip Scío explains the reason for this divine command: “Because the woman disguised as a man parts with the garment she should love most and which acts as armour to keep herself pure, namely shame; and the man disguised as a woman becomes effeminate and degraded from that superiority the Lord imposed on him when he made him head of the woman.” The Palmarian Catechism establishes that “Under no circumstances, at no time may she wear trousers, not even at work; and if required

to do so at school, for example for gymnastics, she must flatly refuse.”

A certain member of freemasonry, on referring to the miniskirts in 1969, revealed something of their strategy for imposing sensuality: “It is not just the amount of bare skin exposed which makes the garment seductive; rather other, more subtle, details are often provocative: things like movements and the cut of the garment, the type of cloth or the position of accessories on the garment. If a woman has an attractive body, why not show it?” On speaking of ‘provocative’ clothing, he was referring in particular to denim trousers which, according to an illustrated commentator, ‘from that moment, blue denims were cut in such a way that they fit more closely about the crotch, and produce folds, which are in essence like arrows or lines which lead the eyes to certain areas of the anatomy, and the colour of the cloth subtly changes to enhance certain parts of the body.’ Hence Pope Saint Gregory XVII, who well knew, never tolerated denim trousers and vigorously rejected them, according to a Latin phrase he repeated with emphasis in the consecration of new Bishops: *‘non dicas malum bonum, nec bonum malum’*: ‘do not say bad is good, nor good bad’. Denim trousers are the ‘unisex’ garment *par excellence*, considered ‘correct’ as much for men as for women and, in consequence, abominable before God.

Cardinal Joseph Siri in 1960 published the following crushing reflection on the woman and male clothing: “Man’s clothing used by women is an assault on modesty, very worrying morally. Most important and gravest is that the masculine garment used by women goes directly against divine law. As far as covering, surely trousers cover more than modern women’s skirts. But it is not only a question of covering. It is a question of their being tight and close-fitting, and that trousers have the possibility of being more closely

adjusted than skirts. So, in general, they are taken in further. And this aspect gives motives to worry no less than the exhibition itself; so that the use of masculine trousers by women is in itself a grave assault against modesty.

All in all, in the use of men's trousers by women there is an aspect which seems to us even more grave. The masculine garment used by the woman: 1) Alters the woman's proper psychology. 2) Tends to vitiate the relationship between man and woman. 3) Easily tarnishes the mother's dignity before her children.

First, the male garment alters the woman's psychology. In reality, the motive which impels women to wear men's trousers is always imitation; and besides, competition in relation to one who considers himself stronger, more self-assured and more independent. This motive clearly shows that man's clothing is the perceptible help to keep up the mental habit of being like a man. Besides, ever since the world is the world, clothing demands, imposes and conditions gestures, attitudes and conduct, and from the exterior comes to impose a determined psychological demand. The woman who tries to be like a man denies her feminine condition and therefore the position she holds in society; it is a problem which brings with it a whole sequel in which it appears that she wants to break with a relationship of domination by man over woman. Bear very much in mind that woman was not created to do everything that man can do, but to do everything that man cannot do; something very important and different.

It must not be excluded then that the male garment used by women hides, more or less, a continued reaction against her femininity, which seems to her to be inferiority, when it is solely diversity. Contamination by psychological intrigue becomes evident. These reasons, which condense yet others, are sufficient to warn about the deformation of the woman's mentality caused by the use of male clothing."

The expression "to wear the trousers", according to the dictionary, is 'to dominate a situation, impose authority, especially in the family.' For example: "in my home it is my wife who wears the trousers." Trousers are a garment proper to man and, hence, pertain to the one who theoretically and 'chauvinistically' makes the decisions.



The woman who wears trousers is competing with men. The Catechism teaches: "Though both the father and the mother represent God's authority over their children, it should be greatly borne in mind that in the family the father is the head, and therefore the highest authority; and the mother is the heart." For women to wear trousers is to rebel against God, like Lucifer, captain of the rebels, who said: "We shall not serve Him!" with insubordination like that of the bad angels saying: "We are men's equals!", a rebellion against Almighty God the Creator, who established that order in society on telling the first woman: "You will be under your husband's authority, and he will have dominion over you."

Cardinal Siri continues: Secondly, masculine clothing tends to vitiate the relationship between women and men. The essential basis for the mutual attraction between man and woman is diversity, which solely becomes possible through the one complementing the other. If this diversity is no longer so evident, since the external element revealing it has been annulled, and because the psychological conformity has been lessened as well, the alteration of a fundamental factor in their relationship is produced. Diversity is recognized by the outward form, in other words, the woman needs the skirt and the man trousers, so that this symbol of identification cannot be broken down since the way they relate to each other would be altered.

But not only this. Mutual attraction is preceded naturally, in the order of time, by that sense of modesty or shame which checks impulses, imposes respect, and tends to raise mutual esteem and healthy fear to a higher level, so as thus to avoid any action less well controlled. The diversity of traditional clothing establishes the limits and serves as a defence, but when the differences disappear, the vital defences of the sense of modesty collapse. Without the restraint of modesty, the relations between man and woman sink into pure sensuality in a degrading fashion, completely lacking in all mutual respect or esteem. Experience teaches us that when the woman is de-feminized and she becomes similar to man, her defences decrease and her weaknesses increase.

Third, the mother dressed in male garments wounds her dignity in the eyes of her children. All children have an instinctive feeling of the dignity and decorum of their mother. The analysis of the internal crisis suffered by the child on first tasting life, shows how much the sense of their mother is worth to them. In this point, children are supremely sensitive. Generally adults have left all this behind and think no more of it, but many paths which later appear in their lives have been drawn, and not always for the better, in those first dramas of childhood and youth. It would be well to think over the austere instinctive demands that children have in relation to their own mother and the deep reactions, and finally, dreadful, to which unsatisfactory

impressions regarding the mother's conduct produce. The child does not know the definition of exhibitionism, caprice, frivolity and infidelity, but possesses an instinctive sixth sense when such things happen, and suffers because of them, and is terribly wounded in his soul by them.

The mother has great influence over her children and is distinguished from the father by her clothing; here we can speak of the fixing and differentiation of roles between father and mother as from an external element, clothing, which is long, should not show the woman's silhouette, nor awaken any passion that can place the modesty of the woman at risk. The important thing is to save the immortal sense of femininity with modesty, that characteristic which continues to allure children on contemplating their mother's face because of what all her virtues mean to them.

For ordinary people, for a world addicted to fashion, which seeks to live and enjoy novelties, this attitude regarding the use of trousers may be considered as superficial and unfounded, but it is needful to go beyond appearances, for the alteration of feminine psychology is a fundamental and irreparable damage to the family, to fidelity in marriage, to human affection and to society. The effects of wearing inadequate clothing are not all seen at short range, but slowly and insidiously society was being weakened, perverted and corrupted.

Women's dress should reflect a whole symbolism of submission, modesty, and decency proper to the Christian values defended by the Church, and hence the acceptance of and adaptation to the new fashions is inadmissible. The Church had observed how the hem of the skirt was rising, the use of blouses and dresses without sleeves, which were even worn in churches despite the admonishments given, and took no backwards step, thus to understand the deep worry existing at the use of trousers by women.

Let us think seriously of the importance of all this, though the exhibition of women in masculine attire may momentarily fail to arouse all the disconcerting disturbance of grave immodesty.



Why, during all epochs, all peoples have irresistibly procured a distinct dress to differentiate and divide the competences of men and women according to the different functions they perform? Do we not have serious testimony here to the recognition by the whole human race regarding the existence of a truth and of a law superior to our race? Therefore the use of trousers by women, in the long run, constitutes a force that dissolves human order.

With good reason Sacred Scripture says that it is 'abominable to the Creator' for woman to dress like man, for it is something that has brought frightful consequences. It has not only altered feminine psychology, but also that of their children, and has produced endless moral aberrations directly derived from that perverse feminism, that makes women consider themselves men, and vice versa. It has reached the point that even in schools disruption and changes of sex are commended, and there are laws forbidding the criticism of the perverts who commit such aberrations. This should not surprise us, since the laicism imposed in schools becomes a seed which germinates into atheism, into a perverse egoism which fosters avarice, vengeance and licentiousness, since by denying the existence of God and life after death, actions become inconsequential; what does it matter to kill, steal or violate, if nothing transcends?

God is already highly offended; they have even reached the denial of sin in order to justify the gravest moral disorders in the name of liberty. In 'christian' nations, the great crime of the murder of innocents in their mothers' womb has been made lawful, a crime which cries out for Justice to God. The mark of the beast in the forehead and in the hand symbolize the human intelligence and will forced to reject the Father's Commandments with the mind and by actions.

A certain research scientist, to explain why we now have an avalanche of boys who think they ought to be girls and vice versa, proposes the theory that in the makeup of the more than seventy injections today administered to children, they use cultures of cells from a female aborted foetus to cultivate viruses, and also, to cultivate the viral components of the vaccine, they use the code given to the cellular foetal culture coming from a male aborted foetus, so that the DNA of a female is injected into the males and that of the male into the females, and thus an overload of chromosomes that do not correspond is produced, which affects boys more than girls, and in consequence the vaccines either kill, mutilate or confound our society. We do not know if there is any truth in this, but we do assure that it is very possible that, as just chastisement for breaking God's Laws, He allows the devil and his pawns to cause great damage to mankind by means of technology.

The warnings given by the judicious Cardinal Siri in 1960 ought to have provoked a real state of alarm in all those responsible. His grave admonishments were not accepted by all priests, friars, nuns and schoolmistresses, as they had formed no well defined and decisive consciousness of the problem, and did not act with courage, but were rather content to declare themselves in the face of something inevitable, like a physiological evolution of modern man, and submitted to the trend.

The ones who were able to check the situation were family fathers, admonishing their daughters on proper dress, and Parish Priests making known the dangers involved in wearing trousers, and those responsible for schools not allowing uniforms going against upright morals and decency for their girls.

The chief pillars of the Eternal Law have never changed, are not changing and never will change. There are limits which can be trodden underfoot when desired, but have death as consequence. People can ridicule or minimize these limits, but history teaches that the result, sooner or later, is always a catastrophe.

On the ruins of the eternal norms are found broken families, lives cut short, homes destroyed, elderly disowned, degenerate children and, finally, the despairing and the suicides. Such things testify to the resistance of God's Law, that does not admit adaptation to the delirium of those illusionaries who wrongly call themselves philosophers.



When in 1960 the valorous Bishop Michael Angel Builes asked another prelate why the Catholic Hierarchy did not ordain some sanction so that Catholic women might not wear denim trousers or man's clothing, and the prelate replied: "Why forbid these and other garments if they are not going to obey?" To which Bishop Builes wisely replied: "Why then did God give His Ten Commandments if they were not going to obey Him? It is urgent, Excellency, to give our dispositions, even though they do not obey."

All this led to the apostasy of the roman church. Such weakness cannot be, to the point of allowing a moral custom which leads downhill and demolishes the moral position of every institution. The obligation of Priests was to take a firm and decisive stand in the confessional and dissuade the use of masculine attire in a resolute and categorical way. The Hierarchy of the Church should have agreed to a united line of action, with the cooperation of all men of good will, to create a true dike to hold back the flood, a true parapet of resistance. It would have been very useful to have the communications media as allies in the campaign, but they were the enemies. The position adopted by fashion houses and the clothes industry was of crucial importance in the whole affair.

We see here with all clarity the most grievous ills which result in the moral and psychological order from the use of men's garments by women in rebellion against God's commandments.

It is vital that the whole Church clearly form a conscience of alarm on this problem, and thus have the habit of severely limiting tolerance. We should never show any weakness nor let it be thought that we condescend to allow clothes which by their cut place all morality in danger. We must fulfil our duty to combat evil, and not become like soldiers asleep at their posts in the face of the infiltration of immorality.

The sense of art, refinement and good taste can unite to find adequate answers, at the same time worthy, and create clothes destined including for women who go on motorbikes and do exercises or have determined jobs to do. It cannot be denied that modern life raises problems and presents requirements unknown to our grandparents. But there are also values to be saved, many of them far more necessary than passing requirements; and for intelligent persons good taste and good sense are not lacking for resolving the problems that may arise in an acceptable and worthy manner. Moved by charity, we are battling against a degradation of man, against an attack on the differences upon which the complementary character of men's and women's functions is based. When a woman is seen wearing trousers, she should not be thought of alone, but of all mankind, of what will happen when all women become wholly masculinized. No human being is going to gain on promoting such an epoch of monstrosities.

Modernization brought with it all evils: the presentation of films which justify adultery and loose living and incite to the imitation of the most lewd scenes and licentious lives, making bodies boil to the point of leaving no other longings in the spirit and in matter itself than the satisfaction of pleasure and the imitation of whatever the screen presented, though it were the most aggressive imaginable.

The impact which the cinema makes in perverting youth is lamentable, it is a substitute for the worship and homage which should be given to God, and which is offered to man. Cinema corrupts society, just as fashion does, so that the worthy Bishop Monsignor Builes had the clear and devastating answer: return to

tradition and to good morals; so that he drew up a series of dispositions: “Women should give their clothes sufficient length to cover half the lower leg. Mothers should oblige their daughters to dress decently from childhood and not allow them to grow up without modesty, for which it is recommended that they be kept away from cinema and television. All nuns and secular persons who direct educational institutions have the obligation to see that their pupils dress with the required decency, and their teachers should give good example. Women who appear dressed as men or with trousers, and women and girl parishioners who wear such clothing cannot be admitted into churches or chapels, and much less be godmothers or receive Holy Communion.”

Modernists were opposed to these norms, so that Monsignor Builes replied in 1964: “Our pastoral, instead of being listened to by our faithful, produced pride, insubmission, disobedience and scorn, apparently because we are antiquated and capricious, that we have not embarked on the new wave of unclean flesh and dreadful corruption. To those who thus pour scorn on our teachings we shall reply with the old proverb: “He who laughs last laughs longest.” In the clearest possible manner, Monsignor exposed the harm done to girls by not teaching them to dress well and the sins committed by their mothers, not only in their family context, but in all society and, most important, in the mission of salvation; to do so he cited a phrase used by a woman whose words had left him disconcerted: “I prefer to be damned and burn eternally in Hell rather than give up fashion,” to which he had replied: “Burn you will, wretch!” and explained: “Obviously, she will wear a dress of crackling fire, fire which will penetrate the flesh and burn forever.”

Monsignor Builes endured opposition and was the object of public ridicule from opposers and even associates. His path was long and difficult, but he continued on the war path; so that his conclusion brings no surprise: “But what necessarily has to happen is universal destruction, fulfilling the words of the Virgin of Fatima: ‘My Son is now unsheathing His sword and I do not have the strength to hold Him back.’ This is the meaning of Her appeal to the goodness of Her Most Holy Son... So long as women do not get back onto the rails of feminine modesty and improve their conduct, while they do not obey God’s provisions and those of Christian ethics, moral order will end up plummeting into the abyss, and the mire of indecency will deepen until it absorbs the whole of mankind and Christianity, leaving paganism as lord and master of our poor country and of the entire world.



This valiant Bishop ordered Priests to procure the fulfilment of the provisions on women’s dress, under pain of sanctions for the offending women: “Women who do not dress with clothes that cover at least to mid-leg, both in Church and outside, cannot receive Holy Communion. Neither can mothers who allow their daughters, whether younger or older, to dress indecently, though dressing well themselves, be admitted to Communion. In cases of persistency and obstinacy, those guilty will not be admitted into churches or chapels where His Divine Majesty is reserved. We prefer to be left without the devout sex rather than keep silence and allow like violations of God’s Law and chaste modesty. Saint Paul ordered the woman to cover her head to enter church out of respect for the Divinity, and women today have

the boldness to enter with bare legs and thighs, openings in the arms and shameful low cuts. We commend to the consciences of our venerable Priests the strict fulfilment of these dispositions and the application of the respective sanctions.” Nonetheless, many priests ignored them.

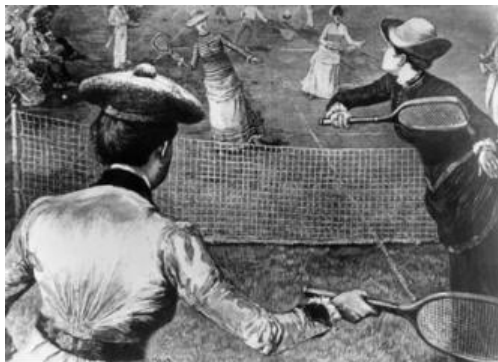
These dispositions are logical in the discourse of a Bishop who has taken up a stand to fight the great battles of the Faith and who wants to be a Saint; he was therefore not disposed to yield in defence of what he considered good and true; and the right clothing for women was fundamental in his task. To give way in this matter was to open the way for approval of sinful practices, and hence the clarity and constancy of his position regarding women’s dress. See, then, a pastor of souls battling hand to hand, standing up to women’s fashions. He did not consider the enemies’ strength but his obligation to battle. For such an open battle the qualities of an ordinary bishop were not sufficient, rather the passion of a Saint. Many other Prelates, including in the Holy See, spoke against indecent fashions, but he was perhaps the only one resolved to face up to the combat personally. He withdrew from his priests the power of absolving the sin of women who wore trousers.

By defending tradition in a society, amid swift and evident changes in its values and ways of interpreting the world, attention is drawn to those who do not accept the changes, and makes whoever does not adapt to the new realities appear as “irrational”, whose dispositions thus lose force, and Monsignor Builes was thus viewed by the progressivists, who saw no harm or damage to society in the acceptance of the new forms of dress. Despite this situation, Monsignor’s influence in his diocese cannot be ignored, in those sectors of

society which followed his guidance and dispositions. We should consider that if the changes are not accepted or assimilated wholly by a population, those who do not accept them spread and win ‘adepts’ or followers; this situation was clear to Bishop Michael Angel Builes, and hence his permanent zeal, and in the first cases acted personally, addressing the offenders to guide them or lead them back to the right path. Monsignor’s influence on women’s dress and other practices is evidenced in the submission of his diocese’ population in general terms to his dispositions.

Another prelate who fought for decency in dress was Saint Manuel González, the Bishop of Abandoned Tabernacles, who wrote almost a hundred years ago: “Speaking of myself, I find my soul embittered the whole day long when in the morning I am forced to leave without Communion any of these immodest women devotees, doubtless vain and cowardly rather than bad, and I see terrible chastisements on the way from God upon this poor society which seems to have as its chief occupation and obsession the robbery and entire eradication of modesty from respectable and Christian women and from boys and girls... I read that the Bishop of a populous Italian city found himself forced one Sunday to order the Cathedral doors to be closed to churchgoers at the twelve o’clock Mass. He had no other recourse to avoid those sacrilegious exhibitions of nudity which many of these Masses on holydays are becoming!... In the III century of the Church, a great apologist reproached the gentiles with this rebuke: ‘we have left your temples empty!’ My God, will the hour have come to turn the rebuke to the pagans by the apologist into a prayer to You?... In the face of so many Christian women obstinate in preferring the insolence of their undress to the honour of their faith and the beauty of their modesty, is the hour not arriving to ask You and to impose on them that they leave our churches alone!? Christian women, still very numerous, who still have eyes to see and ears to hear with and a face to blush with shame, and a heart to pity and to atone: disinfect the profaned Tabernacles accompanied by immodesty! In honour and atonement to the Sacred, Pure and Immaculate Host, and to your own sex, do not go to Church unless decently dressed.”

In Palmar we have demanded decency in dress for more than fifty years. For example, in the calling of the Virgin Mary, by way of Bishop Father Clemente for the International Pilgrimage of October 1976, She said:



“Come to El Palmar de Troya!, where the Norms of Christian Decency which the Church has always required are practised with all rigour. Women: head covered, long-sleeved dresses, not transparent, nor very tight; no trousers, which are men’s attire. Men: dressed with decency and dignity: no short sleeves, shirts buttoned up, and so forth. These are the norms for entering God’s House. Let women indecently dressed and wearing trousers abstain from coming to El Palmar de Troya! Their dress must be at least four fingers below the knee.

In 1974, when he was still a layman, in a discourse, the seer Clemente Domínguez reminded the faithful present of the teachings given by Our Holy Mother the Catholic Church over the centuries, regarding the composure which the faithful, especially women, should observe in the House of God, namely Churches. In his words, truly full of Traditional Doctrine, he lamented at how the custom, still in vigour and obligatory, had been lost of the woman with her head covered inside church, and how the House of God was profaned by woman’s undress and the lack of respect and adoration of the Most Blessed Sacrament... With words full of great energy he rejected and condemned those customs introduced by the devil, making use of the communist infiltration into the Holy Catholic Church, recalling that marxist doctrine had been condemned by several Pontiffs. He again reminded women of the obligation of covering her head in church, as likewise her body, according to the norms which Holy Church has always maintained, norms of Christian Decency then ignored, owing to infiltration by communist priests and to weakness of character and lack of vigour in the other Priests.

When consecrated Bishop, Father Clemente insisted on the same question, as in this sermon of 1976: “How many cowardly priests will there be in Hell! It terrifies me to speak on this question. How many Priests, out of cowardice, will burn eternally in Hell! For a priest has no right to keep silent, seeing so much falsity as there is today. And allowing so much desecration, so much indecency inside church, so much impurity. Let them be clothed with valour and accept the cross!”

The Messages of El Palmar de Troya have continually demanded decency in dress. The Lord said in 1970: “Do not allow people improperly dressed to enter this Sacred Place”, and ordered a placard to be placed, clearly visible and with large letters requiring decorum. The Lord also said: “See, children, those

who are to invite you to rigorous penance and to dress in sackcloth shall soon arrive. If you are not prepared, how will you be able to take on that penance?"

The Lord, 1970: "Today it is often heard: 'Ever more people in Church, we are doing so well, I have never seen so much faith, so many communions...' But don't you realize that the door has been opened to the sacrilegious? They enter half naked, with the effrontery to receive Me so scandalously. I prefer them not to come up, and that only one decent person remain. I assure you that if I became visible in the churches, I would again use the whip to cast out all those who lack due respect and veneration for their God and Lord. But beforehand I would use the whip against My ministers who allow the faithful to enter that way. There will be some, with an air of learning, who on reading this Message may say: 'Jesus does not use such harsh words'. Let them read the Gospel and they will see how I call the pharisees 'hypocrites, brood of vipers'. Heaven and earth shall pass away, but My words shall not. And what I said twenty centuries ago, I say today. It is nice to see the churches full, long rows of communicants... But they are receiving their own damnation, because no one can trifle with My Body, My Blood, My Soul and My Divinity. How can My ministers possibly absolve from their sins those who come to receive the Sacraments indecently? Are they unaware that they commit sacrilege? Tell My ministers: 'My House is House of prayer; but you have turned it into a den of thieves'. And they will say: 'God does not punish, He is a Father, God is merciful'. But God is infinitely just and, in accordance with My Divine Justice, I must punish the perverse."

The Eternal Father in 1971: "Oh, oh, oh, corrupt world! Oh, immorality! I now address you, women: cover your bodies, hide your arms, because you are calling down My Wrath; fire will roast you; you are the scandal of men. Cover your nakedness. Woe to those who come to this Sacred Place displaying their flesh which can give rise to scandal and sin! How can they possibly come here with bare arms? What do they imagine? That they are coming to a masked ball? Look My children: soon Elias and Henoch will come down to earth and exhort you to dress in sackcloth. Prepare yourselves. Satan will be given freedom to bear off with him every woman who comes to this Sacred Place indecently dressed, since she belongs to him and not to Me. They are daughters of perdition. I observe that some of you, those who come here frequently, some every day, do not dress properly. You can start amending now, for you will lose graces. To you men: guard your eyes. Close your eyes to sin or you will perish in it. Turn your eyes away from indecorous women; spit on the ground to show your anger. Do not look at them, since by looking you will commit adultery in your heart. Man believes he is a man because he sins with a woman. Wretched beast, he surrenders his soul to



Satan! How important is virginity in man as well! How beautiful is the man who consecrates himself to God! But if he cannot, let him marry and live decently with his wife, sacramentally. O ungrateful mankind; you are living in sin, in shame! O wretched mankind, you will perish! Ask pardon of your God! Bend your knees before God and repent, or fire will be yours! Do not attend indecent films, keep away from them. Do not look at indecent television programmes, do not listen to impure conversations, or you too will perish by fire. Look, My children: your God does not come to this Place to amuse you. No. He comes to exhort you to penance, to love, to recollection, to example, to a Christian life... Costa del Sol, what a good time you have, truly, offending your God! You will burn in those parts which have offended and scandalized most: your nakedness! Costa Brava, how too you will burn, and how the waters will flood you! Costa Blanca, Costa Verde! What will be left of them all?"

The Lord 1973: "My little children: the Great War is coming to Europe, a Great War which will spatter all mankind... Ah, the Spanish Coasts! What corruption! That Costa del Sol calling out for its own destruction, with so many sins mounting up there! Alas, that Costa Brava, that Costa Blanca, Costa Verde, Costa Levantina, Costa Mallorquina, Costa Canaria, and the green Galician Coasts, where corruption has now penetrated! Woe to them all! If you do not cry out for mercy, they will all be wiped out by devouring fire. But woe as well to those fertile mountains where ski tourism has become the fashion! How much corruption, how much depravation!"

The Virgin of Carmel in 1973: "Dear children: come with faith, with spirit of prayer and sacrifice. Come decently, with decorum and modesty."

The Lord 1973: "Today, sadly, there are Bishops in the Church who try to set My Mother aside. That is the evil in the Church, for it is the hour when many churchmen are turning their backs on Mary, who is Mother of the Church! O My little children, what are you up to! Take care, for the lash will fall upon your shoulders. Just as I did in the Temple driving out the merchants, I will do the same to you; because you are

turning the House of the Father into a den of thieves. Those profaned churches! And who are the ones responsible? Yourselves, the Bishops and the Priests. Cleanse churches of so much impurity! How can people enter the House of the Father so improperly! How can women fall so far short of Mary's dignity, entering church indecently dressed, provoking and scandalizing others! And you are the ones to blame; because you have the power to drive out wickedness from the Church. At the hour of justice, there will be greater severity for you. Sometimes laypeople act out of ignorance; but you know the conduct they should follow..." (*The seer cried out: Pity, Lord, pity, pity, pity!*) "See the desolating scene in many parts of the world: wars here, wars there, earthquakes in one place, earthquakes in another, accidents... All of this is proper to the hour of chastisement, due to the perversity of mankind. Do not forget that I am meek and humble of Heart. I am merciful; but in My hand I also bear Justice."

The Most Holy Virgin Mary in 1974: "Great Apostles will come forth who will go out everywhere. But it is vital first to put an end to corruption and immorality, above all in God's House. Dress decently and cover your heads."

The Lord in 1974: "O beloved little children, what a state the Father's House is in! What profanation! You see the way many women go to church, calling themselves daughters of Mine. What scandal they give by their comportment, by their way of dressing and behaving. It is vital to cleanse the House of the Father of all this uncleanness. It is vital that woman enter the House of God as she has always done. In this My Ministers are more to blame than they are. What a way to receive Holy Communion! How little preparation, how little respect! They forget that they are receiving God Himself."

The Most Holy Virgin Mary 1974: "In these times, more than ever, this Mother of yours, seeing the way the Church is going, needed to intervene. A very high percentage of the Church's Hierarchy is on the way to perdition, with the result that many sheep go astray. Take a look at the present scene in the Church. Look carefully at Churches and what they have become. They have been turned into a veritable den of thieves, for the House of the Father has been profaned. See how many churches have opened their doors to uncleanness, indecency, perversity, corruption... Be alert to all the innovations being introduced into the Church, so as to reject them; since they mostly come from the enemy. O beloved little children! What perversity within the bosom of the Church! What depravity!"



The Lord in 1975: "This is the Order announced in ancient times: the Order vested in sackcloth. Your habits symbolize sackcloth. The Habit of the Order of Carmelites of the Holy Face is sackcloth; an expression of penance. This is the Order announced from olden times. The Order prepared to reign with Me, preparing My Return.

In the lives of the Saints there are many revelations and prophecies on decency in dress. Already in 1815, Jesus Himself gave a message on modesty to Saint María Josepha Ráfols: "The offences that I have received, and those I will still receive, are many; especially the offences of women, with their immodest clothing, their undress, their frivolity and their wicked intentions. By all this they will succeed in the demoralization of the family and of mankind."

In Barcelona in 1401, Saint Vicente Ferrer preached a sermon to remind his audience of the end of the world, under the motto *'Timéte Deum'* (Fear God), and referring to the last times said: "There will come such a time that no one will have seen anything like it up till then... The Church will weep, widows will lament, striking their chests, and will find no consolation. It is now faraway, but it will come without fail... Let the elderly and the aged implore and weep, if any of you are witnesses of that 'uproar, so great that never was nor ever will be, neither expect to see any greater, but that to be felt on the Day of Judgement.' But your sadness shall turn into joy. The King of Kings and the Lord of Lords will purify and renew... You will see a sign and not recognize it, but know that at that time women will dress like men and will behave as they please and licentiously, and men will dress vilely like women." This is precisely the sign that is to be seen by all, and they do not recognize it.

The Most Holy Virgin Mary said to Saint Teresa Musco in 1951: "You will see many changes in the Church. Christians who pray will be few, many souls will go to Hell. Shame, modesty will no longer be found in women: Satan dresses himself with them to make many Priests fall. There will be common crises in the world. Priests, Bishops, Cardinals are confused, they try to follow politics as a guide, but once more are mistaken. A great war will take place. There will be many dead and wounded. Satan will give a cry of victory and that is the moment when all will see My Son appear upon the clouds and He shall then judge all those who have trampled upon His innocent and divine Blood. And then My Heart will triumph."

Sister Mary of the Nativity: “They will try to cover the Christians there will still be with ridicule, which will cause a great number to fall and apostatize; for this kind of persecution is so much more fearsome when allied to human respect, self-love, false shame, and above all by the passions which always lead us to the side which favours them most.” She wrote: “Jesus Christ wept then for the offences against God, for the desolation of the Church, for the extinction of faith and charity; for the loss of souls and the wretchedness of the damned, who are filling Hell, despite all He has done for their perseverance.” The Lord sought to console her with the guarantee of the Church’s triumph, telling her in 1821: “I am going to renew My people and My Church. She will emerge from those storms renewed, aflame with her primitive zeal for the Glory of God, and will be remembered everywhere by the peoples. I am going to send out zealous Priests who will pour out My Spirit to renew the face of the earth. I shall reform the Religious Orders by means of holy and wise men. I shall give My Church a new Shepherd who, full of My Spirit and moved by My zeal, shall guide My flock.” And He assured her that this work would take some two hundred years to carry out, and that He would shorten this time thanks to the prayer and penance of men: “Time is in My hands... Pray and mortify yourself... that time is not so far off as you think... The Reform of the Church will come... This great labour will not be done without a deep transformation of the whole world, of all peoples, all will need to be reformed according to the Spirit of the Lord.” God will avail Himself of darkness to chastise the impious: “At once a dazzling clarity will spread over the earth, as a sign of reconciliation between God and mankind. The Church will be completely renewed and Christian homes will seem like convents; so great will be the renewal of men.”

September 1846, La Salette, France, the Most Holy Virgin Mary appeared to two children and gave them the following Message: “God will strike in a way without precedents. Alas for the inhabitants of the earth! God will exhaust His anger upon them and no one will be able to escape so many afflictions together. Mankind should expect to be governed by a rod of iron and drink the chalice of God’s wrath. Lucifer and a great number of devils will be set free from Hell, they will gradually put an end to faith, and the true faith of



the Lord will be forgotten (the apostasy of the roman church). They will abolish civil rights; all order and all justice will be trodden underfoot. All governments will have the same plan, which will be to abolish and put an end to every religious principle to make way for materialism, atheism, spiritism and vices of every kind. France, Italy, Spain and England will be at war. Blood will run through the streets. Frenchman will fight Frenchman and Italian will fight Italian. A general war will follow (the Third World War) which will be terrible. At the first blow of His thundering sword, the mountains and the whole of nature will tremble with terror, because the chaos and the crimes of men will have pierced the very vaults of the heavens. Paris will burn, Marseilles will sink. Several cities will be shaken and devoured by earthquakes. People will believe that all is lost. Nothing but killings will be seen. Nothing but the clash of arms and blasphemies will be heard. Three quarters of the world population will die... God will allow the ancient serpent to

sow divisions between rulers in all societies and in all families; they will undergo both physical and moral punishments; God will abandon men to themselves and will send chastisements, one after another, for more than 35 years. The society of men is on the verge of the most terrible scourges and the gravest events.”

There are hundreds of prophecies by Saints and Religious in the course of the centuries of Christianity which point to these events for Europe and beyond. Let us see some events in particular, each one in its way stressing the almost inevitable explosion of the Third World War and the intrinsic Chastisement that this implies.

The entire world will be involved in this Third World War. One unique characteristic is the internal disintegration of the western democracies, the outbreak of civil wars in Europe and an invasion of Europe by enemies from outside. Saint Columban (VI century): “Listen to what will happen in the last days of the world. There will be great wars; unjust laws will be decreed. The common people will believe false ideas.” Bishop George Michael Wittman (XIX century): “The secret societies will produce great ruin and wield great economic power.” Countess Frances de Billiante (XX century): “I see yellow warriors and red warriors marching on Europe. Europe will be completely covered by a yellow mist which will kill the cattle out in the fields. The nations which have rebelled against the laws of Christ will perish by fire. Europe will then be too big for those who survive.” Saint Anthony Abbot (IV century): “Men will yield to the spirit of the age. They will say that in our days things are more complex; the Church must be updated and be meaningful for today’s problems. When the Church and the world are one, then those days are close; since our Divine Master placed a barrier between His things and those of the world.

The Church will be persecuted. The Church will be divided, without leaders and disorganized. The New World Order will stand victorious. Saint Pius X (XX century): “Today’s wickedness is but the beginning of the grief which shall be felt before the end of the world.” Saint Anne Catherine Emmerich (XIX century): “I saw a secret sect implacably undermining the great Church.” Saint John de la Roca Grieta (IV century): “The sufferings of the Church will be far greater than at any previous moment of her history.”

Universal apostasy. Saint Nicholas of Flüe (XV century): “The Church will be punished because the majority of her members, great and little, will have become perverted. The Church will sink ever deeper until it finally appears extinguished, and the succession of Peter and the other Apostles will seem to have disappeared. But despite this, it will be exalted victoriously in the eyes of all those who doubt.” Jeanne le Royer, Sister of the Nativity (XIX century): “I saw a great power rise up against the Church. It desecrated, devastated and sowed disorder and confusion in the vineyard of the Lord, made the people trample her underfoot and all the nations ridicule her. Having reviled Celibacy and oppressed the Priesthood, it had the audacity to confiscate the Church’s properties and take over the powers of the Holy Father, whose person and whose laws it despised.” Saint Anne Catherine Emmerich (XIX century): “I see now that in this place (Rome) the (Catholic) Church is being undermined so skilfully that scarcely a hundred undeceived Priests are left. All work for her destruction, including the clergy. A great devastation is now close.” Cardinal Henry Newman (XIX century): “I give thanks to God that I live at a time in which the enemy is outside the Church, and I know where he is, and what he is doing. But I foresee the day in which the enemy will again be outside and inside the Church, and I pray for the poor faithful who will be trapped in that crossfire.”



Chastisements. The three days of darkness. Saint Hildegard of Bingen (XII century): “By means of tremendous pressure a comet will draw up a great part of the ocean and many countries will be flooded, provoking many shortages and many plagues. All coastal cities will live in terror, and many of them will be destroyed by sea-quakes, and the majority of living creatures will die, and those who escape will die as well of dreadful diseases; because in none of those cities do they live in accord with God’s Will.” Mary Julie Yahenny (XIX century): “The earth will be covered with darkness. The earth will turn into a vast cemetery. The bodies of the impious and the just will cover the ground.” Saint Ana Maria Taigi née Gianetti (XIX century): “Intense darkness will come upon the earth and last for three days and three nights. Nothing to be seen, the air will be charged with a pestilence which will claim principally, but not only, the enemies of religion. Artificial illumination will be impossible during the darkness, except for blest candles. Whoever looks out of a window or leaves his

home will fall dead in the act. During these three days, people should stay in their homes, pray the Rosary and implore God for mercy.” Saint Gaspar of the Most Precious Blood of Jesus (XIX century): “The death of impenitent persecutors of the Church will occur during the three days of darkness. Whoever survives the darkness and fear of those three days will think that he is alone on earth, for the entire world will be covered with cadavers.” Sister Mary of Jesus Crucified (XIX century): “All nations will be shaken up by war and revolution. During the three days of darkness, the adherents of the cause of evil will be annihilated, so that only a quarter of mankind will survive.”

Triumph of the Church of God. Saint Bartholomew Holzhauser (XVII century): “When everything has been ruined by war; when Catholics shall be oppressed by their traitor fellow catholics and heretics; when the Church and her servants are denied their rights: then the Hand of Almighty God will work a marvellous change, something apparently impossible to human understanding. A valiant monarch anointed by God will arise. He will be Catholic... He will be the supreme ruler in temporal affairs. The Pope will be the supreme ruler in spiritual affairs at the same time. The persecution will cease and Justice will reign. Religion was oppressed, but with the changes in whole kingdoms, will become more settled. False teachings will be uprooted and Islam’s domination will be destroyed. His dominion will stretch from Orient to Occident. All nations will adore their Lord and God according to Catholic teaching. There will be many wise and just men. The people will love justice, and peace will reign throughout the earth. All the nations will become Catholic. Vocations will be more plentiful than ever, all men will but seek the kingdom of God and His justice. Men will live in peace, and this will be granted to them because people will make their peace with God. They will live under the protection of the Great Monarch and his successors.” Saint Hildegard of Bingen (XII century): “Peace will return to the world. During this period of peace, people will not bear arms and iron will only be

used to make tools and farming implements. Also during this period of peace, the earth will be highly productive, and many jews, pagans and heretics will join the Church.”

These prophecies, drawn from the past and from the world’s Catholic nations, are only some of the hundreds which exist and indicate what is happening today and what is to happen in the near future. We can choose to ignore them, to disdain them, or maintain the Faith of our Fathers. To achieve Victory against the demoniac New World Order, we have to obey a fundamental rule: first Prayer, then Action! Pray the Rosary which our Most Holy Mother the Virgin Mary asked for in Fatima, and implore Jesus Christ that we may merit His Salvation.

The following prophecies from Saint Columban of Iona (VI century) point to our present era: “Listen, while I tell you of things which will happen in the last ages of the world. Great slaughters will be committed, justice will be outraged, manifold evils and great suffering will prevail, and many unjust laws will be imposed. A time will come when no acts of charity will be performed, and the truth will not be found in people. They will plunder the Church’s properties, they will mock each other continually, they will spend their time in reading and writing; they will make fun of acts of humility. Times will come of obscure affliction, of scarcity; monarchs will be addicted to falsehoods. No people from Adam’s race will either observe justice or keep agreements; they will become hard of heart and miserly, and will have no pity. Judges will administer justice under the sanction of powerful and outrageous kings; ordinary people will adopt false principles. Oh! How sad their situation will be! Doctors in science will have motives to complain, will lack generosity of spirit; the elderly will weep with deep pain, because of the sad times which shall prevail. Cemeteries will all become red as consequence of the wrath which will pursue sinners; wars and struggles will spread to the bosom of each family. Exceptional men will be sunk in poverty, people will become inhospitable towards their guests, the voice of the sponger will turn out to be more agreeable to them than the melody of the harp in the hands of an artist. As consequence of the general predominance of sinful practices, humility will no longer produce fruit. Those who teach knowledge will no longer be rewarded, friendliness will no longer characterize the people, prosperity and hospitality will not exist, and miserliness will take their place. Seasonal changes will only produce half their greenness, the regular Feasts of the Church will not be held; all kinds of men will be full of hatred and enmity towards the rest. People will not associate with each other companiably during the great Feasts of the seasons, they will live despoiled of justice and uprightness, from youth up till old age. The clergy will be induced into error by wrongly



interpreting their reading; the relics of the Saints will be considered ineffective, the whole human race will grow wicked! Young women will lose their shame! The elderly will be irascible in character; cattle will seldom produce as of yore; masters will turn into murderers. Youths will lose their vigour, they will look down on those with grey hair, there will be no standards by which to regulate morals! Marriages will be solemnized without witnesses. Difficult will be the last ages of the world: men, from the moment they abandon their hospitable ways, will treat each other as objects of scorn with the aim of winning honour for themselves. Those who possess abundance will fall by the diversity of their falsehoods; greed will seize hold of every glutton, and when he is satisfied, his haughtiness will know no bounds. Between mother and daughter, anger and bitter scorn will be the rule, neighbours will turn into traitors, cold-hearted, false towards

each other. The nobility will become resentful at their insignificant alms, and blood relations will turn cold towards each other. The life of the Church will become the property of laypeople. Such is the description of the people who will live in the ages to come; more unjust and wicked still will be the descendants of the race of men. Trees will not produce their usual quantity of fruit, fish will not multiply and the soil will not produce its usual abundance. Bad weather and hunger will come, and fish will abandon the rivers. The people will be oppressed by lack of food, they will die from longing. Terrible storms and hurricanes will afflict them. Countless illnesses will then prevail... during these times of terrible danger. A great event will then take place... and if you are not truly holy, nothing more dolorous could happen to you.”

In 1836, the Lord indicated the principal sins for which He will permit the rigours of these purifying tribulations, to Saint Maria Josepha Ráfols: “The offences I have received are many, above all from women with their immodest clothing, their undress, their frivolity and their perverse intentions, by which they will demoralize their families and men, and this in great part will be the cause for which the Justice of My Eternal Father will become inflamed and He be obliged to chastise mankind for having separated far from

Him and from My Catholic Church, from the mandates of My Vicar on earth and from the Divine Precepts. So much moral corruption will be found in every social class and so many sins against the flesh, that My Eternal Father will be obliged, if they do not amend after this Merciful calling, to destroy entire towns, since corruption will reach such a peak that they will not stop even at scandalizing and perverting innocent little children, so beloved of My Heart.”

This last message to Saint Maria Josepha Ráfols is of singular importance, because the Lord announced quite clearly then, long beforehand, what would happen: that women: “with their immodest clothing, their undress, their frivolity and their perverse intentions,” would cause the demoralization of families and of men, and thus inflame the Justice of the Eternal Father and oblige Him to chastise the world. What grief that mankind took no notice of Heaven’s many warnings! But though we are already amid the chastisements, those warnings serve to guide us along the way to salvation, since by telling us the root of the evil, they are telling us the remedy, which consists firstly in eliminating the cause. That is, that the first thing the world must do is to abandon “its immodest clothing, its undress, its frivolity and its perverse intentions,” and dress with decency. There is no need to be a genius to see this; better said, you have to be a complete dimwit not to see it. With indecency came impurity and then the loss of Faith. Together with Christian decency, moral purity will return and God will then give the light of the Faith.

Note as well that the Lord said that the Eternal Father would be obliged to chastise mankind “for having separated far from Him and from My Catholic Church and from the mandates of My Vicar on earth and from the Divine Precepts.” In the Gospel, upbraiding the jews, the Lord said: “I know that God’s love does not



abide in you. I came in My Father’s Name; and you, though seeing that I am God the Father’s Envoy, do not receive Me. But owing to your blindness of heart, when another shall tell you falsely that he comes in My Father’s Name, you will receive him”, here referring to Antichrist; for when he comes, passing himself off as Christ, many will follow him, among them the jewish people, until they realize the fraud. “How can you believe in Me when you seek only your personal glory instead of God’s?” That is to say that, having rejected Christ the King, the ancient People of God, the jews, went so far astray that they are now preparing the way

for the reign of antichrist. Likewise, when the members of the roman church rejected the mandates of the Vicar of Christ and refused to be shepherded by good shepherds, God, as just punishment, allowed them to fall into the hands of wicked infiltrated shepherds and antipopes, and soon they too will be subject to the antichrist, or already are, for the Lord said in Palmar in 1974: “All nations are heading leftwards. Observe the laws introduced in all nations today in favour of abortion, in favour of divorce! In a word: Satan rules the Nations.” The masses accepted blindly, without resistance, the teachings of the false pastors who accepted the scandalous fashions, sought fraternity with heretics and abolished the Holy Sacrifice of the Mass. Their chastisement is already on the way, for with that same blind obedience they are submitting to the executioners who will lead them away to death.

The famous Attila, king of the Huns, was called the ‘scourge of God’. This figure of antichrist was a cruel and destructive man who, with his huge army, spread terrible panic wherever he went. The tyrants who govern the world today are also ‘scourges of God’. By their means the world is being given the punishment due to sin. Throughout the world people of goodwill are realizing that the forces of antichrist are preparing to destroy us all. People rise up in marches and protests in the cities, which are of no use and never will be of any use to check the evil, because multitudinous manifestations do not serve to placate God’s wrath.

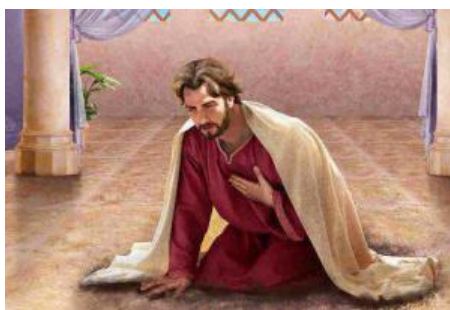
If the world wants to be free of the devil’s tyranny, the first thing to do is recognize the cause of the evil. Just as, owing to its sins, Nineveh’s destruction was announced, so it is at present. The Prophet Jonas preached penance, and they all dressed in sackcloth and did prayer and penance; God’s Wrath was placated, and by His mercy they were saved. That is the answer: let all dress in sackcloth. That is, first recognize their sins, and that present-day evils are due to mankind’s sins. Then repent and dress in sackcloth, that is, dress with humble submission to the Church of Christ in accord with Her dress code, and bring to an end this rebellion against God, which manifests itself in indecent clothing. ‘To dress in sackcloth’ means with humble submission to wear the clothes which God commands, and thus do penance for their previous non compliance.

What shame that in today’s world ‘Satan rules the nations’, and no one in government is interested in the good of the people, in contrast to that king of Nineveh who, recognizing the miracle of the whale, led his



people to repentance; if that anonymous king were to reign today, we can believe that, moved by the miracle of Fatima, he would impose decency in dress and put an end to the scandals which draw down God's just chastisements upon the world. In this King of Nineveh, however, the most admirable is not so much his discernment in recognizing the imminent danger, but his shrewdness in the means of dealing with it. To avoid destruction, he did not command the city walls to be fortified, nor the army to be enlarged, nor to flee to a safer place; rather,

considering that destruction was coming for having offended God, he knew that there was no other way of escaping His Holy Wrath but by humbling himself, correcting the evil and asking forgiveness of God, and so he did just that. That king was the antithesis of those who at present govern the earth, those who, far from seeking the good of the people, support the agenda of Satan's agents, impose laws contrary to the divine laws and lead the nations to spiritual and material ruin. God has permitted this in chastisement for the sins and apostasy of the world. How can we put our trust in leaders who kill our children and old people, corrupt our young people, and lead us all out on the way to destruction? Just as Eve believed the serpent, people believe these leaders when they say that they are doing away with us so that we suffer no more and so that the world can breathe; when they flood us with obscenities and say that it is because we are free to entertain



ourselves; when they rob us and say that it is to do away with poverty; when they lead us to a satanic world government under the power of antichrist, and say it is to protect nature and impose peace.

In many cities throughout the world, protests and manifestations have multiplied against the tyranny of their governments, restrictions on their liberties, lack of foodstuffs, unemployment and lockdowns, controls, wars and illnesses, economic chaos, and so many other impositions which society has to put up with at present. Little or nothing do the demonstrators achieve, for if they ever obtain relief in one problem, it

then happens as the Imitation of Christ says: "If you cast aside one cross, you will doubtless find another, and perhaps heavier." But bear in mind that God does not wish the world to suffer so many calamities, but that all live in holiness observing His Commandments. The Most Holy Virgin in Fatima already told us that wars and misfortunes are chastisements for sins. Because of sins and apostasies, God has delivered them into the hands of their enemies. If we want to free ourselves from the destruction that threatens, the answer is not to organize manifestations, protests and complaints, but to follow the example of the King of Nineveh who, on hearing from Jonas that God was about to destroy his city, commanded all his subjects to do penance, dress in sackcloth and cry out 'with all their soul to the Lord God of Israel, everyone converting from his evil life.' He exclaimed: "Who knows whether perhaps the Lord will thereby change His mind and forgive us, and the fury of His Wrath be appeased, so that we may not perish!" His confidence was not in vain, for Nineveh and the other cities of the empire were pardoned the destruction that had been announced to them. The remedy to save ourselves from all the evils announced in the Apocalypse is, firstly, 'to dress in sackcloth', which consists in casting out scandalous clothing and dressing ourselves in the way God commands, just as the Church establishes. If the world wishes to be saved, the first thing she has to do is cease to imitate Satan's rebellion when he told God: "we shall not serve Him". The world will show by this that she wants to keep God's Law, that she repents of her life of sin, that she wants to love and serve her Creator. And we have the proof of this, since it is clear that indecency caused the moral corruption and obscenity which led to infidelity to God and rejection of sound doctrine, ending in the apostasy of the roman church, which is now harvesting the fruits of her apostasy, since for having rejected the easy yoke of the Lord, the world is now subject to the tyrannical yoke of Satan. This shows us that if, on the contrary, the world resolves to dress decently, it will put an end at once to the obscenities and with countless sins, so that God will take pity and will give the light to enter His Church and be freed from the tyranny of antichrist. This coincides with Jesus' words to the jews: "If you persevere in My word, you will truly be My disciples, and you will know the truth better, and the truth will make you free... Truly, truly I tell you that everyone who commits sin is a slave to sin; and while a slave to sin, has no right to everlasting glory, as this is reserved to those who possess divine sonship. Accordingly, if the Son of the Most High shall make you free by His Grace, you shall be truly free from slavery to sin and shall obtain the dignity of sons of God."

God orders us to cover the body, with the exception of the hands which are for work and for the sense of touch, and the face which is for the other four senses: sight, hearing, taste and smell. The face is also for breathing and for speaking, and for a most important function regarding the soul, as Sacred Scripture tells us: “The good or evil in a man’s heart is reflected on his countenance; since the countenance is the mirror of the soul.” Outward beauty never beautifies the soul, but the beauty of the soul is reflected on the countenance. Face masks hide our expression, our smile, our humanity, make mutual comprehension difficult. The face identifies us, to mask it makes both self-knowledge and self-acceptance difficult, and causes loss of identity. Face masks reduce our capacity for sympathy, since without seeing the other person’s face his sentiments cannot be understood, nor our own. Relationships deteriorate for lack of non-verbal communication and expressions of emotion; not even a smile to cheer up our neighbour. This is to dehumanize, and is one step from trans-humanizing, namely total control of minds, by connecting them to a central bank of artificial intelligence directed by Satan and his pawns. Hence though the rest of the body should be decently covered, God wishes the face to be visible. But the satanists who direct politics, together with their perverse master, say to the Creator “we shall not serve” and, to go against Him, incite people to uncover what should be covered up and to cover up with face-masks what should be uncovered. What perversity, what blasphemous rebellion! The satanists who govern the world have their tactics. They do not yet openly advocate a satanic kingdom, rather gently lead people along the way there, questioning the existence of God, demanding ‘liberation and independence’ of women, ‘internationalism’, ‘diversity’ and ‘religious tolerance’. They all have a hidden programme, ‘undermine the strength of all collective forces except our own’. Mankind is in the clutches of a vicious satanic worship whose power is so great that it can make its war against mankind seem normal and inevitable. Even when their plots are exposed, they are able to convince everyone that the plot accusation is racist and that to believe it is in bad taste. They keep men obsessed with pornography while they set up a police state. Western society is morally bankrupt. This elaborate satanic net controls politics, information and culture. The majority of leaders are hoodwinked or traitors. The ‘intelligentsia’ has



been bribed, while the public’s attention is diverted and people live in a fool’s paradise. People who think that unlimited power and wealth are better than infinite love have taken control of mankind, and want to separate us from God and enslave us with them. This is the true meaning of our politics and of our times.

The Holy Bible says that Adam’s and Eve’s bodies “possessed a mysterious radiance which covered them like celestial raiment, and which they conserved until Adam sinned... Moreover, from that moment they became completely naked on finding themselves deprived of the heavenly raiment which covered their bodies, with sentiments of mutual shame, so that they used fig leaves to cover their nakedness.” Since the soul fills the whole body, and is all Temple of the Holy Ghost, that heavenly raiment covered them completely, like the fur which covers many animals completely. This leads us to see that clothing should cover the whole body, with the exception of the hands to work with and the face which has its own mission, for our Creator has placed the five bodily senses there, all together, so that they should be exposed.

Saint Fulgentius Mary of the Holy Face, Doctor of the Church, was one of the few Priests who complied with their duty when faced with indecency. Before coming to Palmar, when Parish Priest, he was celebrating Mass when a badly dressed woman entered the Church, so that indignant, he held up the Mass and expelled her. This same Saint lamented that women’s dresses did not reach the ankles as in previous times, and said that shorter skirts are an absurd spectacle, lacking in dignity and in good taste, making it seem that the woman is supported on two sticks. If no one laughs at them, it is because people are so used to the sight. Almost a century ago, the satanists said that “to avoid excessive reactions, we must progress in a methodical way: first, arms bare up to the elbow, then legs up to the knees; then arms and legs completely bare.” See how well their astuteness has paid off: ‘to avoid excessive reactions’ they bare ‘up to the knees’ and then go further; but when we go about restoring morals, the generality of women do not dare to do what pleases God most, but just enough ‘to avoid excessive reactions. Look at photos from the times before decency was attacked by freemasonry, when long skirts were used even for sports. If it was possible then, it is possible now as well. As you can verify in the book of Messages, already in the year 1974 in Palmar were required: “Skirts at least four fingers below the knee.” According to the present Palmarian Catechism, dresses “have to be sufficiently long so that, including when seated, the knees be completely covered.” This does not mean that the skirt doesn’t have to be as long as it was before, rather that those four fingers are necessary owing to

movement and the wind, so that knees be completely covered at all moments. Sadly, there are some Palmarian women who wear clothes fulfilling the norms at their limits, at the cliff edge, with the skirt hardly covering the knee, and so forth. Take note of who they are, and you will see that they will be the first to apostatize when the difficult times which are on the way eventually arrive, and so the value of modesty will be plainly noted. We remind household fathers of the duty to watch over the faithful fulfilment of the dress

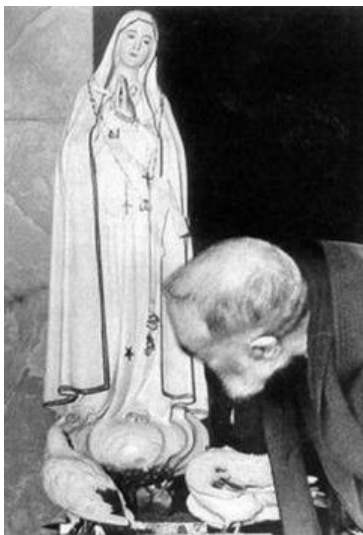


code by their children and, when the need arises, the husband has the duty of imposing his authority so that his wife be worthily attired.

To impose the scandalous fashions now seen everywhere, the first to use them bore with much criticism and humiliation owing to the scandal they gave, and were denounced by sensible people, but put up with it all to carry out their plan. Once more it is shown that the children of this world show more interest in their dealings than the children of light. The remedy is in sincere love for Our Lord and in the remembrance of all He suffered for our love. To thank Him, we should be desirous of knowing how best to please Him, and by doing just that be able to give Him pleasure. You have already learnt that true devotion is in following the example of Most Holy Mary, who knew the Lord's tastes well, and imitate Her until you come to be 'living images' of our Heavenly Mother. See how She dresses, as God's worthy shrine. Now that we are adorning the Sacred Basilica, we want everything

to be done with the greatest decorum, from the floor up to the tip of the cupola, including the details, so that it be the worthy house of God and inspire devotion and recollection. Thus Palmarians as well, who bear God in our hearts, above all must dress in a way proper to a shrine of the Holy Ghost. For the honour of His Divine Son, the Eternal Father had to create Mary Most Holy pure of all stain; therefore everything related to God has to be holy and free of all filth. King David wanted to build the Temple of Jerusalem with all magnificence, since he was not preparing a dwelling for a man but for God. We should therefore embellish our souls with virtues and our bodies with modesty so that we be the worthiest possible dwelling for God.

Saint Pio of Pietrelcina, the holy and stigmatized Priest who suffered in his own body Christ's bloody wounds from 1918 up to his death in 1968, was always a ruthless enemy of feminine vanity and modern fashions: he never tolerated dresses with low cuts, short or tight skirts, and forbade his spiritual daughters to use transparent stockings, and was not the first to do so, since Pope Pius XI warned that skin-coloured



stockings were improper because they give to understand that the legs are bare. Pope Saint Pius XI, faithful to his own teachings, denied entrance to 32 women and girls to an audience, because they were not correctly dressed.

Following special guidance from Heaven, countless times Saint Pio of Pietrelcina rejected absolution to any woman, whatever her social rank, if she did not wear a skirt at least twenty centimetres below the knee, and he also insisted that she never wear trousers like men. Today, however, owing to ignorance, prejudice, and slavery to vanity or to the passions, these guidelines have been strongly combated. Saint Pio of Pietrelcina severely combated fashions and impurity and any fault whatsoever against modesty. "Let those who are going up to receive Holy Communion be decently dressed. Women inappropriately dressed have to be refused the Sacrament, just as Canon Law prescribes," said Saint Pio.

The strict need for modesty in clothing has been the constant teaching of the Church in the course of the centuries. Saint Pio of Pietrelcina did not allow any compromise, but always insisted on modest dresses clearly below the knee. In fact, when they came up to confess, if their dresses had low necklines or were too short, Saint Pio dismissed women and denied them the Sacrament. In the measure that dresses in the 60's were becoming shorter all the time, he rejected women in every increasing numbers. In the last years of his life, his severity increased enormously, in the measure that fashions were becoming ever more shameless. Before they could enter, he implacably dismissed from his confessional every woman he judged to be incorrectly dressed. In 1967, on some mornings, he rejected one after another, until he ended up confessing very few penitents. The start of the battle without quarter coincided more or less with the arrival of the miniskirt. It had not yet reached Italy when Padre Pio thundered against short skirts. When the fashion houses announced "twenty centimetres above the knee, Padre Pio warned: "Twenty centimetres below the knee."

Finally, having dismissed so many already, it happened that he had a placard placed on the door of the Church which read: “By explicit desire of Padre Pio, women should enter his confessional dressed in skirts at least 20 centimetres (8 inches) below the knee. In the Church it is forbidden to borrow long dresses to use in confession.” If those whom he rejected asked him why he treated them like that, he replied: “You don’t know the pain it gives me to shut the door on someone. The Lord obliges me to do so. I don’t call anyone, I refuse no one. There is Someone who calls them and rejects them. I am his useless tool.” It was certainly the most appropriate action, since it would not have been correct or valid to grant absolution to those indecently dressed. “I want you all, my dear spiritual children, to battle with your example, without human respect, a holy battle against indecent fashions. God will be with you and will save you!” said Saint Pio.

Remember the importance of Saint Pio of Pietrelcina in Palmar, as he himself said in 1972: “I have been designated by Our Lord Jesus Christ to direct the Marian Apostles of the Last Times. I ask all those who wish to form part of the Crusade for Mary’s Reign to take me as Captain of the Marian Hosts; I assure you that Mary will triumph. Bear devotion to the Most Holy Virgin Mary, Mother of God and your Mother, out to the whole world. From now on, all Mary’s true faithful should form Crusades to carry out the apostolate announced by Saint Louis Mary Grignon of Montfort. Press on, Crusaders of the Virgin Mary! My blessing to the Holy Crusade, especially to all those who spread this Message.” Therefore, if the Captain demands 20 centimetres, no faithful slave of Mary can settle for less.

Padre Pio had a very firm conviction regarding fashions in women’s dresses. Some women did not wear miniskirts, but certainly skirts that were short. Padre Pio was highly indignant at this. If other women appeared inadequately dressed, they were dismissed by Padre Pio at times shouting at them: “Out! Out! Out!”

His severity increased with each year. He dismissed women from the confessional even before they had entered, if he noticed their inappropriate way of dressing. Padre Pio rebuked some women with words such as: “Go and get dressed.” Sometimes he added: “Clowns!” To none did he give approval, whether they were known to him or seen by him for the first time or were spiritual daughters from some time back. In many cases, skirts reached down to several centimetres below the knee, but even so they were not sufficiently long for the severity of Padre Pio. Boys and men had to dress with long trousers, that is if they did not want to be thrown out of the Church.



Some considerations and anecdotes on the way this Saint imposed decency in dress, above all on women. Padre Pio had nothing against the care of one’s own person. In the morning, before going down to the Church to celebrate Holy Mass, he used a comb to tidy his hair and arrange his beard a little. He who was so concerned for holy poverty and often dressed in a patched and mended habit, wanted it always to be clean. He wanted tidiness, cleanliness and dignity as well in the clothing of his spiritual children.

To an administrator who wanted to be poorer in his dress, Padre Pio replied: “You are in such-and-such a post, and you have to be dressed decorously. In this you should have no scruple... Buy good shoes, and they will last you longer.” To a certain lady, married to a count, Padre Pio said: “You have to be dressed with dignity; it is well to do so always, and besides you must do so as well for your husband. If I were to dress in a torn habit, it would reflect badly on Saint Francis.” When a girl, who took little care of her clothes, went to the Saint to bewail her inability to find a husband, Padre Pio, who saw her very melancholic, answered straight out: “Daughter, take more care of your appearance.”

Padre Pio wanted his spiritual children to show common sense in the clothes they wore. To a lady who wore a hat with a large feather, and was waiting close to the confessional, Padre Pio said: “You, go and confess to the devil.” We do not know if the Saint saw further into that soul.

But to Saint Pio, above all, modesty in dress mattered, independent of the place where the person lived. The motive for this concern of the Saint was that dressing indecently can constitute a scandal, that is, a provocation to a brother to sin. Spiritual death can come through the eyes!

Once the Saint leant out of the small window of his cell to greet the people gathered in the forward patio; and by loudspeaker which carried his voice outside could be heard: “How much immodesty in dress! Shame on you!”

Hence Saint Pio launched continuous callings to modesty. Above all women had to observe them. His spiritual daughters tell us that he had called for a crusade against indecent fashions. The reason was always the same: certain fashions can produce scandal. And Padre Pio made use of any situation to launch his calling; as he said: “I want my spiritual children to engage war against immodest fashions if they want me to

help them in their trials... I want you all, my dear spiritual daughters, by your example and without human respect, to fight a holy battle against indecent dress.”

Seeing a lady, a consul’s wife, with bare arms, he told her: “I would cut your arms off, because that way you would suffer far less than what you would have to suffer in Purgatory.” In another circumstance he said: “Bare flesh will burn.” One day he sent to tell a woman in the Church who had her legs crossed, to adopt a more adequate posture.

In the clothing of her spiritual daughters he would not admit the least fault against decency. One of them tells us: “I went to the Church once with a nice new dress which had a slight low cut. Padre Pio saw me and asked me: “Who made you that dress?... Don’t put it on again.” But as I felt deeply having to throw it out, it occurred to me to use a scarf to cover the low cut. Some days later I went to confess; Padre Pio, after opening the hatch, told me: “Do you think you can make fun of me?... With the scarf you put round your collar you cover nothing. I told you not to put that dress on again!”

If any occasion was suitable for calling to modesty, the most opportune moment for the Saint was the confessional, and no trick was of any use to escape his acute eye. Two girls who were attending the School for Nurses found this out. They reserved a turn to confess but, wearing miniskirts almost every day, they thought that dressed that way they ought not to go up to Padre’s confessional. So they had recourse to a simple solution. Before going to the friary, they passed by the hostel so that their companions might loan them longer dresses. After dressing that way, for them unusual, and looking at themselves in the mirror, they said to each other: “We look like two clowns!” So dressed, they went to the church and took their place in the file waiting to be called: Shortly afterwards Padre Pio arrived; and halting before them, looked at them and told the Brother in charge of vigilance at that turn: “I’m not confessing these two clowns.” On another occasion, a woman changed her skirt before going up to confession; a friend had lent her a longer skirt. When she entered the confessional, Padre Pio opened the hatch and banged it shut again saying: “So then? Are we perhaps dressing in disguise for a carnival?”



For Saint Pio it was unacceptable to dress at home in one way and in church in another. More than once Padre Pio called ‘clowns’ those persons who dressed modestly just to go up to him, when in reality they dressed differently the rest of the time.

In the Spring of 1967, in a train running from Naples to Foggia, two mothers with their respective daughters, on their way to see Padre Pio to confess, met up. The two girls quickly became friends. The one who had already been with the Father, seeing that her fellow was wearing a miniskirt, counselled her to change her dress once they arrived at San Giovanni Rotondo, since clothed in that fashion the holy Friar would doubtless send her away from the confessional. The two girls went straight to a shop, and the one from Naples, counselled by her new friend, bought a long skirt which reached down below the knee, and a pair of thick stockings. However, looking in the mirror, she said: “If my boyfriend were to see me, he would think I am a clown!” On the day of the appointment with the Father, the girl from Naples was waiting beside the confessional; but when her turn came and the hatch opened, she heard him say: “Out, begone! I don’t confess clowns.” With Saint Pio, dodges didn’t work.

Regarding the use of cosmetics, it should be noted that the Father solely allowed women to use make-up with great moderation. One day, when retiring to his cell after having distributed Holy Communion, he found the thumb and index finger of his right hand stained with lipstick. And showing his fingers to the Brothers he disapproved its excessive use by women. And he said: “You distribute Communion and get stained, and then stain the lips of the next communicant.” Another Priest spoke up: “But, Father, it’s in common use now among women. They all use lipstick.” And Saint Pio: “So you justify it that way: ‘they all do the same’. Reasoning that way you are the ruin of the Church.” – “But what should we do? Throw them out?”, the other Priest asked. – “Sometimes, yes”, replied Saint Pio. – “We cannot do that. If it is you who throws them out, the people come back; but if we do it, they never come back.” And Saint Pio replied: “Better fewer convinced than so many people without faith.”

But the other Priests of that time were not convinced. They allowed brides to enter dressed like a cabaret girls, and gave out Communion to persons dressed for the beach. The majority of Priests said nothing to prevent it, as they did the same: they themselves had thrown out their vestments some time ago and in the end turned the Church into a profane place. Given that people today, instead of dress, go undressed. All that our grandmothers taught us about going to Church with long sleeves, wearing a jacket, was old-fashioned. Priests marked the rhythm of the times by removing their soutanes, pious women their veils in church,

respectable men their hats, and piety turned into vulgarity. We would have to ask the priests why they weren't the first to give example and teach people to observe decorum in their dress, since it doesn't only refer to wearing more or less clothing, but that it be appropriate. The bride with a gauze nightgown was as irreverent as the priest who was marrying the couple and wore an alb without the chasuble, or the one who went to the cemetery with just the stole, or who took a walk with a chequered shirt and teenager trousers. It is all lamentable and profanes the sacred. Thus it became normal for people not to commune kneeling, for they did not know where they were nor Who was in the Tabernacle. Priests, if they truly believe in God, cannot allow irreverent conduct during Holy Mass. In 1972, Our Lord Jesus Christ reproached them in Palmar: "Ah, Ah, Ah, Priests! You are the shepherds of the sheep; whatever you do or say, many sheep will follow; you are those responsible for them going astray, for them losing the true way! Ah, Priests! If you go blind, you will make those sheep fall into the same pit into which you are falling!... Oh! Dear children, those called to be models for imitation prefer to imitate materialism. How sad! Many Priests have lost their way! Look, a Priest with soutane gives more example than many of you imagine. It is a sign. They wear special clothing, as they represent a Kingdom not of this world! They are Ministers of another Kingdom: their clothing is in accord with the Kingdom which they serve. The soldiers of France do not dress the same as the soldiers of England. They are different kingdoms. So My Ministers ought to wear a perceptible sign that they belong to My Kingdom. There is an important reason. Consider: a Priest benefits spiritually by wearing the soutane on many grounds: because by wearing that sign, there are many things he does not do, since he would give bad example. But if he wears civil dress, in many cases he loses the notion that he is a Priest, and then does things he ought not to do. So then, My little children, Priests: bring out your soutane again.

Display this royal dress, because it represents a noble kingdom, because it represents your ministry, that you are Ministers!"



You already know what happened. The Clergy took no notice of these warnings, and the Christian people sank ever deeper into indecency, until the Lord wearied, and excommunicated them all, save the little flock of Palmar de Troya who dressed as God commands: such was the apostasy of the roman church at the death of Pope Saint Paul VI. Of course the new Pope, Saint Gregory XVII, had to follow the traditional decency and do the same as Christ did to those who did not comply: excommunicate all those who rejected the dress code, so as thus to prevent that corruption from returning to the Church. After the foundation of our holy Order, the Lord said in 1976: "All the Bishops of this Sacred Place have to dress with their pertinent episcopal adornments, with all the dignity that pertains to Bishops and Shepherds in the Church. Away with false humility! Take

up the Episcopate with all its dignity! As for Priests in this Religious Order, all the Priests of El Palmar de Troya will dress in a black soutane for greater distinction... All the Priests of this Religious Order of El Palmar de Troya should dress with the proper traditional attire.

Who is to blame for present-day indecency? Firstly, and going to the roots, the rulers, the leaders of the countries. By not having Catholic rulers or monarchs, the way of dressing is determined by the fashion designers and in accord with their interests in their struggle against Christianity. It is curious but true, that a woman can dress decently not out of conviction but because of fashion. Do you know who were the fashion directors in the epoch of our great-grandfathers? The Parish Priests; because the man of God was just where he had to be: labouring for the salvation of souls. In the old days, these questions were spoken of and consulted in the Confessional, but when modernism came in, no Priest dared to mention them, neither in public nor in private. Today's dress is not allied to sanctity but to perversity, to the things marked out for us by the world. Each epoch in history has its garments, its colours, its cloths, and in accord with them we should dress with modesty and decorum. Men today are indecent and so it should be said loud and clear. How can a real man attend Mass in short trousers? Well and good! And the Priests say nothing to him? And his wife and children, or his mother, does it seem normal to them that a gentleman go to Mass just the same as if taking a few drinks at a snack bar on the beach?

The devils succeeded in having women, in their great majority, attend Mass inappropriately dressed, without the Priests sending them away; quite the contrary, some even said, 'we must practise love of neighbour... people cannot be judged by the inappropriate way they go about dressed, but by the sentiments of their hearts.' In the past it was different: Any such person, or better said, 'shameless individual', was expelled from the Church by the Priest, as there used to be order in the past. But afterwards any 'shameless

individual' was allowed to enter. What happened then when such people were in church was absolutely normal: everyone turned their heads and prayer was not long in disappearing.

Some years ago, in the majority of hotels, you would find a sign with norms for going into the dining hall. Some hung it on the dining-room door, that is, to take a slice of ham one had to be properly dressed, and to go up to receive Christ Himself, dressed in rags? Laxity in norms leads to chaos, absurdity. Remember the teachings we were given by our grandparents, first to dress correctly, and to go to Holy Mass we reserved the newest clothes we had, with arms well covered. To use a garment for the first time, we had necessarily to wait until Sunday. How nice, not so? Like princesses for the Beloved. Thus were the saintly mothers there were seventy years ago, they taught and cared for their children and taught them to be decent. Today everything is quite different, mothers want to dress like their daughters. Though the weather is hot, we must keep up appearances until the end, above all in the Lord's house, and not be so little mortified, since to bear the heat for love of God can also be a great training for the soul.

In schools and at catechism they no longer spoke of any of this. At present people dress very badly, those black and white photos showing how beautifully they dressed passed into memory lane. Women with trousers, low cuts as far as the navel, mini-shorts, transparent clothes; men with short trousers, unkempt, inappropriate shoes; all this fauna was to be found in church. Of course all this led to impurity and many other grave sins. At catechism, speaking to children about decorum was avoided. Would it not be convenient to explain that a woman who is about to marry should be vested with purity inwardly and outwardly? Why did they not explain to the parents of children about to receive their First Communion or Baptism that the Church is not a catwalk for models? Because it is easier to consent and be silent and afterwards complain about how bad everything is... Cowards! If churches seemed like dance halls it is because the whole hierarchy had consented, fomented and, gravest of all, were party to all that chaos which led to the apostasy of the roman church.

The answer is to abandon sin and go back to the path of sanctity and sound doctrine. This is what has been done in the Holy Palmarian Church, where the Priests have their soutanes, the Nuns their habits and the lay faithful have modesty as the adornment of their homes.

On one occasion, a woman asked a Priest how she should dress, and he replied: "Take into account the norms of modesty and decency. Conceal your body under decent clothes, for this is demanded of us by the Most Holy Flesh of Our Lord Jesus Christ mocked in His Passion and offended when stripped of His



garments before He was crucified. This is required of us by the Purity of the Most Holy Virgin. This is required of any soul desiring to make reparation for so much indecency in dress within the Lord's house with the complicity of the priests. This is required of any soul truly enamoured of Christ."

The Holy Gospel says: "Woe to the man by whom scandal arises!" Scandal is something which is a stumbling block for our neighbour, which leads him to fall into sin. Immodesty causes temptations, provokes bad thoughts and bad desires in others. It excites concupiscence and can even lead to our neighbour committing impure acts. The Catholic should not live like the rest of the world and should keep far from being the cause of others offending God grievously. Whoever provokes a mortal sin, sins grievously. And the shepherds who turn into dumb dogs, or parents who comfortably fail to bring their children up in this virtue, also sin by their grievous omission. Among non palmarians, who do not possess the true Faith, parents cannot impose modesty on their children without a struggle, because children do not recognize it as God's Law for everyone. Human laws are questionable, and so they protest, 'I have the right to wear what I want! Who are you to tell me what I should wear?... But this is the fashion right now!' Or if they tell them not to give scandal by their immodesty, they are capable of answering: 'That's your problem, dirty old man!... Well, so you want us to go back to the Victorian era, when even the sight of a lady's bare ankle caused a scandal?'

Let us not forget that modesty includes not only clothing but also bodily movements, postures, gestures and words. Modesty comes from an interior attitude and exalts femininity without suppressing it. It gives honour and value to the woman, and dignity to the man. Modesty in dress does not mean bad taste, quite the contrary, it is inseparable from good taste. Whoever lacks this sense reflects his bad taste whether he dresses decently or immodestly. Good taste does not necessarily imply costly clothing or very select fabrics, but turns more on harmony of colours, forms and sizes.

Let us take the sweetest Virgin Mary as example of this necessary virtue and bear testimony to our faith without any fear of criticism and criteria from the world, for this is one of the three enemies of the soul. Let

us not seek to stay at the limit of this virtue, since in general we shall be mistaken. Let us always be generous with God and valiant before the world and society, by giving clear testimony to our faith.

Very few are the Catholics who possess true zeal for living holy purity, virtue in heroic degree, avoiding like the plague those places which can be an occasion of sin and consequently a danger to eternal salvation. There is an enormous laxity and the world has lost its sense of sin, of offence against God and of meditation on the eternity of Hell and its transcendence. Let us not forget that one can sin by thought, by word, by deed and by omission. We are not conscious of our weakness, and so it is very easy to offend the Lord if we let our guard down even a very little. We are sinners and in the course of the day commit a good number of venial sins. We must strive to combat venial sin, especially deliberate venial sin, knowingly, which hardens the soul and predisposes us for mortal sin.

In the question of holy purity, in the sixth and tenth Commandments, there is no slightness of matter, which means to say that every deliberate and conscious sin against holy purity is in itself grievous. It is otherwise if a bad thought comes to us without our consenting, but if we knowingly consent it is in itself grievous.



Knowing this, and conscious of our weakness, since the spirit is willing but the flesh is weak, we should go to extremes of precaution in this matter. Not only by impure acts do we sin against purity but also easily by word, thought and omission. Therefore we should avoid everything that might be an occasion of sin, like the many indecent films, novels and magazines, statues and advertisements in the streets, curiosity of the eyes, and so on, for after giving way to curiosity it is very easy that consent follow together with the sins proper to our fallen nature. Like the sword of Damocles, the temptation to do wrong is always present, threatening our state of Grace, which hangs by a thread.

In the same way, if we want to become saints and not sin, nor place our eternal salvation at risk, we must avoid those places which might be occasions of sin. And it is so evident that beaches, today so swarming with people, are an occasion of sin that there is practically no need to show it, though we shall do so.

The majority of Catholics sadly consider that nothing is wrong in going to beaches, being so natural; and we shouldn't look for sin on all sides. The beach in itself is not wrong, it is something created by God. But it is quite certain that, except for some solitary beaches with difficult access, the majority of beaches at present can be considered semi-nudist, with bathing suits ever flimsier. It is fully demonstrated that, except for the case of asexual individuals, the majority of people do not remain indifferent in determined settings, as beaches can be today, and react to sensory stimulations. Hence the Saints, perfectly aware of human nature, have always warned us of the dangers. The Holy Curé of Ars severely persecuted dancing, surely more innocent than certain present-day settings like beaches and discotheques.

Original sin left us with a tendency to evil, concupiscence, but did not destroy human freedom or responsibility. Whoever sins is free to do so and free to repent; hence he is responsible. This said, we see that our fallen nature easily tends to sin. Consequently we must wage war against this tendency and lead a life of prayer and Sacraments, avoid the occasions of sin, bad company, bad reading, and so on. Given our weakness, it is very important not to go up close to sin, to avoid the occasions of falling over the precipice. The Virgin warned us in Fatima that the majority of souls who damn themselves do so for sins of impurity, and the little shepherds saw Hell open and how souls tumbled in; something always well to remember.

The tenth Fruit of the Holy Ghost is Modesty, which is perhaps the virtue which most likens us to God's Angels in Heaven, and at all costs the devil seeks to deprive us of this virtue. Learn to appreciate its value so that you be ready to sacrifice all that you have in this world rather than lose this beautiful virtue.

Cardinal Baronius relates that when a pious girl called Georgina was at the point of death, a great flock of the whitest doves flew about, and when they took her body to the church, the doves flew to that part of the roof right above the coffin and stayed there until her funeral. The people ran to the church to see this wonder, persuaded that God had sent His Angels under the appearance of doves, to honour one whom all appreciated and revered for her angelical modesty.

Saint Aloysius Gonzaga, before joining the Company of Jesus, was sent by his father to Spain, where he spent two years in the emperor's court as one of his pages. Some years later, one of his companions said to him: "When the empress arrives in Rome, you will be able to recognize her." Saint Aloysius answered: "If I am close and hear her speak, perhaps I will be able to recognize her by her voice, but not by her face, as I never looked at her." Such was the modesty of this young Saint that although he spent two years at the

service of the court, he had never raised his eyes to look at the empress's face. What a lesson for those who turn their eyes to gaze at things they should never look at!

Remember Our Fourteenth Apostolic Letter, which speaks of the virtue of chastity. This is the candid virtue, the virtue of beauty, the whiteness of soul. All the virtues are the richest adornment of the soul, but none adorn it with so much grace and beauty as this one. O how beautiful and resplendent is the generation of those who love chastity!

Very beautiful and charmingly perfumed are the other virtues, but chastity is the lily of them all, the lily which recreates and enamours God Himself, who always strolls among lilies. He has also reserved a special beatitude for it: "Blessed are the clean of heart." And so it is that, though all sin, every fault, is a stain in the soul, it seems that none stains it like impurity. This is the ugly, filthy sin, more so than any other sin. It is the most detested by God, the one which most offends the purest and immaculate eyes of our Mother. God reserved His greatest chastisements for it, still here on earth: He did not abstain from sending floods of water and fire to the world to purify it from this repugnant and abominable vice. That is why it is the sin which the devil, in his craving to avenge himself on God, most promotes, and is without doubt, the sin which draws most souls down into Hell.

Chastity is the most delicate virtue; any concupiscent breath taints it. It is certain that this virtue is not lost just by feeling the temptation, though it be very strong, very repugnant, very oppressive. Very many Saints, despite their sanctity, went through the humiliation of feeling these temptations and did not cease to be great Saints for that reason. Sin is present, and chastity is lost, when there is free and willing consent to any temptation, however slight it may be, and though for a short time. Take careful note, though it may seem insignificant to you; if it is impure, then there is sin, for in this point there is no 'venial matter' or 'slight matter'. How delicate it is! All care and concern is always little; never believe that you can sin in this by exaggeration. The purest souls, like that of Saint Aloysius Gonzaga, were the most exaggerated in this question. What then would be the exquisite delicacy of our beloved Mother, if Her love for this loveliest flower was so great?

It is the bright virtue, the virtue of light. The chaste soul is enveloped in the clarity of divine light. Hence the clean of heart are the only ones who see, and will see God. Light for the understanding, light for the soul and the heart. Pure thoughts are diaphanous, clearer than light. Pure love is true and sincere love, the only love which deserves that name; love is never so lowered as when it is based on impurity. That is no longer love, it is a lower passion, full of coarse selfishness and animal concupiscences.

Chastity is light for our understanding, given that impurity is blindness and spiritual darkness, depriving man of the knowledge firstly of himself, that is, of his dignity, of what he is, of what he ought to be, of what he owes to himself. If a man, on committing sin, were to remember what he is and what he will be afterwards, he would not commit that sin. Whoever sins like that is an animal man, that is, a carnal man, incapable of perceiving the things of God. Saint Bernard says that, in the other sins, for instance avarice, pride, and so on, man sins, but in this sin the animal sins, for this passion is so low and so base that it places him on the level of beasts. What blindness to self!

But it also deprives man of the knowledge of the sin he commits, since sin is known when not committed, when he still feels fear, disgust, repugnance to that sin. But when committed, his knowledge is weakened, fear and shame are lost, and arrives at scandalizing, hardheartedness, shameless cynicism.

Besides, it deprives a man of the knowledge of God. Impiety and incredulity, and apostasy itself, are almost always effects of impurity. The idea of God is something which upsets the pleasure of the carnal man and, the better to give himself up to sin, renounces God and separates from Him. Luther did that, as did so many others.

Chastity is a noble virtue. All our nobility and dignity depend on our spiritual part, but it is this which falls, overcome by the flesh, by the matter in every carnal sin. There is a continuous struggle in us between the spirit and the flesh; the first aspires upwards, towards God, who is its model, since the soul is in His image; the flesh tends downwards, to crawl through the mire and the earth from which it sprang. This is the constant struggle sustained within us. If the spirit rises, it is by triumphing over the flesh; it is the virtue of purity. If it lets itself be drawn down by the flesh and is overcome by the flesh, we have the sin of impurity. Hence purity is the result of a victory, and impurity of a shameful defeat. Consequently it is the noble, worthy, valiant virtue, proper too of the valiant. It is the virtue *par excellence* virile, vigorous, which does not admit the least capitulation or permissiveness.



It is Mary's virtue. It is certainly the most cherished, the most sought after, the best safeguarded by the Most Holy Virgin. Mary is all whiteness, without any possible stain, but less still carnal stain. Conceived white, She perseveres in Her Immaculate whiteness until the end of her days. Mary is the Queen of light, which does not wane like the moon, nor set like the sun, but is always light, all light, without a trace of shadow of any kind. All souls, even the holiest, had some stain, some shadow. Mary is the one purest mirror of God's indefectible and eternal light. With this light, what must be Her knowledge of Herself, of sin, of God? What is strange in Her love so very dear for purity, if it is the virtue of clarity and of light? Don't you see how the impure man likes obscurity and darkness? That is his setting: the darkness of Hell.

Contemplate Mary making Her purity shine forth, not with struggles or trials, for God did not want Her to feel the sting of concupiscence, but working, watching, praying, mortifying Herself as if She felt it and as if She were afraid of losing Her virtue. What energy so charming was Hers to keep and conserve that immaculate jewel! Why are you not like that?

Chastity is the virginal flower. Everything said of the whiteness, of the clarity and brightness, and of the nobility and dignity of chastity, should be said above all of virginal chastity, which is the most perfect and most exalted degree which this virtue can reach; it is the maximum degree which the Most Holy Virgin chose for Her own chastity. Virginité appears so much the more meritorious the more free and voluntary it is in man.

Chastity is obligatory in all the states of life we may choose. We have necessarily to be chaste in thought, desire, word and action; the faithful and exact fulfilment of the sixth precept of God's Law is reduced to this. But virginité is a voluntary virtue and obliges no one, rather whoever so wishes may embrace it freely and spontaneously.

It is a gigantic grace from God, which includes a special light by which to discern the beauty, the divine loveliness of virginité, and by discerning it be thus unable to be less than enamoured of it, and to receive it, not as a heavy burden, but as a superlative gift granted by God. Happy the souls who have received this light! If the whole world were to receive it, and realize the import of virginité, there would never be anyone to reject it. It is consequently the hidden treasure of the Gospel, that whoever finds, gives everything he has to purchase and possess, never to lose it.



It is chastity that is called angelic virtue and flower, but these words are singularly appropriate to virginité, since this virtue makes the soul virgin, like unto the Angels, since it dignifies and ennobles whoever possesses it in such a fashion that it transforms, upraises and spiritualizes the flesh in a way that makes the person live as if the soul were no longer enclosed in a coarse material body, as though a pure spirit, such as an Angel is.

Many holy Fathers compare virgin souls to the Angels, and prefer the former to the latter. Saint Ambrose says: "The Angels live fleshless, virgin souls triumph over the flesh." Saint Peter Chrysologus adds: "It is more beautiful to conquer angelic glory than to receive it naturally; virginité conquers in the struggle, and after many efforts, what the Angels of God have received by nature."

Saint Bernard exclaims: "The virgin soul and the Angel differ only in that the virginité of the Angel is more blissful, but that of the virgin soul is more valiant and meritorious." Finally, Saint Jerome writes: "Hardly did the Son of God enter the earth than a new family was constituted, never before seen or known: the family of virgins, so that He, who in Heaven was adored by Angels, might be as well by these other Angels of earth."

That is why this virtue makes man so amiable and beloved to the Angels; because the Angels, like all beings, love those with likeness to them, and so cannot do other than love persons with that angelic flesh, and who live like angels in that same bodily and material nature. For that same reason, the beauty of this flower is perennial and eternal, like that of the Angels, since not being founded on fleshly and material interests which are corruptible, it lacks any principle of corruption. Thus, while the whole earth falls apart, and deteriorates in time, which consumes everything, virginal flesh, though it seems that it too dissolves and putrefies in death, preserves a morally and physically incorrupt seed, and as though a right to immortality. This is the most pure and beautiful generation of virgin souls. It seems like a new generation, different from the rest, which happily conserves in this world the memory of that state of innocence and purity in which man was created by God in Paradise.

It is *par excellence* Mary's flower, our dear Mother's predilect flower, in such a way that it is this virtue which denominates Her with the name 'the Virgin'. Take careful note of this name and the force with which

Mary is so called. We do not call Her ‘the Humble’, or ‘the Obedient’, and so forth, though She was all that, and most perfect model of all the virtues; however, She is called ‘the Virgin’, and it seems that everything is said by so calling Her.

The Most Holy Virgin Mary was always so surpassing in purity and modesty that She was worthy Temple and Tabernacle of the Most Holy Trinity; and now that She has obtained for Her children, ourselves, the grace to be temples of God, and for Him to live in the souls of the Church’s faithful, we have to imitate our Divine Mother’s purity and modesty so as to become worthy of such happiness.

Neither in the tents of the Patriarchs, nor in the bosom of God’s people, was this virtue well known. The hope of engendering the Messiah hindered the daughters of Israel from appreciating virginity. It is that God wanted the perfect model of virginity to be Mary, and thus, by Her sublime self-denial, renounce the possibility of being the Mother of God, in order to follow the divine inspiration inclining Her to the virginal life. That is, in certain degree, to renounce God Himself to be more agreeable to God. What is strange in that, at this sublime example, thousands of souls have desired to form part of this white army, in which Mary flies the purest banner of virginity! Only these virginal souls are and will be eternally the beautiful lilies which, without wilting, and always gazing heavenwards, captivate God, and require Him to communicate with them in a more intimate fashion, more loving, more divine.

It is impossible to love Mary without the heart flooding with the brilliance and aromas of Her most chaste and purest virginity. She is the beginning of virginity. Mary’s gaze, Mary’s dealings and conversation, engender virginity, breathes it about, pours it out everywhere, like the lily its fragrance. It invites us to recognize in virginity an ideal of holiness. It is effectively a great ideal, a magnificent ideal, the ideal of Mary, the ideal of God. Well then, the ideal is worth more than life. You should sacrifice everything to it, direct and guide all things to sustain, conserve, and defend such a great ideal, borne in a vessel of clay that can easily break.



Lily among thorns, this virtue of chastity is called, and rightly so, for only among the thorns of mortification, which guard and defend it, can it grow and flourish. Let us not forget that it is a very delicate flower, very tender, anything at all can wither it, enemies are all about ready to do it battle, to make us fall, and where perhaps we least think the thief is there to assault us ready to make the most of any neglect and snatch this jewel from us if he can; beware, the coffer which guards it is made of fragile clay and a single knock can break it.

Hence chastity requires constant sacrifice, in many cases comparable to true martyrdom for the hard and constant sacrifice it costs. Saint Ignatius martyr says that “virgin souls should be appreciated and esteemed as true priests of Christ, who in their hearts and their bodies offer up a ceaseless true holocaust to the Lord.” Only Christ could do this wonder, that human weakness gain this glorious triumph of spirit over flesh. Only He has done it. His Glory is chastity, purity, virginity. Outside of Christ, outside of the Church, this flower does not grow. Hence Saint Athanasius came to say that “virginity is a characteristic note of the true Church,” for in it and exclusively in it is this heroism found. Is it therefore strange that the clergy of the apostate church of Rome clergy have given such scandal by their impurity, lacking as they do the Grace of God to stay pure?

However, by the fact that virginity is heroism, a constant sacrifice, a complete and perfect holocaust of our body and our soul to the Lord, it therefore requires valour, care, watchfulness and, in brief, the practice and use of the indispensable means to triumph in this struggle. The Most Holy Virgin is a model in this. Not one oversight, as already noted; She ever bore Herself attentive to this virtue as though She were afraid, as if She had been beset by great temptations and dangerous occasions; and it is that She loves this virtue so much that She never believed that She did enough to conserve the whiteness of the lily of chastity. Look then to your Mother, go over these indispensable means and meditate on them without haste, one by one.

There are negative means, those we can well call preventive. How much better is prevention than cure! But, how great are the truths this encloses in matters of chastity, above all! There are mortal falls such as seem irremediable without a very great grace from God, and which afterwards require a very difficult reparation.

The first, then, is to flee, to avoid the occasions. This flight is not shameful, not cowardly, but for the prudent and cautious. It is imprudence and madness to approach a fire and try not to be burnt; it would be inexplicable folly to pass by a sleeping lion and awaken it. Who knows what would happen afterwards? The Holy Ghost warns with all clarity: “Whoever loves danger will perish in it.” Saint Jerome exclaims:

“Whoever slept peacefully beside a viper?” Remember that it is not health but illness that is contagious. Hence we must fly from contagion, mistrust everything with great prudence.

Do not admit anything in relation to this matter. Do not follow along the edge of the precipice, nor see how far you can go and how far not; this matter is slippery and, once on the downward slope, it is very hard to stop and say, ‘I go no further’. All the great falls came through little slips, insignificant oversights. Even the ancient pagans said that the passions of the soul, like illnesses, should be combated from the beginning so that they do not grow in such a way that no remedy is able to dominate or cure them. Give much importance to the beginnings, do not ignore the beginning of an illness, though it seem slight.

Among these negative remedies mortification and penance have their place, for their purpose is not so much to chastise and repair the damage caused, as to prevent it, resting strength from the flesh and the senses and thus ensuring that temptation finds no foothold for developing. Without mortification of the senses no one will win the gift of chastity. The best guarantee and security for chastity is mortification. Love mortification, which is the mother of purity.

As for positive means, prayer is without doubt the first and principal one. Hence Christ insisted so much on it not to fall in temptation. Prayer places us in contact with God, all Purity, it brings us close to the things of Heaven and distances us from those of earth. Besides, it obtains for us from God the necessary helps to combat and triumph. Prayer is necessary for everything, for every kind of virtue, to impetrate all manner of graces, but far more indispensable for this virtue, for there are some kinds of temptation that can only be overcome by prayer and penance.

The Holy Sacraments. The Sacrament of Penance to wash and purify us, to whiten us, is the Sacrament of cleanliness, of purity; but yet more so, if to this is added Holy Communion. Communion, that is, common union, is to live one single life with Christ. Is it strange that Communion be the fount of chastity and virginity?



The Immaculate Son of the Immaculate, He who strolls among lilies and irises, the Spouse of virgin souls, become white bread to engender the white of virginity. It is impossible to commune well and not be pure and chaste.

To exercise the other virtues, like humility, so united to chastity that, according to Saint Francis de Sales, “it is not easy to be chaste without being humble.” And according to other Saints, “God sometimes chastises the proud man, allowing him to fall into humiliating impurity. Likewise, it is very important to be active, for in the field of idleness is where impurity is most to be found.

Lastly, true devotion to the Most Holy Virgin, but devotion of imitation. Imitate her modesty and, following the Most Holy Virgin’s example, dress yourself decently. See how Mary appreciated Her purity, how She cared for it by a silent and retired life, without appearing in public except when charity or God’s service so required, how she conserved it by an active life, avoiding all idleness, busy with the work of Her hands, with mortification of Her senses, of Her tongue, of Her eyes, of Her ears, all recollected with the most scrupulous reserve and the most chaste modesty, with Her continuous prayer, so that She never lost the presence of God, nor ceased to immerse and plunge Herself into the Divine Fount of purity. See Her, examine Her without haste till you know by memory all that She did for Her virginal purity. Invoke Her, calling upon Her frequently, especially on those occasions of danger, turn to Her instinctively and, from the heart, implore Her a thousand times: “Look upon me with compassion, forsake me not, Mother of mine!”

Modesty is a charming virtue. Modesty is so akin, so related to chastity, that it is part of it, and is consequently like to it in beauty, in loveliness and in the divine charm surrounding it. Modesty, like purity, is a most pleasing virtue in God’s eyes, and also in the eyes of men. See how disagreeable someone bold, forward, barefaced and shameless can be. Compare such a person with another, seemingly timid and diffident perhaps, but enveloped in the heavenly veil of modesty, of simplicity, of reticence, of blushing and sympathetic shyness.

It is the necessary and indispensable complement for a pure soul, and more still for a virgin soul. Saint Paul encourages us to practise modesty when he says: “May your modesty be manifest to all men.” If you keep aware of the presence of God and realize that God presides over all your actions, you will necessarily be modest. Saint Francis de Sales insisted on this and says that “in all our actions we should always be very modest, for we are always in God’s presence and in the sight of His Angels.”

Observe clearly how this virtue receives all its charm, its dignity and such attractive beauty from Heaven itself. And thus you will understand the reason why the Most Holy Virgin loved this virtue so dearly. The reverence She felt towards God’s Majesty, whom She saw and held present in the person of Her Son, the

holy love and veneration and deep respect She felt towards the Divinity, Her most perfect and continuous presence and conversation with God, were why She always appeared as Most Modest Virgin.

What a model, Mary, what enchanting modesty! In Her visage, in Her gaze, in Her manners, in Her composure, a holy gravity and responsibility, accompanied by inexpressible gentleness and heavenly divine sweetness. That was Her modesty: grave and sympathetic at once, a rigorous modesty that did not admit the least negligence, but at once natural and simple, without violence or silliness, affable and attractive, without frivolity or vulgarity, without pride or mistrust. All who saw Her were struck by that modesty and reserve that had nothing of disapproval or melancholy. Never was there the least inconvenience, any shadow of incorrectness. What beauty, all in harmony with Her whole being, produced by that utterly charming modesty!

Modesty is the virtue that protects chastity, its best defence, the natural bastion of purity. It is not possible to have a pure soul if each bodily sense is not restrained and channelled by modesty. Sight, hearing, imagination, are so many other doors which, if left open, or deliberately opened to every impression, will easily give entrance to sin and death from concupiscence.

Besides, modesty isolates us and separates us from the life of the world and opens the way to the life of fervour, avoiding that dissipation produced by the outpouring of the senses, turning the soul into a temple in which God dwells and allowing dealings of great familiarity. Thus Mary loved Her modesty as the safeguard for Her virginal Heart, as the best means to detach Herself from all exterior activity, as the most practical means for living all and only for God. And as manifestation of this immense modesty of Hers, contemplate with fervour that more than angelical blush, aureole to Her visage.

See her before the Archangel at Her Annunciation. Surprised by the unexpected praise of that Angel, She blushes, Her face reddens with carmine shades, she is disconcerted, and with that blushing disconcertion renders homage to Her deepest humility and to Her virginal modesty. Oh how sympathetic the shame that rises to the face of one who possesses a humble, innocent heart, delicate, pure and modest! See that child called Stanislaus Kostka blushing, ashamed in such fashion at an improper word, at a coarse or rude expression, that his heart sent all his blood to his face, he became lifeless and fell in a faint. From whom did he learn that delicacy, that exquisite sensibility, but from his Mother? From Her whom he could do no less than love because She was his Mother? Modesty, shame, bashfulness, are the features of a sensate man. Among the animals nothing of this is to be found, neither among men who have reached that state of irrational degradation proper to sensual and animal sin. Modesty and shame are the barrier which rises up between man and beast, but hence shame, in the presence of the beast, reddens the cheeks with what has been called the purple of chastity, and is bashfulness. Ask your Heavenly Mother for this holy shame, this charming blush which shows to the whole world your passion for purity, for chastity, for the modesty which defends it.



How beautiful and edifying does modesty appear in the eyes of everyone! It is something which draws, which imposes, which attaches to others. All sins committed in the presence of neighbour can serve as scandal and bad example, but among them all, the sin of impurity is that which most scandalizes and which with greater reason bears this name of scandal.

In the same way all the virtues can serve to edify neighbour, but modesty bears the crown. What greater edification than modesty in dress, in speaking, in laughing, in walking, in the whole bearing of a soul who behaves himself outwardly in this way? Ecclesiasticus says so: "In dress, laughter and bearing, is often revealed what there is in each human being." No one gazed at Mary without being edified and convinced that it was that virginal modesty which drew all who contemplated Her to love Her, and aroused in them all a great and powerful zeal for virtue and holiness.

If we speak of Saint Francis of Assisi, who preached by his sole presence, humble and modest, and by his recollection and gravity moved people to devotion and to give praise and glory to God, what shall be left unsaid of the Most Holy Virgin? What a tremendous constant and efficacious preaching was Hers! This would be one of Her works of apostolic zeal for the good of souls. Without any doubt, this example of Hers was Her gentle and delicate manner, at once irresistible, of spreading, and even imposing, composure and modesty in words, manners and gestures, dress, and so forth, on others. Who would dare to act otherwise in Her presence? Why do you not imitate Her in this? Why do you not make up your mind to spread love for purity and modesty around you as well, and so that the whole world know that in your presence they cannot act or speak or appear incorrectly and inappropriately?

The foundation for modesty is interior. In general, modesty is the virtue which regulates all outward acts, giving them due composure and decorum, and thus presenting them in the eyes of others as something worthy, noble and lovely. But outward modesty necessarily has to proceed from inward modesty, which consists in moderating and directing the inordinate movements of the soul according to the divine Will. Outward modesty can be feigned and would then be a repugnant act of hypocrisy. Interior modesty is the one which can give life to outward modesty. You should therefore not try to attain an appearance of modesty, a sham and false modesty, with outward attitudes and gestures which give it away, and then allow your heart to be victim of the base concupiscent tendencies.

When true modesty exists, such is the union between the outward and the inward, that one cannot be without the other, and the two support each other, so that outward composure should always proceed from a perfectly composed and ordered inward one, and the inward find its best defence and support in the outward. Saint Francis de Sales explains it with this comparison: “As fire produces ash, and the ash serves admirably to support and conserve the fire, so it is with these two modesties, that the interior produces the exterior, and this one maintains and conserves the interior from which it blossomed.

This inward modesty is of two classes: one, that restrains the movements of concupiscence and the internal acts of understanding, imagination and will, which lead us to sins of impurity; and another modesty which moderates the movements of the soul related to pride and vanity. Thus when we praise an individual, we say that we do not wish to wound his modesty, and at other times we admire the modesty of persons who, by their merits, their virtues, their excellence, could give themselves more importance. This modesty, as you can see, is virtually resumed in the practice of true humility; hence the humble soul has necessarily to be modest inwardly and outwardly.

As for this modesty, you plainly see that no one has been able to compare with the Most Holy Virgin; no one with more merits, virtues, holiness and divine grandeur. Nonetheless, who is more simple, affable, charitable, poorer and humbler than She? And so who is more modest with respect to the contempt She showed for the importance of Her person and Her own existence? And as for the modesty opposed to concupiscence, where to find more complete order, more perfect submission of all Her thoughts, affects and loves to the rule of reason and this to the Will of God?

This inward modesty is seen reflected in outward actions, and principally in speech. Imagine the words of the Most Holy Virgin, who was persuaded that She was nothing but the least of the Lord’s slaves: words of edification and charming modesty, bursting with joy when considering the immense benefits the Lord had granted Her. To Him She addressed Her gratitude and Her praise, and was amazed that the Almighty should have looked upon “the littleness of His slave”. Candidly and fully was She persuaded of Her own lack of merit and hence was so very far, in Her words, from attributing anything to Herself! Learn from Her that modesty in speech, both in tone of voice, not wanting to impose by loudness, nor by nervous or excited words, but by the simplicity and charity of your expressions.



In Mary’s imitation, avoid hard, offhand, offensive words. See the language of your Mother, quite calm, affable, discreet, humble; sympathetic and attractive by the gentleness of her voice, by the goodness, purity, charity and even holy joy in Her words. She particularly avoids disputes and arguments, in which you should moderate your own judgement, though you be in the right, yielding without defiance or obstinacy; for it is better to practice charity, give way and keep silence with modesty, than come out triumphant, stubborn and proud.

Modesty is not opposed to healthy joy in telling stories, pastimes and even jokes. But oh! How easy it is, in all this to go over the limits of correctness and modesty. Remember that already said elsewhere that the laws of politeness and the principles of good education are in complete agreement with the dictates of modesty in such cases.

As for modesty in dress and in your room, the poverty of the Nazareth home makes everything within humble and modest in the highest degree. The simplicity and modesty of Her dress should be measured by Her extreme need in Bethlehem and you will see how, neither in Mary’s home nor in Her furniture and dress, will you find anything that reflects luxury, affectation of Her person, or comforts of any kind.

In Her journeys She used no carriage, not even the modest ones of Her times. The Gospel says no more than that She went for example, in haste from Nazareth to Juda, for charity urged Her. Her preparation and Her baggage was this: a poor bundle of clothes and great love for God, and for neighbour for love of God. What an example of simplicity and modesty!

Modesty is not dirtiness, lack of hygiene, clothes in a mess; rather it can appear amid sober elegance, as long as it conforms with your station in life and your circumstances; but will never be compatible with luxury, vanity in dress, and less still any defect, however slight, in matters of decency.

Take every care over this last paragraph and do not forget that in church and in town, in public and in private, you should always dress modestly. Indecent or at least very stylish garments cannot be tolerated at home, there is no pretext or reason that can justify them. Modesty should accompany you at every moment of your life.

Likewise in manners, namely in all the exterior actions you perform before others. Modesty in your expression and particularly in your eyes, not now just to avoid sinful glances, but even that excessive curiosity that wants to see and observe everything. Modesty in your way of walking, sitting, not exactly looking for the most comfortable, but the most convenient. Modesty in all your movements, avoiding everything that might be frivolous and bold, and eagerly seeking all that is decorous and decent.

Get used to this modesty, even when alone, and in this way practise it naturally before others. Well

known is the case of Saint Francis of Sales, who when observed alone in his room, yet kept the least rules of composure and modesty. He always acted as though seen by the Angels of Heaven, and in the presence of God.

See all of this especially in the Most Holy Virgin Mary, and you will see an admirable array of all Her actions executed with that naturalness, simplicity, sincerity, and at the same time delicacy, decency and discretion proper to holy modesty. Examine yourself a little in this matter, and ask yourself how you keep up inward modesty of heart, and the outward modesty of your body and of your manners in general.



To protect purity of soul, besides causing no scandal by indecency, you must avoid looking at scandalous things. Hence the norms of Christian decency instruct us to avoid places where there are persons scandalously dressed, and forbid having or looking at newspapers, magazines, videos, cinema, films or television. This is nothing new in the Church, for already in the year 1936 Pope Saint Pius XI the Great warned about the cinema and gave the impulse to the “Legion of Decency”, so that in crusader fashion, it might put the brakes on the evil of cinematographic art. He said that the cinematographic art and industry, with giant strides, was going astray, and presented before the eyes of all, by means of luminous images, offences, crimes and vices, which served as an incentive to wicked passions and interest in sordid dealings. He lamented the enormous increase of these kinds of spectacles and the growing force they have, both to inspire good as to inspire evil. He said that it was inflicting injury on Christian morals; that all art should be ruled by moral precepts and norms, and exhorted all persons of good will in the name not only of Religion, but also in the name of the true wellbeing of peoples, moral and civil. Among other things he said that the cinema could be a precious instrument of instruction and education, and not of destruction and ruin of souls. He said that it was necessary, and urged to ensure that progress in the arts and sciences be ordained to the glory of God and the salvation of souls, and serve in practice to the extension of the reign of Jesus Christ on earth, so that we might all pass through temporal goods without losing the eternal. He held that however more admirable had been progress in the arts and technology, so much the greater had been the harm done to morality and religion, and including uprightness itself in civil life and the whole of society.

Following the initiative of Saint Pius XI the Bishops founded the “Legion of Decency”, as a crusade in favour of public morality, to make the ideals of natural and Christian modesty flourish, and many Catholics pledged themselves, undertaking not to attend any cinema presentation that might offend against Christian morals and the norms of decency. They fought against films which exalted vice and crime, openly proclaiming and praising sin, and which presented to the tender and excitable spirit of youth, in a highly indecent way, the false principles of life. Many people, however, wanted to see representations which inflamed their passions and awoke the lower instincts latent in the hearts of men. And with the gradually weakening of vigilance by the Bishops and the faithful, the producers went back to their previous methods of before. In short, the cinema has continued to exhibit vice and crime, closing the way to modest entertainment by way of films.

A people which, in its moments of leisure, spends it in diversions which offend an upright sense of decency, honour and morality, in recreations which are occasions of sin, especially for youth, finds itself in grave danger of losing its greatness and its own national power.

There exists no media today more powerful than the cinema to exert influence on the masses; it is extraordinarily apt for arousing uncommon enthusiasm, both for good and for evil, and can turn into an

instrument of seduction, above all for youth. Given that it can lead the greater part of men to virtue or to vice with greater effect than just reasoning, it is well that it be a useful instrument for moulding the Christian conscience, and that it be free from all that can cause the ruin of good morals.

How much harm is done to souls by bad films! By praising the capital sins and pleasures, how they offer sinful occasions, lead youth along the wrong path, picture life under a false light, distort ideals, destroy pure love, respect for marriage and love of family.

Good representations can have a deeply moralizing effect on those who see them. Besides recreation, they can arouse noble ideals of life, spread precious ideas, increase the knowledge of history and of the beauties of a country, one's own or another's, present truth and virtue in an attractive way; create, or at least promote understanding among the nations, social classes and races; champion the cause of justice, excite to virtue and contribute positively to the moral and social betterment of the world.

The cinema is a school of corruption which produces fascination that specially draws youth, adolescents and childhood itself. At the age in which the moral sense is being formed and notions and sentiments of justice and integrity are developing, in which the concepts of duty and obligation, of life's ideals all arise, the cinema with its direct propaganda takes up a position of notable predominance. And sadly, in the present state of things, it is frequently used for evil. It is so much so that on thinking of so much havoc wrought in the souls of youth and children, of so much innocence trodden underfoot in cinemas, Our Lord's terrible condemnation of those who corrupt little ones comes to mind: "Whoever shall scandalize one of these little ones who believe in Me, it would be better for him to have a millstone hung around his neck and be thrown into the depths of the sea."

One of the supreme needs of our time is to keep watch and work with all determination so that the cinema may not continue to be a school of degradation, but be transformed into a precious instrument of education. It is the duty of bishops to watch over this universal and powerful form of entertainment and teaching, and make any offence to moral and religious sentiments, and everything contrary to the Christian spirit and its principal moral values, a suitable reason for its prohibition, never tiring in combating anything that might contribute to weaken the sense of virtue and honour in people. Bishops will have to account before God for the morality of their people, including in their enjoyments. Their sacred ministry obliges them to say clearly and openly that an unhealthy and impure entertainment destroys the moral fibres of a nation; it is their duty to insist on this and suppress the danger that threatens human society. The need to protect the morality of the Christian people and including the morality of the entire world, makes any sacrifice more than justified, since faced with the plague of evil and pernicious films, the efficacy of Holy Church is weakened, and even endangered.



Besides the cinema, the great propagators of perversion are also the press, magazines and television, so that we must close the doors on these declared enemies of souls, which are absolutely forbidden under excommunication. Including if everything broadcast by television were in accord with sound morals and were permitted, its continuous use would not lead souls to eternal happiness, since, as Saint Ignatius notes, 'knowing much does not fill and satisfy the soul, rather feeling and tasting things internally.' The objective of modern propaganda is not only to misinform and impose a plan, but to tire out your critical faculty and annihilate the truth. This is done as well in present-day schools, where education is in itself a form of propaganda, a deliberate plan to equip the pupil, not with a capacity for weighing up ideas, but with a simple appetite for swallowing ideas already formed. The objective of governments is to have docile citizens, who never meditate in their hearts on the eternal truths.

The world has subtly been turned unchristian. The so-called christians affirmed, in opposition to the teachings of Jesus Christ, that all religions are equally good. To denounce sinful acts against human nature is now to become guilty before the law and the media, it is to be branded as homophobic; hence no one now dares to educate young people as Christians; neither parents nor teachers dare to confront their children and pupils to correct them.

Saint Francis de Sales says: "My daughter, when the devil tempts you to do something that offends against the virtue of modesty, imitate the example of little children, who on seeing some animal coming up to hurt them, always run into the arms of their parents, or at least ask them to come to their help. Rush thus to the arms of Jesus and ask Him to protect you, or call on Mary, your Heavenly Mother, so that the Evil One may come no closer; run to Her in spirit, and hide under her Mantle, and you will be safe, because Satan

can't touch you there." A youth who loves this great virtue of modesty will watch strictly over his eyes so as not to see things which can tempt him to offend God.

When Saint Clare of Montefalco spoke with anyone she never looked at the person, but always kept her gaze modestly on the floor. When they asked her why she always acted like that, she replied: "What is the use of looking at the face of the person to whom you are speaking if it is the tongue which speaks and not the eyes?" If King David had only controlled his eyes he would not have had to shed so many bitter tears.

Father Mey, a holy Priest in Germany, describes a modest boy in this way: "A boy who is truly modest rises in the morning with these words on his lips, 'God is here and sees me'; he will then take care to do nothing that he knows might displease God. When he happens to see something he knows should not be seen, or hears words he knows should not be said, he will turn his eyes away so as not to see, and will leave as soon as he can so as not to hear those words again. If he finds himself in company with those who do wrong and who invite him to join them, he will flee as fast as though chased by a wolf and will seek a safe place to escape destruction... At night he will retire to rest in the presence of God and will fall asleep with arms crossed modestly over his breast. Wherever he may be he will always bear in mind that God is everywhere and sees all things, that his Guardian Angel is always at his side to watch over him; and who would dare to behave indecorously in the presence of God and of His holy Angels?... My children, let the virtue of Christian modesty be the hero of your life; because modest and pure children will be with God forever in Heaven; but immodest and impure children will be with Satan forever in Hell." The safest and easiest means to preserve holy purity is to be a devotee of the Most Holy Mother of God. If you pray to Her to help in each temptation against this holy virtue She will surely protect you..

Let us see with greater detention how so much degradation entered God's Holy Church, leading to the apostasy of Rome. Remember that in the times of Moses, the perverse prophet Balaam betrayed the People of Israel. The king of Moab required Balaam to counsel him on how he should act against the People of Israel, offering him in exchange a great quantity of money and abundant gifts. Balaam, who led a licentious life and was greedy for riches, told the king of Moab: "I will tell both you and the Madianites' king what stratagem to employ to draw God's curse down upon the People of Israel, and thus overcome her." Those enemy peoples, carrying out his malicious counsels, acted in unison against the People of Israel. The malevolent Balaam counselled the Moabite and Madianite kings to have the women of their territories go out to the encampment of the soldiers of God's People to prostitute them, since the Israelites were invincible so long as they kept faithful to the Lord. But by introducing immorality and idolatry among them, the Lord would withdraw His help and they would be overcome. This utterly perverse counsel produced its ruinous fruits among the Israelites, since without hindrance they allowed into their encampment pagan women who, under the pretext of selling them provisions, led them into fornication and idolatry, and succeeded not only in having them adore their gods, but also in getting them to assist at their public feasts and games and take part in their pagan sacrifices. Balaam's wicked counsel produced such lamentable fruits of



perversity, that many Israelite men sinned with the idolatrous women for several months. But God, letting his Holy Wrath fall upon the Israelite sinners, sent them a plague that caused the death of some one hundred thousand men; and others were hanged by order of God. The Priest Phinees, moved by zeal for God, with a lance pierced two sinners striking them dead, and for that deed God caused the plague which had been afflicting the People of Israel to cease.

So too did freemasonry, after struggling for centuries against the Church of Christ, follow the perverse counsel of Balaam to pervert Catholics and turn them into enemies of Christ. You know from the Treatise on the Holy Mass that the antichurch or synagogue of Satan, in time called freemasonry, was founded by the wicked High Priest Annas on the day following the public manifestation of the Child Jesus in the Temple. His diabolical plans against God centred chiefly on these three objectives: First, he proposed to consummate the perversion of the levitical hierarchy; then, during Christ's public life he sought to disparage His doctrine until putting Him to death so that He might not be taken as the true Messiah; third, following the Death of Christ, he decreed perpetual persecution against the true Church. These sectarians, on consummating their apostasy with the abominable deicide, so hardened their hearts that they went on to become the most ferocious enemies of Holy Mother Church and the promoters of the principal heresies and disorders in the world. Non converted jews are the elder sons of Satan, and consequently the foundations and columns of freemasonry, which is the mother of every revolution against Christ and His Church, and of every

persecution She has suffered in the course of history. They have ever fought against Holy Mother Church using all the perverse means at their disposal, especially lies, calumnies and crime, as is clearly shown in their activities against the Apostles and first Christians. Down through the centuries, they have sagaciously infiltrated Catholic clergy, governments and peoples for the purpose of destroying from within the Church which Christ founded. They have promoted horrifying killings and revolutions, such as the communists', which have poured out real torrents of innocent blood with utmost cruelty and impiety, and have succeeded in supplanting the Catholic Faith for materialism in many nations, as well as reducing them to slavery by oppression, and at the same time taking possession of their wealth. Sionists today are those who rule the governments of the world, with the goal of forming a single universal government.

This antichurch or synagogue of Satan never tires in its struggle against God and in its efforts to gain the eternal perdition of souls. God gave the Ten Commandments to Moses, but he had first given His Commandments and a primitive Decalogue to Adam and Eve; He required them always to dress with decency; He commanded Adam to earn his bread by the sweat of his brow and to work with great fatigue all the days of his life, until he returned to the earth from which he was taken: "because dust you are and unto dust you will return", and told the woman: "You will be under your husband's authority, and he will have dominion over you." It seems that mankind no longer remembers these divine ordinances, but the ancient serpent, who was there listening, is now contriving that the world tread them underfoot. Thence comes indecent dress, women's insubordination, the cremation of bodies so as not to return to the dust of the earth, and the payment of wages to those who do not want to work. The Most High told our first parents: "Increase and multiply, and fill the Earth", so that God's enemies now promote the avoidance of children and the reduction of the world's population. So that the earth can feed everyone, after the Flood God said to Noah: "The animals will serve you as food; as will the plants which I also deliver up to you. Do you then increase and multiply, spread out over the Earth and populate it." Hence they want to prevent the production of meat, as it seems that freemasons, as the satanists they are, know God's Commands better to trample them underfoot than Christians to observe them.



See how they succeeded in perverting morals: freemasonry decreed it, and their infernal programme was fulfilled to the letter. Spectacles, books, pictures, public and private morals, are all saturated on purpose with obscenity and lewdness; the result is infallible: an unclean generation, a revolutionary generation will infallibly emerge. Thus is noted the eagerness of liberalism to give free rein to every excess of immorality. They know very well how this will benefit them; it is their natural apostle and propagandist. In a Message of Palmar in 1978, Saint Rose of Lima asked: "What should the action of falling into the clutches of freemasonry be called? There is only one reply: slavery under Satan: which is the same as saying libertinage."

The great medium for freemasonry is the press. Incalculable is the influence it exercises every day through all the newspapers spreading liberalism as a political-religious system everywhere. Like it or not, they force today's citizen to live in a liberal atmosphere. Commerce, arts, literature, science, politics, national and foreign news are almost all turned into channels for liberalism, everything consequently takes on a liberal colour with its bad savour. And without realizing, we find ourselves thinking and speaking and acting as liberals; such is the malefic influence of this poisoned environment we breathe. The poor people swallow it all with greater ease than anyone, by their natural good faith. They swallow it in verse, in prose, in recordings, in earnest, in jokes, in the plaza, in the workshop, in the fields, on the screens, everywhere. This overbearing liberalism has taken the person over and will not leave him one moment. And its action is more ruinous due to his almost complete ignorance in matters of religion. Liberalism, on surrounding people everywhere with deceitful guides, has taken good care to sever communication with the one means which could unmask the deceit. Namely the True Church. The whole labour of liberalism as from at least one century back is to paralyze the Church, which it silences, and is to have at most an official character, without making contact with the people. As a result of this (as confessed by liberals) came the destruction of monasteries and convents, the obstacles opposed to Catholic teaching and the tenacious determination to disparage and ridicule the clergy. The Church found herself fenced in by snares cunningly laid so that it might not hinder in any way the overwhelming advance of liberalism succeeding in infiltrating and totally dominating the Church in Rome. Liberalism promotes the absurd principle of morals independent of God, so that it approves the infringement of all the Commandments of God and the Church, and is thus plainly

diabolical. It is certainly a sorry spectacle to see how mankind, seduced and driven wild by the spirit of evil, tries to drown and annihilate the Church, its Mother and Divine Guide.

On the surface of history, the eye captures upheavals of empires, civilizations being made and unmade. Beneath, faith leads us to follow the great antagonism between Satan and Our Lord; our faith leads us to assist at the ruses and violence of which the unclean spirit avails himself to enter the house from which Jesus Christ drove him out. In the end he will enter it again, and will try to drive out Our Lord. The veils will then be rent, the supernatural will be manifest everywhere; there will be no politics properly speaking, but an exclusively religious drama will unfold which will envelop the whole universe.

We can ask ourselves why the sacred writers have described the events of this drama in so much detail when it lasts only a few years. The reason is that it will be the conclusion of the whole history of the Church and of the human race; it will highlight the divine character of the Church with supreme brilliance.

On the other hand, all these prophecies have the undeniable purpose of strengthening the souls of faithful believers in the days of the great trial. All the upheavals, all the fears, all the seductions which will then assault them, given that they have been predicted with such precision, will then form so many other arguments in favour of the Faith combated and proscribed. The Faith will be strengthened in them precisely by means of what ought to destroy it.



But we ourselves have to draw abundant fruits from the consideration of these strange and fearful events. After speaking of them, Our Lord told His disciples: “Watch then, praying at all times, so that you may be found worthy not to draw down upon yourselves the coming evils, thus appearing before the Son of Man as His elect.” So, then, the announcement of these events is a solemn warning to the world: “Watch and pray so that you do not fall in temptation.” You do not know when these things will happen: watch and pray so that they do not take you by surprise. Night time came, the hour of the powers of darkness: watch so that your lamp does not go out, pray so that bewilderment and drowsiness do not

overcome you. “When all these things, then, begin to happen, look up, and hold your heads high, because the day when the earth shall be purified and renewed is at hand.” Never will such unchained evil ever have been seen; though it will never go beyond the limit permitted by God’s hand.

The Church, like Our Lord, will be handed over without defence to the executioners who will crucify her in all her members, but they will not be allowed to break her bones, namely the elect, as neither was it allowed to break the bones of the Paschal Lamb fastened to the Cross. The trial will be limited, shortened in attention to the elect; and the elect will be saved; and the elect will be all the truly humble. The trial will finally conclude with an unheard-of triumph for the Church, comparable to a resurrection.

The end of the world will not arrive without first revealing the man of sin, the antichrist. And he will not show himself until after a general apostasy: that of the roman church, which ceased to be the true Church of Christ on the 6th of August 1978, at the death of Pope Saint Paul VI and with the elevation to the Pontificate of his legitimate successor Pope Saint Gregory XVII the Very Great. For on that date the Holy Ghost departed from all those dwelling in that church, given that the Paraclete is the Soul of the True Church, the One, Holy, Catholic, Apostolic and Palmarian, and of no other. The moment then arrived to separate the cockle from the wheat; it was the apostasy in mass of Christian societies, which socially and individually had renounced their baptism. It was the defection of those nations from Jesus Christ. This apostasy opened the doors to the manifestation of and domination by Jesus Christ’s personal enemy, in a word, the Antichrist.

Our Lord said: “When the Son of Man comes, however, do you think He will find faith on earth?” (Gospel). The Divine Master saw that faith was to decline in the world’s old age. It is not that the world’s winds can cause this inextinguishable flame to falter, rather that societies, inebriated with material wellbeing, were to reject it as inopportune. Turning its back on the Faith, the world is on the way to darkness, and becomes the toy of illusions and untruths.

When renouncing Jesus Christ, it is inevitable, like it or not, to fall into the clutches of Satan, who is so rightly called prince of darkness. No one can stay neutral; there can be no independence. Apostasy places the person directly under the power of the devil and his satellites.

This apostasy began with Luther and with Calvin. They were the starting point. From then on this apostasy has followed a terrible path, and today has been consummated. It takes the name of revolution, namely man rising up against God and His Christ. It has the formula of laicism, namely the elimination of God and of His Christ.

We thus see the secret societies invested with state powers furiously dechristianizing Europe, removing one by one all the supernatural elements with which fifteen centuries of faith had impregnated the lands. These sectarians have only sought one purpose: to seal the definitive apostasy, and prepare the way for the man of sin.

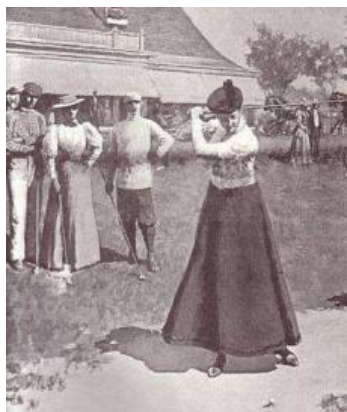
Christians should have reacted, with all the energy they could muster, against this abominable plot, and to do so they should have made Jesus Christ enter into their private and public life, into their morals and into their laws, into education and into instruction. Sadly, in all this, from some time back, Jesus Christ was no longer what He ought to be, namely: everything. From some time ago a semi-apostasy was already reigning. How, for example, after education had been paganized could anything other than semi-christians have been formed?

We ought to be evangelizing education, not vice versa. We ought to have gone out to promote modesty from the inside of the Church, instead of bringing the indiscreet adornments of the world's culture inside her doors. We are called to be witnesses of a severe sanctity, not to mix with the world so as to pass unnoticed, and that includes how we dress.

By working in the sense directly opposed to freemasonry, Christians would have delayed the advent of the man of sin; they would have provided the Church with the peace and independence she needs to attract and convert the world. But those baptized did not respond to their vocation and allowed the apostasy to be consummated, which in a short space of time has to permit the manifestation of antichrist. Christians ought to have obliged their governments to adopt Christian traditions, without which nothing but decadence has come for the European nations.

Let us observe that freemasons, over and above all else, oppose the restoration of Christian power. If a leader or head of state presents himself as Christian, every means is deployed to get rid of him. They achieved the gradual destruction of the Christian monarchies, since Christian power was what hindered the sect from attaining its objective; from the French revolution, the fall of the Austro-Hungarian empire, the Russian revolution, and the like. Hence, in the recent past they battled so furiously against Saint Francisco Franco, who was more than a Caudillo; he was a true apostle of the sacrosanct Catholic Faith, more pious than many Spanish Bishops and more Catholic than a great part of the clergy infected with liberal ideals.

We said that the sacred authors have written in detail on the happenings of the Last Times for the purpose of strengthening the souls of the faithful believer in the days of the great trial, since all the difficulties which will then assault them have been foretold with such exactitude that they will then be so many other arguments in favour of the combated and proscribed Faith. Faith will be strengthened in them by means of what should destroy it.



Let us remember that the Church was cleansed and renewed by water in times of Noah: cleansed so as to drown corruption and renewed by saving the Church upon the waters. It was cleansed and renewed by Blood in times of Christ: the New Church was born cleansed and renewed from Christ's right side on Calvary, with the Divine Blood which cleanses from sin and renews souls with the wisdom of the Sacraments. The Church will be cleansed and renewed by fire in the Last Times: cleansed by the fire which destroys evil and renewed by the loving Fire of the Holy Ghost.

The prophecies in Sacred Scripture and by the mystics are centred on these three transcendental events. Noah preached penance and warned of the proximity of the divine chastisement of the Universal Flood for one hundred years beforehand, to give all the opportunity of attaining eternal salvation. The chief prophecies of the Old Testament refer to the coming of the promised Messiah and the mysteries of His life, sacred Passion and Death. To the disciples of Emmaus, the Risen Christ gave a general review of that foretold by the Prophets and by Himself, and told them: "O foolish and slow of heart to believe all that the prophets have said! For truly, was it not necessary for the Christ to suffer these things and so enter into His glory?" And beginning with Henoah, and continuing through Abraham, Moses, David, Isaias and all the prophets, He declared what the Scriptures had said regarding the Messias. Likewise these prophecies served as a basis for the preaching of the Apostles and as proof of Jesus' Divinity and as light to understand the mystery of the Passion of "a Crucified Christ, scandal to such jews and madness to such gentiles." Besides, the ancient prophecies give testimony against the apostate jews who rejected Christ, in whose Person those prophecies were fulfilled, as the protomartyr Saint Stephen explained.

The Apocalypse and the majority of the prophecies of the Saints are for the Last Times. They refer to the way the Church is to be cleansed and renewed for the third time, they predict the great battles, and show how the great apostasy was fruit of sin. Why so many prophecies for our times? Because they are necessary to

warn us of the dangers and to lead the world to repentance. Now when everything seems lost and the forces of Hell are preparing to dominate the whole world, humanly speaking there is no possible remedy, but we have the promises of the Lord and of His Most Holy Mother which assure us that Their Church will triumph soon. We should therefore be full of confidence and do everything possible to be faithful to Them: spend ourselves in prayer, comply very well with God's Commandments, always do what pleases God most, particularly in the way we dress. In apocalyptic times the Church will undergo Her Passion, and when, like Christ, she comes to feel abandoned by the Father, with the most terrible sense of orphanhood, we will have firm hope in those words which promise His perpetual assistance and affirm that the gates of Hell will never prevail against His Church. They open our eyes to understanding our mission to make reparation to God for the sins of the world and, in this Passion, to associate ourselves to the Sacrifice of Jesus and Mary. In 1970, the Most Holy Virgin Mary said in Palmar: "My children: take care; the coming of Antichrist is close: he will say he is the Son of God, but do not believe him; for until the Great Cross in the heavens is seen, the hour for the Advent of the Son of God has not come. Antichrist will coincide with the reign of Satan, who will occupy thrones, states, principalities, republics, and all kinds of governments, since in those times the world will be under the power of the satanic marxist teachings. It will be a chaotic era; but My children, those who stay faithful to Me will not be deceived. I am their Mother and cover them with My Mantle. There will come a day when the Church itself will suffer down to the last drop of blood, later to rise with Christ."

God wanted the destinies of His Onlybegotten Son's Church to be set out beforehand in Scripture, as those of His own Son had been as well. The Church, as she should be like Our Lord in everything, before the end of the world will suffer a supreme trial which will be a true Passion. The details of this Passion, in which



the Church will display the whole immensity of her love for her Divine Spouse, are those to be found in the inspired texts of the Old and New Testaments. "Here we see the Passion of the Church during the reign of Antichrist; as his persecution will result in numberless martyrs on a scale never before known in the history of the Church", as explained in the Book of Jeremias.

In 1972, in Palmar, the Lord said: "You are living through a sad hour for the Church. You are living the Passion of the Church. It is the hour of the power of darkness. It is the hour of obscurity. It is the hour of darkness. It is the hour of Satan. Evidently all is permitted by Me, since Satan cannot take a step without My permission. He has asked to tempt My sheep, to sift My apostles. I have granted that to him. I have given him free reign in these Last Times, as it was written should happen. The Church, little by little, step by step, with the cross upon her shoulder, is climbing up to Golgotha. And in imitation of her Master, she must suffer crucifixion, so as afterwards to rise gloriously. Today, more than ever, is the hour of sifting. But do not be surprised. It is necessary that this occur. All of you will be sifted; however, I will give strength to you all. But you should also keep watch so as not to fall in temptation. Beloved children of My heart: infernal power is patent over the face of the earth today. Satan is today swanking at his ease, with the approval of many and including invoked by others... At this hour of crisis in the Church, the Mariological dogmas are attacked with all fury, with all diabolical power; Mary is attacked more forcefully than ever, because it is Her hour as well: this is Mary's hour... Poor Church of Mine, suffering the Passion! And if I, being God, asked the Father, if it were possible, to let the chalice pass from Me..., what will My poor Church ask for!" Certainly a great sifting for the Church is on its way, and those who lack sincere love for God will not overcome it. Religious and faithful need to have a great love for God, love Him with their whole hearts and be ready to die for Him. Many Palmarians lack that intense love for God, and will thus not overcome the trials which are approaching. Terrible times are coming for the Church, and the great chastisements are beginning.

We are in the Last Times, a time of struggle and battle. The forces of antichrist are battling against the Church, and the few faithful of Mary Most Holy are here to defend the fortress. Though we are weak, we will obtain the victory, because we trust in Christ's words promising that the gates of Hell will not prevail against His Church, and then, on bidding farewell on the day of His Ascension, said: "See, I am with you all days until the consummation of the world." But we too have to be with Christ, that is, we have to love Him and keep His Commandments. We know very well that the one evil in the world is sin, and that the other evils are direct consequences of sin. Hence it is evident that if we want to be with Christ and Mary, and against antichrist, we have to embrace the true Faith and submit to the Pope, keep the Commandments and,

in particular, dress according to the holy norms of Christian decency. “Seek first, then, the Kingdom of God and His righteousness, and all those things shall be given to you in addition.”

Let us place all our trust in the Most Holy Virgin Mary who, in Palmar in 1972, said what She did on Calvary: “I performed the role which was Mine as Coredeptrix of mankind. And that is what I continue to do by holding in My arms Christ's Mystical Body, the Church, especially at this hour of the Church's Passion. I am accompanying the Church up to Golgotha. I am assisting all My children; and when the time comes for the Church to be Crucified in imitation of her Founder, I will be there to take up all the martyrs in My arms, and to urge on weaker souls and fill them with fortitude.”

In these times the devil is victorious because the world obeys his asphyxiating norms on dress while rejecting the divine norms on dress. All the citizens wear face masks under the dubious pretext of maintaining their health or avoiding fines, but for pleasing God, winning Heaven and avoiding Hell, are not disposed to put themselves out so much and dress well.

Poor world, which took no notice of these truths, for in 1972 Our Lord Jesus Christ said: “Ah! A terrible hour, this hour of darkness, of the power of darkness! It is dolorous when one of My Ministers, in those so-called homilies, says, ‘the Second Coming of Christ is when the hour of death arrives for an individual, which will come like a thief.’ So far, so good. But they are silent about the Glorious Second Coming or Return to Earth. Why are they silent? Because that Coming is close, and they are blind, as happened at My First Coming, when those who had the Sacred Scriptures in their hands denied My First Coming. The pontiffs of the Church were depositories of revealed truths; they knew down to the tiniest detail the signs that were to come, the evidences, the characteristics; they had Me among them, however, and nonetheless Caiphias dared to call Me a blasphemer, because I had said that I was the Son of God. Well, that happens



today; in many cases they call you blasphemers, heretics, possessed, because you follow the way of Truth. Sadly there are many blind people who, having eyes, do not see in this hour of darkness. The signs and evidences are everywhere; but they try to give a scientific explanation of everything; and it is all due to man making a god of himself. Ah! What frightful materialism reigns in the world today! So much worship of man!...”

Since we are in the Last Times, let us see some of the prophecies given in past centuries, precisely for the purpose of animating us and strengthening us in the Faith, for it pertains to us to maintain the banner of the Holy Catholic Faith amid present and future trials.

In Her message on the 2nd of February 1634 to Sister María Ana de Jesus in Quito, Ecuador, Our Lady had announced this terrible situation for our times: “Towards the end of the XIX century and during a great part of the XX, diverse heresies will flourish in this land, which will have been turned into a free republic. The precious light of the Faith will have been extinguished in souls owing to almost complete moral corruption; in those times there will be great calamities, physical and moral, in private and in public. The small number of souls who keep the Faith and practise the virtues will undergo cruel and unspeakable suffering by way of a prolonged martyrdom, many of them will go to their deaths owing to the violence of their sufferings, and they will count as martyrs who give their lives for the Church or for country. To escape being enslaved by these heresies, great strength of will shall be required, constancy, courage and great confidence in God. In those days the spirit of impurity, like a deluge of uncleanness, will flood the streets, plazas and public places. Licentiousness will be such that there will be no more virgin souls in the world. By taking control of all social classes, the sects will incline to penetrate with great skill into the hearts of families to destroy even the children. The devil will glory in feeding traitorously on the hearts of children. The innocence of childhood will almost disappear. In this way priestly vocations will disappear, it will be a true disaster. Priests will abandon their sacred duties and will stray from the path marked out for them by God.” The Most Holy Virgin also said: “... In those unhappy times, there will be unrestrained luxury which, acting thus to entangle others in sin, will conquer countless frivolous souls who will be lost. Innocence in children will almost no longer be found, nor modesty in women, and at this supreme moment of need in the Church, those who ought to speak will keep silent.”

Now that we are in the Last Times, is our soul in greater danger of perishing for ever in these times than in past centuries? Are the words of Saint Paul to Timothy for our time? “Times will come when men will be unable to bear sound doctrine, rather, eager for novelties will have recourse to a horde of false teachers in order to satisfy their inordinate desires, shutting their ears to the Truth and turning them to fables” (II Timothy). To answer these questions, the Virgin Herself came to the mountain of La Salette in 1846 and

warned us: “Lucifer with a great number of devils will be freed from Hell; they will abolish the Faith little by little, including among persons consecrated to God; they will blind them in such a way that, unless blessed by a special grace, those persons will take on the spirit of those bad angels; many religious institutions will lose the Faith entirely and ruin many souls. Evil books will abound on earth and the spirits of darkness will spread universal laxity on earth in everything related to God's service. The heads, the guides of God's people, have neglected prayer and penance, and the devil has darkened their minds. They have become wandering stars whom the Evil One will draw down with his tail and cause to perish. Yes, the priests call for vengeance, and vengeance looms over their heads. Alas for priests and for persons consecrated to God, who, by their infidelities and perverse lives, are again crucifying My Son!” Our Lady continues Her apocalyptic message describing with great precision all the scourges which will lash humanity: the coming of Antichrist together with his persecutions against the faithful and against the Church. She then ends describing the final rout of Satan and his angels and, therefore, the final triumph of God over His enemies. Now, when Our Lady said in 1846 that these terrible times would begin once Lucifer and a great number of devils were to be freed from Hell, She was really saying that as from that date mankind would no longer be in the normal course of history, but would have entered the last period of mankind's earthly saga, a period in which Satan would launch his final and most bloody battle to seduce and destroy souls.

On the 13th of October 1884, Pope Saint Leo XIII the Great received a revelation that God had given permission to Satan to attempt to demolish the Church. He took this warning very seriously and composed the *Preces Leoninas* to be said after each Mass. Then he published the famous exorcism of Saint Michael against Satan and the rebel angels, to protect mankind against the coming plagues. Later, in 1903, Pope Saint Pius X did not doubt in referring the present calamities to the great perversity of minds and the furious efforts “to erase the knowledge of God from memories, as anticipation and perhaps beginning of those evils reserved for the last days.”

We are in the last days of the world, and this is evident from the Messages of Fatima, for there it was said that the devil is waging a decisive battle against the Most Holy Virgin; and a decisive battle is the final battle where one side comes out victorious and the other side is crushed. Therefore, as from now we should choose sides. We are either with God or with the devil. There is no other alternative. The message said that God is giving the last remedies to the world. These are the Holy Rosary and Devotion to Mary's Immaculate Heart.



These are the last two remedies, which means that there will be no others. They were not made use of, so the chastisement came: the apostasy of Rome.

God in His plans, before chastising the world, always exhausts every other resort. Then, when He sees that the world pays Him no attention, with certain unease, he offers us the last means of salvation, His Most Holy Mother. It is with certain unease, since if we despise and reject this last means, there will be no further pardon for us from Heaven, because we will have committed that offence called sin against the Holy Ghost. This sin consists in openly rejecting, with full knowledge and consent, the salvation which He offers. Let us remember that Jesus Christ is a very good Son and does not allow us to offend and despise His Most Holy Mother. We have studied the course of many centuries of Church history giving evident testimony as to how Our Lord Jesus Christ has always defended the honour of His Most Holy Mother, for the terrible chastisements suffered by those who have attacked Her.

If we now consider the tragic collapse of the Catholic Church since the Vatican conciliabulum, shown in the alarming decline in religious practice and in vocations, with the closure and sale of so many churches, convents and monasteries, the loss of faith and of basic moral values among priests and faithful, together with the appalling and enormous propagation of obscenity, we can understand the literal application of the words of Our Lady of La Salette to our own times. “It was believed that the council (*conciliabulum*) would bring days of sun to the Church, but storm and obscurity have arrived. The power of the adversary, the smoke of Satan, has entered the sanctuary and shrouded the altar,” said Pope Saint Paul VI in 1972. Who cannot see that we have reached the times described in the above mentioned citation of Saint Paul to Timothy? Is it unreasonable to think that such conduct also fulfils the prophecy of Our Lady of La Salette that Rome would lose her Faith? Poor catholics allowed the spirit of the world to enter their homes; little by little they became lukewarm and, believing themselves good catholics, did not see the great danger threatening them and their families.

If we consider that since 1975, men have been ‘legally’ killing some 50 million babies a year – more than two thousand million babies massacred by order of their own mothers!, how can we not see that the fury with which Satan has blinded and perverted mankind has reached an unprecedented level in history? When we consider the success of masonic governments throughout the world in destroying the family and turning upside down all the moral values on which Christian society was based, are we not horrified witnesses of a world plunged into a state of savagery, which can only end up in its own destruction? We cannot but see in the setting up of this single masonic world government the fulfilment of the prophecy of Our Lady warning us that: “All civil governments will have one single plan, which will be to abolish and put an end to every religious principle, to open the way to materialism, atheism, spiritism and vice of every kind.”

It is dizzying to consider just some of the impositions of this one single masonic plan: the legalization of divorce and abortion, access to all kinds of contraceptives including for children, sexual education in school programmes, the degradation of women by way of immodest dress, homosexuality, euthanasia, violence and pornography in the media, cinema and theatre. Who cannot see that these crimes are crying out to Heaven for vengeance and that vengeance should be at the door? “The society of men is on the eve of the most terrible scourging and of the gravest events. Mankind should expect to be governed by a rod of iron and drink the chalice of God’s wrath,” said Our Lady of La Salette.

Taking these considerations into account, it seems sufficiently clear that effectively we have entered into the Last Times. And lamentably we have to say that our souls are in the greatest danger. When churchmen of the loftiest rank act against the interests of the Church and the good of souls, to the point of leading them into apostasy, when society legislates against Divine and Natural Law, when all kinds of perversion and vice are amply, constantly and easily available to all, including to the very young, doubtless a much larger number today are losing their souls than in the past. Our souls run a tremendous risk of being swallowed up by this formidable tide of apostasy and perversion, which has devastated Church and world.

The knowledge of these messages we have cited or mentioned, like Fatima, Quito and La Salette is so important for understanding the dreadful social and religious situation of mankind in our time, that it is vital to spread them as widely as possible. “The more it is spread, the more it will inspire a healthy fear and numerous returns to God,” said the La Salette seer, Saint Melanie Calvat.

These warnings of Our Lady also evidence to all Catholics that the duty to maintain the Faith and preserve the soul in the state of Grace is far more demanding in our days than in the past, owing to the great power of the devils, the crisis without precedent in the Church and the general state of perversion and apostasy in the world. To maintain the True Faith and keep the soul pure and free of all sin, the Christian should make special efforts in the practice of the virtues, in constant prayer and the reception of the Sacraments, besides fleeing from the vanities, pleasures and fashions of the world which are the cause of every kind of temptation and sin.

We see the complete failure of the modernist roman hierarchy to draw souls to Christ, so that the Lord has had to form a new Apostolic College in Palmar. Now it is essential for each one of us to reform ourselves spiritually. We should each not only save our own soul, but also the souls of those whom God has placed along our path. The devil does everything in his power to distract us and spoil our love for prayer.

Listen to the warnings of Our Lady, who more than anyone wants to protect you and your families from the perversion of this world, who wants your sanctification, who fervently desires your salvation and that of your children. Take care, these are evil times, the world is perverse, the wrath of God is close, and terrible chastisements should come to purify the world of its sins.

Do not follow the fashions of the world; do not let your beloved children be perverted by the school system, by television, by bad company, by bad music, by bad reading, by the evil of internet. Let mothers too, as images of Mary, ever give a good example of Christian modesty to their children. “As long as modesty is not put into practice, society will continue to degenerate... Society reveals its nature by its dress,” said Pope Saint Pius XII. In the same way, a person reveals himself by his dress. For example, today’s fashions for women shows that they are pawns of the devil. Until a short while ago, that way of dressing showed that a woman was of ill repute, inciting her clients to sin. We have clearly entered into the Last Times. Are these not those very fashions condemned by Our Lady in Quito and in La Salette? Sadly it is to be feared that only the coming chastisements will open the eyes of so many blind.

Pope Saint Pius XII said that these impure fashions, which show up people's figures and exhibit their flesh, reveal the reality of this society and what it represents. But we know that this society, which promotes these impure fashions is the same which promotes sexual education for children, which sells and exhibits pornography on all sides, which aborts its babies and promotes homosexuality. How can it be, then, that some Palmarians converse and are friendly with people who follow these abominable fashions, symbols and expressions of all the crimes of this decadent society? Let those who bear the Grace of Baptism in their souls, consider their responsibility on doing so! Let them reflect on the tears of Our Lady on the Mount of La Salette, and for love of God and Mary never again approach these fashions which draw souls to Hell. Not because it's the fashion today and because everyone does the same, is immodesty no longer a sin. God has not changed His law, and the words of the Holy Ghost from Saint Paul's lips still apply: "For you must know and understand: that no one who is a fornicator or licentious or greedy, or given up to any other excess, all of which comes to be idolatrous worship of self, if unrepentant, has any inheritance in the Kingdom of God the Father which His Divine Son Jesus Christ won for us. Take good care that no one lead you into error by deceitful words, because God unleashes His Wrath upon those who are rebellious to the Truth. Therefore, do not seek to have any part in those who do evil" (Ephesians).

Once more let us give our attention to the warning of Our Lady of Fatima: "A time will come when certain fashions will offend Our Divine Lord greatly. Those who serve God should not follow those fashions." Those certain fashions are those which must be denounced today 'in season and out of season', since many have lost the sense of decency and are completely unaware of the nobility and the value of modesty. So few listen to the warnings of Our Lady! It is far easier to follow the world's fashions to avoid being branded as antiquated, narrow-minded, fanatical and the like. So many Catholics, alas!, thought that this question of fashion is a matter of no importance, despite all that the Most Holy Virgin Mary, Saint Paul, the Popes and so many Saints always insisted on this question, which indicates that it is far from being insignificant. Here is what Saint Jacinta Marto, repeating the warning of Our Lady, had to say in this respect:



"The sins which send most souls to Hell are those of impurity; certain fashions will be invented that will deeply offend Our Lord. Those who serve God should not follow these fashions."

Here the key or logic of this mystery mentioned above is rooted. How can these fashions which deeply offend Our Lord possibly have come to be adopted by Christian families? The little Jacinta, inspired in Our Lady, replies to this question and tells us that these fashions were going to be invented. Let it be quite clear that they were invented by none other than the masonic sects which serve the devil and seek to destroy the Catholic Church. Pay special attention to what they themselves have to say about this diabolic invention fomented in their Lodges: "Catholicism does not fear a well sharpened sword any more than monarchies did. But these two

foundations of the social order can collapse under perversion, so let us never tire of perverting them. Tertulian was right to say that Christians are born of the blood of the martyrs; let us not make martyrs; rather, let us popularize vice among the multitudes, let them breathe it in through their five senses; let them drink it in and become saturated with it. Form vicious hearts and there will be no more Catholics. It is perversion on a great scale that we have undertaken, a perversion that one day should allow us to bear the Church off to her grave. Lately I heard one of our friends laugh at our projects saying, thoughtfully, 'to destroy Catholicism we must first put an end to women.' It is a good idea after a fashion, but as we cannot free ourselves from women, then pervert them together with the Church. *Corruptio optimi, pessima*: The perversion of the best is the worst. The best dagger with which to strike the Church is perversion." (Letter from Vindice to Nubius (pseudonyms of two leaders of the Italian Alta Vendita), dated the 9th of August 1838). This letter which reveals the diabolical intention denounced by Jacinta was written only eight years before the message of Our Lady in La Salette. It gives the impression that Our Lady was making the letter's content public to warn the Church and all Catholics against the imminent danger of this vicious and diabolical masonic attack. It is a pity that so many Catholics should have abandoned this battle over modesty when the freemasons had not abandoned it! If for liberal Catholics modesty is something trifling, for freemasonry it is surely not so! The following citation from a letter to a masonic magazine shows how they propagate their designs on the nations and the surprising determination and tenacity they show in carrying out their plan. "Religion does not fear the thrust of the dagger; but it can disappear by means of perversion. Let us not tire of perversion: we can use a pretext like sport, hygiene, health resorts. We must needs pervert: that our boys and girls practise nudism in dress. To avoid too great a reaction, it will be necessary to proceed

in a methodical manner: first bare the arm up to the elbow, then legs up to the knee; then arms and legs completely bare; later the upper part of the chest, the shoulders, and so on.” (International Review of Freemasonry, 1928).

The masonic Alta Vendita, then, sat down calmly to consider the best means to achieve their design. Satan and his fallen angels could not have thought up more efficacious methods than those they discovered. They resolved to spread impurity by all the means used in the past by the devils to tempt men to sin, to make the practice of sin become a habit and keep the unhappy victim in the state of sin until the end. Being men of flesh and blood, in order to succeed in this project, they had means which the devils could not have used without their help. Christian civilization established upon the ruins of licentious paganism had maintained European society pure. Vice, when it appeared, had to hide its head for shame. Public decency, supported by public opinion, kept it under control. While morality existed as a recognized virtue, the revolution had no possibility of permanent success; and so the members of the Alta Vendita resolved to put the world back to a state of brutal licentiousness, not only as bad as that of paganism, but to a state at which even pagan morality would shudder. To do this, they acted with precaution. Their first intent was to make vice lose its customary feeling of horror and free it from civil penalties. The unfortunate class of human beings who practise a sorry commerce with sin should be taken under the protection of the law and kept free of illness at the expense of the State. Their houses should be authorized, inspected, protected and handed over to their purposes. The dishonour associated to their infamous condition was to be eliminated, in the measure that the law could



affect it. They increased the number and seduction of those unfortunates, while the masonic government closed its eyes to their excesses and joined in their assaults on the country's youth. Reading matter then systematically became as immoral as possible and was spread with a perseverance and labour worthy of a better cause. Train stations, newspaper stands, bookshops and restaurants filled with infamous productions, which were spread to people in every country. University teaching and all the intermediate state schools were not only to become atheistic and hostile to religion, but in reality were organized to demoralize their unfortunate students at a time in their lives always too prone to vice.

Finally, besides the freest possible licence for blasphemy and immorality, and the exhibition and diffusion of immoral pictures, painting and statues, a last attempt was made on the virtues of youth under the pretext of educating them up to the present levels of human progress. Hence middle-class and high-class schools, irrespective of cost, should be available to girls and at any price kept far from the careful protection of Nuns. They should be taught in schools run by lay teachers and always exposed to influences that weaken, if not destroy, their purity, and as sure consequence, their faith. From then on, these schools have been at the service of freemasonry throughout the world. “To destroy Catholicism, we need to start by repressing women. We must deprave women; when the best are depraved, they become the worst... If we cannot repress women, allow us to deprave her with the Church”, they said, and acted faithfully in accordance with this counsel. The terrible secret society which planned these infernal means to destroy religion, social order and the souls of men, continued its operations for many years. Their ‘permanent instruction’ became the ‘gospel’ of all the satellite secret societies of Europe. Their agents, like Piccolo Tigre, ceaselessly travelled around all countries. Their orders were received according to the masonic system by the chiefs and bastions of the lodges as so many obligatory decrees of the great conspiracy. Therefore, after reading these extracts in the light of the great messages of Our Heavenly Mother, you will understand where these immodest and indecent fashions come from. They are the application of a diabolical plan to destroy the family, society and the Catholic Church. This collapse of every moral value, destroying everything which bears the name of Christ, was announced by Our Lady for the times we are now living. For this reason, after being informed of this masonic plan and of the Messages of Our Lady, we can no longer think naïvely that these new customs are just the normal result of changes in society and that they are not so grievously sinful as they were before! The diabolical plan has not yet finished, for not everything has yet been fulfilled: after having achieved the great apostasy of almost the whole Church, they are now preparing for the implantation of the reign of antichrist.

Do not let yourselves be seduced by the sirens’ song of modern times and think that this unclean tide which has devastated our western countries, and the Church, is an innocent evolution of customs which we can follow with impunity. Hence with Mary and by Mary, battle on for the sanctification and salvation of your soul: “Do not follow these new fashions, they offend Our Lord deeply and plunge many souls into Hell.” The words of Our Lady, the teachings of the Popes, and examples of the Saints and the knowledge of

the diabolical plans of freemasonry to destroy the Catholic Church by means of immodesty and women's liberation should suffice to convince every member of the Church to flee from such fashions and keep a watch on everything that comes into their homes. But let us not forget that this teaching of Our Lady and of the Church is above all and fundamentally based on the teaching of Our Lord in the Gospel and in the abundant references from the Epistles of Saint Paul on these matters. When Jesus says in the Gospel: "Whoever gazes at a married woman with the evil desire of possessing her, in his heart has already committed adultery with her," we can be sure that if men are gravely to blame for an impure glance, so too in the case of women, who are surely not so innocent as to be unable to offer the forbidden fruit to eat again or to break the norms of modesty imposed by the Church. It is, then, on this clear declaration of Our Lord that we should base our judgement regarding fashion, modern music, dancing, films and all those kinds of entertainment. The question a faithful should ask himself regarding these things is not if they are up-to-date, in fashion or if everyone else is doing it, rather if they are an occasion of sin for him and for others. It is not for any other reason, for example, that 'rock' music is so evil, simply that 'rock' and its dancing are a direct and wilful incitement to the passions and to every kind of impurity. "As from the sight of a snake, flee from sins; for if you come up close to them, they will strike you" (Ecclesiasticus).

Keep up great vigilance in these cataclysmic times over your souls and over the souls of your children. Our souls are, in effect, in greater danger in these days of the Last Times, but let us not be disheartened and forget that God in His Infinite Mercy will give us even more abundant graces to overcome this tremendous



difficulty. He will never allow us to be tempted above our strength, but we will only obtain this strength by way of continuous prayer. Go then with confidence to this fount of graces which is the Sacred Heart of Jesus, and He will pour out His mercies in abundance upon your souls.

A master of the spiritual life, Father Adolph Tanquerey, speaks thus of corporal modesty: "To keep our body under control, we have to begin by keeping well the rules of modesty and good manners; here there is abundant matter for mortification. The principle that should be our rule is that of

Saint Paul: 'Do you not know that your bodies are members of Christ, your Head?... Are you not aware that you are temples of God by the Holy Ghost dwelling within you, owing to your state of Grace?' We have to respect our body as a holy temple, as a member of Christ. By no means, then, may we dress with clothes lacking decency, not designed but to incite curiosity and pleasure."

Referring to modesty of the eyes, he says: "There are grievously sinful glances that wound not only modesty, but also chastity, and from which we must surely abstain. Others are dangerous, when without good reason we fix our gaze on persons or objects which by themselves can move to temptation. Hence Sacred Scripture advises us not to set our gaze on any girl, lest her beauty be for us a motive for scandal: 'Do not fix your gaze indiscreetly on the damsel, lest her beauty be the occasion of your ruin' (Ecclesiasticus). And now, when licence in exhibitions, immodesty in dress, boldness in theatre plays and in certain saloons, surround us on all sides with danger, how recollected we should be so as not to fall into sin! Therefore the true Christian, who wants to save his soul whatever the cost, goes much further, and to be sure of not yielding to sensual delight, mortifies the curiosity of his eyes. There are differences between grievously sinful glances, dangerous ones and those of mere curiosity. And regarding the dangerous ones, the soul which seriously aspires to holiness will fly every unnecessary occasion as from the plague. And however deep-felt and painful it may be, will renounce without hesitation spectacles, magazines, beaches, friendships or dealings with frivolous and worldly people, who might be an occasion of sin for him. In the street, above all in modern crowded cities, the modesty of his eyes will be extreme so as not to stumble and fall at the boldness of shop windows, brazen immodesty in dress, unrestrained moral licence. And he will be vigilant and alert so as not to be taken by surprise."

Every Christian should categorically avoid proximate and unnecessary occasions of sin, and should feel at the same time a true horror of giving scandal, that is, to be a proximate occasion of sin for others. In this question of scandal, Christ's words are terrible: "Woe to the man by whom scandal arises!" Applying this to our question of modesty, the proximate occasions of impurity in many fashions, in beaches and swimming pools is unquestionable. Likewise the inconvenience of beaches and swimming pools is seen in their negative consequences overall in the moral life: "By their fruits you will know them." The person who accepts a state of semi-nudity in public, assuredly contrary to God's Law, tends to lessen or lose his sense of

modesty. It is perfectly comprehensible. In this sense, beaches and swimming pools are true schools of immodesty, in which so many Christians were brought up from childhood.

And the decrease or loss of modesty brings with it a weakening of chastity in the use of television and spectacles, in fashion and morals, as also in the conduct of children, youths and adults. Those same sins against modesty, repeated, habitual and fully consented, that is, not combated, dissolve friendship with God, increase vanity, pride and selfishness; by laziness and yielding to pleasure, they destroy love for the Cross, self denial and charity towards neighbour. In a word, they cause the greatest evils in the life of the Christian and lead irremediably to apostasy.

Immodesty in fashion and morals, on beaches and at spectacles, at least as a generalized social phenomena, has always been united with other negative social phenomena; coinciding with an increase in obscenity, divorce and adultery, and of licentiousness in all its forms. They are causes which cause one another. That historically all these malign increases have gone together is, in good measure, a fact easy to verify. They are phenomena which plunge a people into dechristianization and sin.

The considerations on modesty and chastity, with special reference to undress and roving eyes, should be extended to many other like matters; and concretely for example, to the use Christians have made of the cinema, television and magazines, especially after the Vatican II conciliabulum. There were catholics who considered themselves faithful christians because they continued to reject films, magazines or television programmes which were openly obscene, since those christians conserved at least a moral consciousness of the perversity of such evils. But at the same time, including among practising Christians and religious, there was a general acceptance of immodesty in weeklies and television programmes, at the start with some resistance, later without serious problems of conscience. Weekly supplements of certain newspapers, for example, or many television programmes, which would quite rightly have been considered clearly obscene eighty years ago, were later pacifically received in christian homes and not seldom even in convents. With some minimum reticence, all these pornographic manifestations frequently came to be considered as normal, acceptable, tolerable, or, if you prefer, unavoidable, at least for lay christians, and in certain measure including for religious. And that could not happen other than in a christian people that, by rejecting a catholic tradition of twenty centuries, and even sometimes ashamed of it, were hardly conscious of modesty any more.



What were the fruits of the Vatican II conciliabulum? It re-examined twenty centuries of Catholicism which were placed in doubt, tradition was discarded; dogma was protestantized; social questions placed over and above supernatural ones; men and their union over and above Jesus Christ and His doctrine which brought about his crucifixion; schism which broke with tradition; heresy, which installed the false ecumenism; and apostasy of the new postconciliar church. In Vatican II, friendly phrases were dedicated to the buddhists, hindus, jews, and so forth; in opposition to the way things were done prior to vatican II, in which the Church as a whole combated the lies, dressed as truths, of the false religions.

There had been twenty centuries of Catholic Unity, but thanks to the conciliabulum and its 'new beginning', as postconciliar first fruits came the renunciation by more than a hundred thousand priests, who had abandoned their vocation. From then on unity in the Church was shattered, and she was divided up between tridentines, liberals, orthodox, modernists, charismatics, lefebvrists, and the like, with different ways of 'doing the homily' and great discrepancies in explaining doctrine.

Sound consciences began to fade away like the lighting in a saloon, and events, which in other epochs would have deeply wounded people's sensibility, today worry almost no one. Everything is now permissible. They are acting in the field of psychological and revolutionary warfare, to destroy the will of the people to resist. It is the cause of the loss of moral identity.

The traditional Catholic spirit and doctrine on modesty, as we have been able to show, is continually the same over the centuries, always faithful to the one same Spirit, which is the Spirit of Jesus. This itself makes us see that, in reality, that doctrinal line and channel 'breaks off' in many Christians just on reaching the second half of the XX century. It is not easy, obviously, to recognize this break when unaware of the previous spiritual tradition or rejecting it. In any case it should be left clear that the 'exception' in the history of Christianity is the grave contemporary immodesty, always on the increase since a century ago at least, and which existed in Holy Church until the translation of the Holy See to Palmar. And that this immodesty is not in any way progress in the Christian conscience, or a more pure conception of the human bodily condition. No. It is an erroneous attitude, since it is ashamed of a Christian tradition forever faithful to itself, or else simply ignores it.

As for dress, until the beginnings of the XX century, certain uniform fashions were imposed on society, from which it was no easy matter to escape without producing a painful separating contrast; whereas today's society, on the one hand imposes a universal uniformity of social forms, which put an end to those costumes, dances, music, customs which previously had very local regional and national configurations; it imposes globalized forms on all the nations: rhythmical rock music and dances, jeans, simple cotton undershirts, sports shoes, and so on, so that in outward appearance and in certain customs, at least in some questions, there are scarcely any differences in the ways of sundry nations and even continents. But at the same time, contrariwise, one of the characteristics of present-day society is the multiplicity of differences in their manners. In one single district, above all in the big cities, we can find christians, buddhists, vegetarians, whites, negroes, agnostics, ecologists, nationals, foreigners, and so on. A short time back society was far more uniform within each nation.

And in women's fashion itself, quite contrary to other times, a woman is quite free to choose her way of dressing: she can wear long trousers or short ones, tight fitting or very baggy, or can opt for skirts, and among them she can choose any colour and fit, and opt for long, short or very short, tight or full... In a word, she is not obliged by fashion, but at least in principle, is perfectly free to dress as she pleases. Well then, this offers the Christian woman of today a historically new facility to dress with great liberty regarding the world, in perfect docility to the Church and to the Holy Ghost. If she dresses, then, indecently, she will have no excuse, since she can perfectly well dress decently.



And to dress in this way, as a Christian, it is well that she remember the ancient exhortations of the Holy Apostles Peter and Paul: "Women's outward adornment should be with Christian modesty and discretion; and therefore avoiding those hairstyles, dresses and adornments which are products of pagan vanity and lack of modesty. Women's adornment should preferably be within the heart, by the incorrupt embellishment of a spirit of modesty and peace, which is the most precious finery in God's eyes; for thus dressed those holy women of old, who hoped in God, being subject to their own husbands, as Sarah was obedient to Abraham, whom she called her lord. For you are their spiritual daughters, if you ever do good without letting any human consideration or fear intimidate you." (I Peter). "Let elderly women teach modesty to young single women" (Tito).

These same apostolic norms were instilled by the Fathers of the Church, who pondered this matter with some frequency. Saint John Chrysostom, about the year 390, commented on the above apostolic norms at length: "Take off every adornment and deposit it in Christ's hands by way of the poor." And to the immodest woman he says: "You are stoking up fire against yourself for having excited the glances of youths, you draw the eyes of the licentious and create perfect adulterers, by which you become responsible for the ruin of them all." Saint John Chrysostom, while bishop of Constantinople, on his way came across a lady dressed with much vanity and lack of modesty. He gave her a severe look and told her: "Where are going to dressed that way?" "To church", she replied. "But is there by chance some dancing festival at church? You are going to perform the office of devil; to scandalize souls and play real havoc with them. Go back home at once and be ashamed and weep for your scandals!"

Twenty centuries ago, when the Gospel began in the world, above all in the ambience of the Greek and Roman world, with tremendous efforts Christian modesty had to take root amid generalized immodesty. It was one of the great victories of Christianity over the ancient corruption of paganism. And it is to be noted that in the first encounter, or better said clash, of the Gospel with the world, the Church took great pains to affirm and spread modesty and chastity. It is a fact, disconcerting up to a point, but quite certain, that Fathers, Bishops and Theologians, facing the most grievous philosophical, dogmatic and disciplinary problems, and furthermore, seeing the survival of the Christian people each day threatened owing to the most violent persecutions, busied themselves in their writings over and over again, including those who were masters of the loftiest theoretical and mystical speculations, with quite concrete questions relating to modesty, chastity for married people and widows, virginity, spectacles, and so on. This is an undeniable historical fact, which ought to be known and remembered. In effect, in the history of the growing Church, the social development of modesty and of chastity, as also of virginity and of sacred monogamous matrimony, constitutes one of the most impressive chapters. In that history it is shown that really the Holy

Ghost has power “to renew the face of the earth.” The Gospel, in effect, having everything against it, overcomes the world, and with all these values creates a new civilization.

Nuns who are faithful to their spiritual tradition and their Rule are docile to the Spirit of Jesus in all aspects of their personal attire, to which they dedicate no more attention than strictly necessary. Their habits, their clothes, have the three qualities of Christian dress: they express absolute modesty, the spirit of appropriate poverty and the dignity proper to members of Christ. They are, then, fully pleasing to Christ their Spouse.

Well then, those same qualities, though in different ways, should be evident in the clothes of lay Christians, who are also espoused with Christ from baptism, and who therefore have to try to please the Lord in everything, including in their appearance. They have to dress with dignity, modesty and the spirit of poverty, as proper to those who are consecrated members of Christ Himself.

Yet lay women Christians of the twentieth century did not concern themselves with any of these three values: they spent too much money and too much time on clothes, accepted very trivial fashions, improper to the dignity of the human being; and those called Catholics followed mundane fashions which did not respect modesty, declaring, ‘we are laypeople, not nuns.’ Some went one step behind, and on dressing with less indecency than more mundane women, thought that they were decently dressed, for example, wearing a



complete bathing suit when the majority of women were wearing bikinis, etc. In this sorry way, following worldly fashion, which every year grew more immodest, though following a little behind, they were at peace because they said that ‘they did not scandalize’, as though their ideal consisted in not scandalizing. For the rest, it gave them no problem of conscience to spend their time in their ‘decent’ outfit at beaches and swimming pools that were not decent. Delusion and falsehoods. What grief! They abandoned the way of the Gospel and of Christian perfection, and followed the way of the world, though a short step behind in immorality.

If we remember the history before all this, we will verify that the dress of nuns and that of lay women, with the proper differences, stayed constant for many centuries. Hence when in the twentieth century differences in dress between nuns and lay women become notably multiple, it showed that in great measure the personal attire of lay women had become worldly and dechristianized. When lay women, in their own manner, imitate the modesty of nuns, both evangelize the world. It is a heavenward process. On the other hand, when nuns imitate lay women in dress, and the latter worldly women, vanity and immodesty grow. It is a downhill process.

Very well known is the degradation of the spectacles of the Roman world which enveloped the first Christians. Well then, they, alerted and sustained by their pastors, finding themselves obliged to live in a degenerate world, by no means accepted immersion in those cesspools of immodesty. Faithful to the instructions of the Apostles, they took good care to keep away even “from every semblance of evil.” They fled from all evil, and even from anything that had the appearance of evil. The first sign by which pagans recognized a new Christian during the first centuries was that he no longer went to the spectacles; if he returned to them he was a deserter.



Before Baptism, we were slaves of the devil, but Baptism transformed us into slaves of Jesus Christ. In this Sacrament we acquire certain obligations, as Palmarian Morals explain: “Baptism implies for the baptized the irrevocable and eternal obligation to serve God and Christ’s Mystical Body as a true faithful, having pledged himself to this, freely and voluntarily, with his whole person, at least by way of whoever represented him when he received Baptism, if he did not have the use of reason... The baptized, then, contracts the following obligations: the renunciation of Satan and of his works, the seductions of the world and the disorderly

inclinations of the flesh. To renounce Satan is to manifest that he no longer wishes to belong to him, nor obey him, nor listen to his perverse suggestions; and to renounce his works is to renounce every thought, word, desire or deed contrary to the Law of God, for sins are the works of the devil. This renunciation of the world, its works and Satan’s seductions, the pomps of the devil, implies keeping away from those normal diversions in the world which are indecent and scandalous, proper to today’s neopaganism.

Saint John Chrysostom (+407) exhorts catechumens close to baptism: “Pay no attention any more to horse racing, nor to wicked theatre spectacles, for they too inflame lust... I entreat you: be not so unconcerned on deciding on your own salvation! Think on your dignity, and feel respect... See that it is not one single dignity, but two: in a short while you are to be clothed with Christ, and it is well that you act and decide on everything thinking that He is with you everywhere.”

These Gospel requirements of renunciation of the world’s evils are necessary to any disciple of Christ. It is enough to be a Christian for it to be necessary to keep away from all worldly corruption, however generalized. And if the Fathers of the Church gave their faithful such demanding instructions, given that the pagan world, still ignorant of Christ, was very degraded, we should be clearly aware today that the present apostate world, which rejects Christ, is the same, or worse.

Christians of all times, ‘are not of the world, as neither am I of the world’, said Christ. They are ‘consecrated persons’ by Baptism, by Confirmation, by Holy Communion, by the Sacrament of Matrimony, by the Indwelling of the Most Blessed Trinity, by the communion of grace with the Saints and the Angels. How can they, being in the world, make use of fashions and morals, spectacles and worldly means of communication, if they truly want to be saints?

In these questions and in everything, they should apply truly Gospel criteria: they will have to ‘pluck out their eye’ if it scandalizes them, ‘sell everything’ necessary to acquire the hidden treasure, ‘deny themselves’ and ‘lose their own life’ in so far as required to save their soul and help in the salvation of their brethren.

In this full independence with respect to the world, under the Grace of Christ, is true Gospel joy. And it is in this attitude in which Christians, by the work of the Holy Ghost, have the supernatural strength to transform the world, that is, present-day manners and fashions, laws and morals, culture, art, spectacles, schools and universities, and everything else which makes up the present century.

But if they are worldly, they are ‘salt without savour’, without any strength to preserve the world from decadence, lacking all vigour to transform it. It has become salt which is “good for nothing but to be thrown out and trodden upon by men” (Gospel).

Previously the faithful fasted to do penance and make reparation to God in Holy Lent; now, if they fast it is to be on a diet and so look good in their scant summer dress.



Look at the modesty and decorum in the Friars. Friars have always given a notable example of modesty and decorum to the Christian people.

Saint Francis of Assisi did not look upon the faces of women and, as he himself confessed, only knew the countenances of two, who were perhaps his mother and Saint Clare. Saint Dominic de Guzmán considered the custom of gazing fixedly at where women are a grave fault.

In the twenty-first century, people are scandalized at the traditional asceticism of religious: it rejects the spiritual traditions maintained for many centuries by many men and women Saints, and is ashamed of them. Yet great recollection of the eyes, which so many religious Saints have practised over so many centuries, continues to be valid and sanctifying.

Religious have always had a clear conscience of their exemplary role before the whole Christian people; they have to be examples in everything for lay people. Likewise in decorum. Saint Clare of Assisi (+1253), for example knew well that religious are obliged to give a stimulating example to Christian laypeople, and wrote in her Testament: “The Lord Himself has placed us as models for the rest... as an example and mirror for those who live in the world.” It is something of vital importance for the sanctification of the Christian people that religious be living examples, and be received as such by laypeople.

The poverty in which religious live keeps laypeople restrained. The penances of religious move laypeople to austerity, so difficult at times in a consumer world. The perfect chastity of virginity and celibacy is a formidable help to the chastity of laypeople, whether children or youths, married or widowed.

In like manner the decorum and recollection of the senses, so proper to religious, have to be imitated as well, in their own way, obviously, by those who live in the lay world, subject to temptations so continuous, so strong and so menacing. In point of fact, religious have always exhorted the faithful to live in modesty in the ways that correspond to them.

Saint Paul of the Cross (+1775) exhorts lay people to live in the strictest decorum and to keep up total modesty, a modesty wholly pleasing to God and to the Virgin Mary, to be so perfect as to leave not the least chink open to frivolity, to luxury, to vanity or to indecency. Saint Paul of the Cross exhorts lay people,

seculars, to this. To a young woman aged 23, he wrote: “Guard all your senses, especially the eyes, and also your heart. Be very modest and keep up the greatest composure night and day in all your actions. You should love and keep this virtue of modesty with the greatest zeal; do not trust anyone and, above all, do not trust yourself.” We would not be able to understand even the decorum in which the faithful have to live today if we did not take into account the great Christian tradition of decorum, this considered as well in the exemplary lives of religious.

Are religious therefore sad? Some imagine that ‘religious, with their penitential life of privations, follow a gloomy path, and for that reason have no followers, no vocations; and in any case it is not good for laypeople.’ But they are completely mistaken. The more perfect and evangelical the ‘renunciation of the world’, the more attractive the religious life becomes, the more vocations it draws, and for laypeople as well is more edifying and esteemed. Christian decorum, which makes its own the modesty of religious for lay people, like all the Gospel virtues, necessarily produces peace and joy. By participating in the Cross, they participate too in the Resurrection.

Ask whoever imagines the penitential life of religious to be sad whether he has known for example the spiritual atmosphere of a Teresian Carmel? Or whether he perhaps knows anything of the ‘perfect joy’ of Saint Francis of Assisi, found precisely in hunger, cold and contempt?

How often it is the turn of those who have renounced the world to practise the beautiful ministry of consoling those who have not. When the latter do not know how to live in the world as though not living in it, they necessarily undergo sadness and trials. How often a friar with a poor habit has had to comfort lay people vested with elegance and opulence. The reverse seldom occurs. Who are those who possess true joy?

Others say that, ‘modesty may have had sanctifying value in other times, but not at the present time.’ This is the poor attitude of modernists. And Christians who dressed with decency in the times of pagan Rome, was their influence at that time retrograde or progressive? Did they live fully in their age, being in great part its standard bearers, or were they rather out-of-date, imitators of the Baptist, of the Prophet Elias, or of some other personage deeper in the past? A good reply to these questions has great importance in order to value the history of Christian modesty, considered in both religious and laypeople.



When Saint Teresa of Jesus, for example, put so much interest in having her Nuns veil their faces and not show them except to their family, was she subject to some custom of her age, was she a woman of her times, the XVI century, or did she rather stand at the margin of her age and of the brilliant and paganizing renaissance spirit? By this, was she giving norms on religious life solely valid for her time? Did she perhaps have an unstable sense of modesty, proper to an unbalanced woman, excessively timid, on establishing these norms in her Constitutions?

Effectively, she disposed in the Constitutions for her Nuns: “They have to have their hair cut so as not to spend time combing it. Never are they to have a mirror, or anything curious, but be careless of themselves. Let no one see her without veil, unless father or mother, brother or sister,” except in prudent cases, and then “not for recreation, and always accompanied by a third.” Saint Teresa has experience of life, beginning with her own time as a vain girl. To Saint Jerome Gracián, first provincial of the Discalced, who in 1581 was going to revise this and other norms in the Teresian Constitutions, she writes: “Let your paternity place the veil in all parts, for charity’s sake. Say that the discalced themselves have asked for it.” He can, surely, agree at times to give licence to omit the veil, “but I am afraid lest the provincial give it too easily.”

Saint Teresa wanted certain highly demanding norms of modesty for her Nuns; 1: in order to foment contemplative recollection, avoiding as far as possible all danger of vanity or immodesty; 2: to give a very notable example of modesty to lay women, encouraging them to be modest in accord with their own secular ways; 3: to expiate in penance the many sins of immodesty and vanity committed, above all in the world; and 4: to obtain the conversion of sinners. Can any well-founded objection be placed to all this?

A worldly man, a son of his age, will repeat: ‘today it’s necessary... today it’s not possible...’ and consider that all must conform to the social orthodoxy reigning in his time. On the contrary, only the Christian, who lives in Christ, is free of the world and free of his times, and consequently only he, by the grace of the Holy Ghost, can renew the face of the earth. He can and should do so, for that is his mission, since he lives in Jesus Christ, Lord and Renewer of the times: “Jesus Christ is the same today as yesterday, and so shall be for evermore... Alpha and Omega, the Beginning and End of all things.”

Apostasy and immodesty have grown together in the Last Times in a special way among the richest peoples of the West. The lessening or loss of modesty is not then by any means an isolated or insignificant

phenomenon. Men arrive at the loss of the sense of modesty because they render worship to creatures instead of giving worship to the Creator. Therefore God, though He does not deny the graces necessary for salvation, abandons them to the desires of their depraved hearts, and they then eventually fall into every kind of uncleanness and immodesty, to the point that, losing all shame, they glory in their greatest miseries.

Apostasy and immodesty, besides many other intellectual and moral evils, have grown together; at the same time, and in the same regions of the Christian world, have grown: an inordinate eagerness to enjoy this life, the rejection of the Cross and of the sober and penitential life, the acceptance of worldly ideologies and morals, the abandonment of Sunday Mass and the Sacrament of Confession, the lack or absence of vocations and of children, the weakening or loss of faith, as also complete moral degradation. This generalized shamelessness is one of the several social phenomena of dechristianization.

Other causes of immodesty were the infiltrated whom the Founder and Father General, Bishop Father Clemente Domínguez y Gómez, denounced in a Sermon in 1976: “A crowd of evil shepherds today governs in the Church. The astuteness of the infernal enemy, Satan, has reached that point: Satan, infiltrating into the bosom of the Church, and installing wicked Shepherds, to spread and propagate false doctrines. Above all, to oppose the Queen of Heaven and Earth, the Virgin Most Holy, Our Mother.”

Together with these general causes, we can indicate certain concrete falsifications of Christianity which most directly lead to immodesty, and which explain it better in our times. The ‘pelagian christians’ who, like Pelagius (IV century), deny that Adam’s sin was transmitted to his descendants, cannot bear to see man as a spiritually unhealthy being, wounded by original sin, strongly inclined to evil by concupiscence and therefore requiring highly strict rules of life, concretely in relation to the body and to the world. No. According to them, these are antiquated visions, obscure and pessimistic, which devalue human nature, and which are happily left behind by the so-called ‘present-day christianity’ so optimistic that it says that all go to Heaven, in spite of living with their backs to God. Well then, pelagianism is a perennial doctrine, at least as an intellectual and practical temptation, and today has countless followers in the dechristianized churches. It is one of the bad roots which produce immodesty.

In harmony with this pelagian vision, and rejecting Catholic tradition, in the twentieth century was formed a ‘naturalistic christianity’ in which, by denying or silencing original sin, it was believed possible for humankind to have a healthy and happy life. They say that grace is not necessary, since nature is sufficient; Christ’s Blood is not necessary, His example is sufficient. This manifold falsification of Christianity has arisen above all in the most educated and wealthy countries, today, in general, the most deeply dechristianized.



After the catastrophe of World War II, in Scandinavia a pagan christianity was set up, in which the sense of modesty disappears in the face of a natural attitude to the body which says: “I have nothing to hide.” To deny ‘the shame of your nakedness’ (Apocalypse), or affirm its lawfulness, proceeds from apostasy or leads to apostasy, as it is like saying that original sin is a tall story.

But “if we say we have not sinned we make God out to be a liar and deceive ourselves, and therefore do not keep to the truth, as He has said that we men are all sinners. But if we humbly confess our sins, God is faithful and just to pardon them and wash us from all iniquity, according to His promise of salvation” (I John).

In the second half of the twentieth century the eagerness to enjoy the present world intensified. And this impulse coincided in many Christian ambiances with naturalism which, ignoring original sin and the need for recollection and modesty, falsifies Christian life and, intending to fill it with joy, fills it instead with the sorrow of sin.

And just as Christ in this world, “did good wherever He went” (Acts), so also we Christians are in this world not to enjoy life but to spend it doing good. Hence we do not have as our supreme ideal enjoying the present world as much as we can, but that, quite different from those who do not serve Christ our Lord but their own concupiscences, we are crucified to the visible world, through which we pass as pilgrims, and in it live with the glorious hope of Heavenly goods, thinking on things up above, not on those of earth. For as much, it is normal that sobriety in everything, modesty and decorum, ever characterize the style of Christian life. As also it is normal that immodesty and disorderly longing for all temporal enjoyments, lawful or not, characterize those who have their hearts set on things of earth.

Withal, the Christian in this world is far happier than the pagan. The greater the Cross, the greater the Resurrection. If man loses his earthly life for the Heavenly Kingdom, he gains it, and if he renounces anything for God, receives a hundredfold. Only the Christian experiences the joy that comes from living all the happenings of life with God, as coming from God, as means which lead to God, that is, as true gifts which make known and communicate God's love.

Afterwards came 'modernism-progressivism' which thinks that Catholic tradition is plagued with ignorance, error and falsification. When they see that Catholic tradition has always affirmed modesty in ways quite contrary to the ones they propose, progressivists say that traditional Christianity was mistaken in those matters. The progressive Catholic seeks the return of the Christian people to the unclothed indecency of paganism. It contemptuously casts aside the Christian tradition of modesty developed in the course of history, and does not hesitate to think that all those early Christians, many of them great Saints, were mistaken. Quite simply, the progressivist considers that in olden times they started out from an erroneous vision of the body and of modesty, due to a pessimism inherited from the holy Fathers, or imagine some other similar learned explanation. According to this, the history of Christian modesty would, then, be the history of a great error of the Church, from which she has only been able to free herself in the second half of the twentieth century, when progressivist Christians happily became far more open to the influence of the pagan world. Poor insensate men.

Saint Paul, in his First Letter to the Corinthians, calls them insistently to chastity, seeking to separate



them from the generalized lewdness and the immodesty necessarily accompanying it. And to do so, he employs several very strong arguments. He tells them that man in the state of Grace is a temple of the Holy Ghost: "Do you not by chance already know that, by your supernatural life, you are living temples of the Holy Ghost? Have I not taught you in my sermons that you are to behave as the sacred sanctuaries you are? Listen, my children: since the Holy Ghost dwells in your souls, Trinitary Life itself dwells within them. You, then, are temples and tabernacles of the August Trinity... Your divine filiation requires of you, presses you, urges you to withdraw from whatever may contaminate you... Yet some say falsely: "Pleasure is for the body and the body for pleasure." But I tell you: both the one and the other shall come to an end, as determined by God. The body is not for fornication, but for the Lord, and the Lord for the body; since we are members of His Mystical Body whose Head is Christ Himself and whose Neck is Mary. Just as Christ rose glorious from among the dead by His own divine power, He shall raise us up too."

You are members of Christ: "Do you not know that your bodies are members of Christ, your Head? Accordingly, are you to profane your bodies, which are Christ's members, making them a prostitute's members? God forbid... Whoever is united to the Lord forms with Him a single body and a single spirit. Flee from all unchastity; since whoever acts unchastely makes his own body ever an object of sin. Do you by chance not already know that your souls and bodies are temples of the Holy Ghost who dwells within you, and therefore now belong to God alone and are no longer yours? For you were redeemed at a great price. Glorify God and bear Him within yourselves."

Fear the divine chastisement against licentiousness: "Are you unaware that the wicked shall not possess the Kingdom of God? Do not deceive yourselves, as neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor avaricious, nor drunkards, nor slanderers shall possess the Kingdom of God, if they do not change their ways and repent. Some of you have been such, but were regenerated by Baptism; and, therefore, were sanctified by the Holy Ghost in virtue of the merits of Our Lord Jesus Christ."

But in contrast with the Corinthians of Saint Paul's time, those who now call themselves christians are often scarcely conscious of sin, to which they are perhaps already accustomed from childhood. And hence they remain in sin, since the light of the divine Word on this question scarcely ever reaches them, the only Word that could draw them out of their miserable darkness. And how will they appreciate the value of modesty and chastity if they barely know them? And how will they know them and live them if they are not preached to them? Why are modesty and chastity so little preached today?

It might be said that however much a given evil abounds in the Church, with greater insistence the adequate medicine must be offered to counter it, which in these cases, as in all, is the Divine Word. How is it

possible then that chastity and modesty were almost never preached to the Christian people who had reached such a state of the sickness of licentiousness?

The question is back to front. The lack of preaching the Gospel on chastity is the greatest cause of the spread of licentiousness and immodesty in the Christian people and in the pagan world. The extinguishing of the Gospel light on modesty and chastity is the principal cause that the darkness of licentiousness should have spread so much in the last hundred years, taking over fashion and morals, cinema and television, internet, the press and shows, morals of youth, courting couples and married people, commercial publicity and everything else. When a place stays in darkness, we attribute that darkness, complete or partial, to the degree the light has been turned off, completely or partially. Is that not the principal cause of darkness?

But we return to the initial question: Why did preaching of Catholic truth on modesty and chastity cease? Some of the principal reasons follow:

Because it was considered to be a false doctrine. It is clear: Something which is not believed is not preached. It would not be right. Many shepherds and preachers silenced the Catholic doctrine on chastity and modesty because they were ashamed of it, because they considered it erroneous. They thought that it is in our times when we have reached the truth on these questions, while our Christian forebears, our brothers, those Saints Clement, Cyprian, Athanasius, Francis, Paul of the Cross, Anthony Mary Claret and others, were affected by a sickly vision of the body, and in general of everything human, mundane and earthly, and whoever thought like that was in error, or perhaps wanted to give lawfulness to his own sins.

Out of fear for the Cross. Chastity and modesty were not preached because they feared that such a preaching would bring persecution and crosses. In this supposition, the preacher, believing or not the truth on Christian modesty, silences the matter out of fear of the cross that could fall to him because of his



preaching. Preaching on the Gospel of modesty today, with immodesty so firmly entrenched in the world and in a good part of the Christian people, cannot be done without bringing down, without doubt, no few crosses. These crosses will fall in the first place on the preacher; but also, and great ones, on the Christians who want to live the Gospel faithfully. If Christians receive that Gospel, they will often have to enter into conflict with the morals of the world, or will have to stand apart from them in greater or lesser degree. And all this can at times lead to dire trouble.

Out of fear of discrediting the Church. The reason we have just given, the fear of the cross, can have a version less harsh, but in certain fashion even worse. The Gospel on modesty is silenced, even supposing belief in it, to avoid that for its sake the Church might be despised and persecuted by the world of our time: ‘Let us not turn people away from the Church for a moral cause which, after all, is of secondary importance.’ There were many who, openly ashamed of the biblical and traditional teachings regarding modesty, so humble, so realist, so true, not only silenced them, but also with a zeal proper to the converted, insisted on combating them and disparaging them and getting them to be forgotten, with the ‘sound’ intention of freeing the Church from ‘such a lamentable doctrinal past, which discredits her and shares in making her unworthy of belief to present-day men.’ A false and worldly idea. If Saint John the Baptist, if Our Lord Jesus Christ, if Saint Stephen, if the Apostles had followed this ruinous reasoning: over and above everything avoid persecution of the Church by the world, the Church would never have come to be born.

Effectively, if the logic of these thoughts had been applied, the tree of the Cross would never have been planted in the world, and would surely never have been watered by the Blood of Christ and of all His martyr disciples, nor would such marvellous fruits of salvation have been given for all the peoples. To be ashamed of Christ’s Cross is something diabolical.

Saint Peter was also ashamed of the Master’s Cross at the beginning, but later repented. The first time that Jesus announced to the disciples that he would “be rejected” by all and including “given up to death,” Peter began to dissuade him: “Far be this from You, Lord, do not let this happen to You.” Jesus, however, turning, said to Peter: “Out of My way, Satan, you are a hindrance to Me, because you do not understand the things of God, but those of men.” Then Jesus said to His disciples: “If any one wishes to come after Me, let him deny himself and take up his cross and follow Me. For whoever, at the cost of losing his soul, keeps his life, will lose eternal life; and whoever loses his life for Me, shall find it again in Heaven.”

Other reasonings and calculations, related to those already expressed, and also fake, likewise explain the silence on the laws of decency and modesty. They said: ‘With men being so estranged from the Gospel, let

us preach to them the fundamental virtues, the most urgent ones, and not these others, like modesty, which are far less important.’ The enemies of the Church knew better than lax clergy that modesty in dress is precisely the foundation which ensures the fulfilment of God’s Commandments, which protects from the malice of Hell and accustoms us to carry out God’s Will and live continuously in His Presence. For the same reason, then, since modesty and chastity are among the most elemental virtues, it is necessary to preach them forcefully to Christians, above all to those who live amid a world given up to obscenity. Only thus, by the grace of God, will they overcome the worship of the body, and will be open and ready to receive yet greater graces.

Without leaving Egypt, there is no way of reaching the Promised Land. Egypt is the world, and everything there is in the world, covetousness of the eyes, arrogant pride, pursuit of money, none of which come from God, but from the world and the devil. Indecency is a rebellion against God which prevents all friendship with Him. Others said: ‘Let us keep silence on modesty and chastity, for too much was said about those virtues in the past.’ They must be preached until modesty reigns in the world, since without that light they cannot free themselves from the darkness of impurity. On the other hand, it should not be granted so easily that in the history of the Church, traditional preaching on chastity, like that of Saint Paul, that of the Fathers, and that of other preachers, was excessive. Worldly protests against traditional Christian preaching on chastity and modesty does not justify silencing these Gospel values in the twentieth century. Perhaps chastity and modesty have sometimes been preached badly for uncertain reasons, but not in excess. The remedy is to preach those Gospel values well, and not to silence them.

They said as well: ‘Those who go about indecently, as they are ignorant of modesty, are not to blame. It is not, then, so urgent to preach modesty to them.’ The mission of the Church is to teach the ignorant. Let us not forget that teaching of Jesus: “Every man who does evil hates the Light, and does not come to the Light, since he is unwilling to be reprov’d for his evil deeds; which he does not wish to renounce, saying that he does right by his sins, and prefers to be damned. But whoever wishes to act according to the truth and save himself, comes to the Light, so that his good deeds may be made known, having been performed in accord with God’s will” (Gospel). At least Christians, for all that they live amid a perverse world, cannot be so easily excused from all blame for their immodesty, so clearly opposed to the Divine Will, and so patent a cause of other sins of thought or deed, word or desire.



The devil is the father of lies, and endeavours to have us take bad as good and good as bad. Hence the Church has to preach, so that the truth be known. When Christians accepted indecency not only wilfully but also swallowed worldly standards and said that it was good, how will they come back to the right path if not by the preaching of Gospel truths? Therefore Christ commanded the Gospel to be preached to every creature, since the truth makes us free from the devil and from sin. This makes the Apostle exclaim: “Woe betide me if I were not to evangelize!” And woe betide whoever silences preaching on Christian decency.

‘Let us leave them in their ignorance on modesty, and not create problems of conscience for them,’ some said. That is curious. They do not think like that when dealing with social injustice and many other moral miseries. They desire to draw men out of them as soon as may be, in the first place by evangelization, that is, by the illumination of their minds and consciences, giving them to know that what they are doing or omitting is a crime. Why, in exchange, in the question of modesty and chastity have they left pagans, and including Christians themselves, in ignorance? In all sin there is deceit by the father of lies. Deceit by the ancient serpent was the first sin of man, and the same continues to be the principal cause of all sin. Light, clear light of truth is needed to leave sin behind.

Some said ‘leave people in their ignorance so as not to tax their consciences, for if there is full knowledge and consent, sins are formal and graver.’ But indecency, whether formal sin or material sin, causes the gravest evils in the immodest and in society: vanity, hardheartedness, selfishness, adolescent conceptions, adulteries, divorces, evil desires, almost insuperable difficulty in prayer, irritation at God and the things of God, estrangement from the Sacraments, lies, lack of priestly and religious vocations, and so on. Quite simply, anything bad which becomes chronic in a person causes other great evils in him.

Yes, it is necessary to preach the Gospel of chastity and modesty, and educate all the faithful in this spirit. In this way, as in the first centuries of the Church, the martyr-like beauty of modesty and chastity will today

be for the world one of the most efficacious testimonies in favour of Christ, a powerful forger of a new mankind.

Today, the faithful remnant of the Christian people live amid a totally dissipated world, like Sodom and Gomorrah. And for that same reason, so that the faithful may not be lost, they have to be illuminated and strengthened constantly by the Divine Word, the only one that transmits the Holy Ghost, which is at once light of true knowledge and fire of life: “Live holily in the midst of this bad and perverse generation, where you shine out like beacons preserving the spiritual light of God’s word which has been preached to you, and which your Priests continue to preach” (Philippians).

In the matter we are dealing with, we must first, without doubt, believe: believe in the Gospel of modesty. The Lord began to preach the Gospel of the Kingdom of God, saying: “The time has been fulfilled, and the Kingdom of God has come close: Do penance and believe in the Gospel.” In the new light of that Faith in which we believed, the diverse aspects of our personal life in concrete must be reviewed, also, obviously, those referring to modesty.

There are no concrete formulas which allow us to reach precise conclusions on questions relating to modesty unless we are guided by the Norms of the Church, in conformity with biblical and traditional criteria and faithful to the Holy Ghost. In them are found practical criteria for judging the different questions on modesty, such as fashions, words and gestures, clothing and morals, beaches and swimming pools, spectacles and publications.



Take into account that you are members of Christ and that you should not submit Christ to morals and places, gestures and fashions which are by no means worthy of Him. Know likewise that you are temples of the Most Blessed Trinity, and just as inside a church we should not commit certain light infringements, excusable in a more profane setting, you, conscious of your dignity as consecrated temples, should maintain great modesty in your bodies, worthy of Jesus, of Mary, of Joseph and of all the Saints.

Accept in faith that bare flesh, and that which by clinging to or revealing the body, is close to that, offends God, is contrary to His Will, is sin; material or formal, but sin. It would be difficult to list in detail what gestures, ways and fashions offend Christian modesty, or measure the immodesty of a place, a performance or a writing. But recognize the truth of this principle of believing the Gospel and abide by it. If you were not to accept this truth, if you were ashamed of a Catholic Tradition of twenty centuries, that would mean that you prefer the criteria of the world. And then you will certainly be mistaken in your judgements, without any doubt.

Consider too that, being Christians, you are destined to the Cross, and that If you do not take up the cross in your daily life, in things relating to modesty as well, you will not be able to follow Christ. You will not know the true Christian life if you do not discover its intimate penitential dimension. We are all called to a penitential life, not only the religious, but laypeople as well. And in this sense, be convinced that modesty, as it is in the world, cannot be perfectly lived today without a cross which at times can be quite heavy; at others less so. In other words: whoever does not suffer any cross today owing to modesty is not following Christ in this question. Do not be deceived, then, thinking that you can escape the cross with a good conscience. You will perhaps try to justify yourselves with many arguments, but they will all be false. Decide then, to bear the cross of modesty which, like every cross, is fount of resurrection and of joy. Always remember, the greater the cross the greater the resurrection. The more penance, the more joy. Unfailingly.

You have just found out that you are not of this world, for neither is Christ of this world, and that in no way should you feel ‘obliged’ to worldly usages when they are shown to be irreconcilable with the Spirit which proceeds from the Father and from the Son. For as much, neither in matters of modesty nor in any other question, however lay and secular you may be, ‘do not try to conform yourselves, then, to the vanities of this world, rather transform yourselves by renewing your spirit, so that you may know what is the best, most pleasing and most perfect that God wants of you’ (Romans). It is necessary to be guided by the Law of God and not by the flesh’s inclinations, neither by the ways of the world.

Read the lives of the Saints, and that will help you to model your lives with great liberty regarding the world and with unlimited docility to the Holy Ghost. In many things you will not do the same concrete things they did, but you will act with their same spirit, that is, in accord with the Holy Ghost and the Will of God.

Being lay people, remember in questions of modesty the example of your religious brethren. They are people who live a 'consecrated life', yes, but you too live a 'consecrated life' to the Divine Trinity from Baptism. They intend to reach sanctity, but you must too. They have the adequate means for such a lofty purpose, but you too must have them: they will be your 'other means', but which likewise have to be ordained to that same goal: sanctity. So then, applying all this to concrete questions of modesty, let your modesty be complete, like that of the religious, and take on ways, not the same, but certainly corresponding to those which they choose for themselves, facing up to the world in everything necessary in each circumstance.

Take into account that you are sent out to evangelize the world, and that you should not seek only to 'free yourselves from the evil' in the world or 'not scandalize'. The purpose of your vocation is far loftier. Your intentions have to be far bolder, letting yourselves be guided by the Most Holy Virgin Mary. You have, then, to be the light of the world that illuminates wherever there is darkness, and salt which prevents the mass from going bad. Do not think that because your conduct is less indecent than that of others, they being a majority, yours is therefore decent. It can continue to be an occasion of scandal, though lesser, and so those terrible words of the Lord: "woe to the man by whom scandal arises!" can continue to weigh upon it.

Well then, if you follow the holy norms of Palmarian Christian decency with fidelity and valour, in all questions of modesty, by the action of the Holy Ghost, you will surely be right with true and holy discernment. The Immaculate, the Full of Grace will help you.

There are individuals who deny the authority of the Pope when imposing Norms in accord with God's Law, since Liberalism denies all authority divine and human. They thus deny faith in Baptism when they admit or suppose equality for all kinds of worship; they deny the sanctity of marriage when they affirm the doctrine of so-called civil marriages, they deny the infallibility of the Sovereign Pontiff when they refuse to admit as law his official commands and teachings, or dare to judge their contents. In the order of events, Liberalism is radical immorality. It is so because it destroys the principle or eternal law of God imposing Himself on humanity; it establishes the absurd principle of independent morals, which deep down are morals without law, or the same as free morals, that is morals which are not moral. Besides, Liberalism is all immorality, since in its historical course it has committed and permitted as licit the infraction of all the Commandments, from the one which tells us to love God above all things, which is the first of the Decalogue, to the one which prescribes helping the Church in her economic needs, the last of the five



Commandments of the Church. From which it can be said Liberalism, in the order of its ideas, is absolute error, and in the order of its actions, is absolute disorder. And in both concepts is most grievous sin, mortal sin. "By Liberalism, the difference between good and evil disappears, it ends up by justifying everything that pleases the senses as licit," said Pope Saint Leo XIII the Great. After the French revolution, the exaltation of the 'dignity of man' and of the supremacy of the 'individual conscience', based on the masonic principles of 'liberty, equality and fraternity',

began to erode the concept of obedience to authority and the hierarchic structure of the Church, and spread moral libertinage and universal tolerance, so that modernists sustain that all religions are true. Pope Saint Pius X gave us the key to understand modernists when he said: "Modernism is a war from outside on the inside of the Church, to destroy Her; they seek that Christianity be so only by name." After Jesus Christ there are only two paths, two ways of living. Either with Jesus Christ or against Him.

People who rebel against the Law of God become children of the devil, who was the first to exclaim "We shall not serve Him." Those who refuse to dress as God requires are also rebel and unruly. Their manner of dress is scandalous, inciting others to sin against God, and makes others follow their bad example in dress, so that scandals are multiplied. They are true criminals, since their indecency draws down upon the world God's Holy Wrath and, in consequence, God chastises the immodest and those whom they allowed to offend Him and those who looked on. Can the authorities allow people to dress as they please and say that they are each free to wear the clothes they like most, though opposed to Christian modesty? The first obligation of every authority on earth is to defend God's Law and impose its fulfilment, under pain of complicity and guilt for all the infractions committed. This applies to the rulers of the nations, to the hierarchy of the Church, the parents of families, and so on. See how perverse present-day governments act; not one of them impedes indecency and scandals, rather quite the contrary: they lay down impious laws and abuse their authority to

defend criminals and impose a satanic tyranny. On the other hand, how different was the attitude of Pope Saint Pius V the Great who, to put an end to scandals, ordered all the prostitutes of Rome to be burnt, and also gave the orders for the Battle of Lepanto in which the muslim fleet perished; he was recognized as a Saint even in his lifetime, and is now rejoicing in Glory for those victories in defence of the Divine Law. Likewise, in the Holy Palmarian Church, beginning with Saint Gregory XVII, we have always combated indecency, and we sanction it with the greatest of chastisements, which is excommunication, privation of Grace, expulsion from the Mystical Body of Christ; and We shall continue to employ the Keys Christ has bestowed on His Vicar on Earth to close the gates of the Kingdom of Heaven to those rebels who refuse to dress in accord with God's Law or refuse to comply with the other norms of Christian decency. Just as one holy soul draws down heavenly blessings upon all the members of the Church, so too the immodest bring down the curse of God upon the whole Church; hence, to the benefit of all, it is preferable to remove the evil and expel from the Church of Christ those who brazenly despise God's Law and follow Satan's guidelines.

Heaven and Grace are for those who love God and fulfil His Law, His Will. The Lord explained in Palmar in 1975: "You will encounter virtue in this Deific Heart of your King and Lord, Jesus Christ, I Who am speaking to you. Virtue is there, the golden mean is there, the Way, the Life, the Word of God, the



Eternal Teachings are there. Away from this Deific Heart you will find no Virtue, no Way, no Truth, no Life. Whoever wants to be upright, let him follow this Deific Heart, meek and humble, that rules the Nations with Eternal Wisdom; respecting, however, man's freedom and allowing the world to be ruled by Satan himself. If all the Nations were to put the Gospel into practice, in its reality, just as I announced it, the world would be different."

Let us remember some of the prophecies on these apocalyptic times, related to the causes and consequences of indecency. God the Father is sending signs that the world is close to a great war and, like Sodom and Gomorrah, the earth will be covered over with clouds of fire, for He will not tolerate so many sins for much longer.

"In that time, men will allow themselves to be led by pride, lust, envy and covetousness, they will become ever blinder and more miserable; each sin will lead to another. With horror I saw a great number of priests enveloped in darkness. In this secret sect which was undermining the Church... they are destroyers; they will forge apostasy inside the Church. I saw God's enemy triumphant, namely the malign spirits, continuously at work, by way of sensual excitation urging forward this group of persons to do evil. The priests will become irreverent at Holy Mass. When the demolition was sufficiently advanced, I saw them penetrate the Church with the Beast. There will be no more Christians in the ancient sense of the word. Religion is undermined and suffocated in such a skilful way that there scarcely remain a hundred priests not seduced. A great devastation is close. There were members of sects and infiltrated apostates demolishing the Church following a single plan. They are all pharisees." Revelations to Saint Anne Catherine Emmerich.

The seers of Fatima said: "God will chastise the world in tremendous fashion. Many nations will disappear from the face of the Earth. In the book of the Apocalypse is written all that will shortly come to pass."

"Those times will have come when it will be difficult to recognize a man from a woman", Saint Nilo, 350.

"Our Lord Jesus Christ is tired of scandalous dancing, unrestrained luxury and indecency... Let them be prepared, time urges," Venerable Mary of Tours, 1857.

"Mankind is on the way to a frightful tragedy; it will divide the peoples... Then all the forces of nature will be unchained in a terrible hurricane and earth movements, as never before" Saint Bertha Petit (1870-1944).

"A wind of death will rise up, which will come from the north; it will sweep away those who remain... Before the comet crashes into the earth, the great nation in the ocean will be desolated by natural catastrophes. The fall of the comet will cause a great famine, earthquakes and seaquakes. Almost all living beings will be destroyed; those who are still alive will die of a horrifying epidemic", Saint Hildegard. "Before the last day, the sea will flood Ireland", Saint Claude de la Colombière.

"The world has become perverted; I appeared in La Salette, in Lourdes and Portugal; few have listened... They will see many changes in the Church, it will be Cardinals against Cardinals... The Christians who pray will be few... Women will lose their modesty and shame... The malign one will seduce scientists, they will fabricate an arm which will destroy great part of mankind... A great war will take place... The waters of the oceans will turn into fire and vapour... The survivors will envy the dead", revelation by Most Holy Mary to Saint Teresa Musco (1943-1976)

“An unprecedented punishment will crash down upon the human race towards the end of times”, Saint Mary of Jesus of Ágreda. “It is close to falling upon the world, a terrible chastisement, which will surpass all that has happened in history... America will be destroyed by natural disasters”, Saint Teresa Neumann (1898-1962). “World bankruptcy will come, as from which the world will enter into rebellion; worse than the events of the French revolution”, said Saint Magdalen Porsat, 1832

“A storm such as never before seen will come; it will produce an unparalleled roar... The King of Kings and the Lord of Lords will regenerate everything by fire and water”, Saint Vincent Ferrer (1350-1419).

“Men will abuse their freedom, will blaspheme everything they cannot verify, pervert their nature, in the same way as animals do. They will ridicule the Christian religion, as foolish and senseless... Religious and sacred Dogmas will be queried with senseless questions and with deceitful arguments; heresies will have great power... They will attack the Church unexpectedly and will destroy her”, Saint Bartholomew Holzhauser, XVII century.



“God will chastise the world when men have thought up wonderful inventions which will lead them to forget God. They will have carriages without horses and will fly like birds. But they will laugh at the idea of God, thinking that they are highly intelligent. There will be signs in the heavens, but men, in their pride, will laugh at them. Men will take pleasure in lechery and lewd fashions will be seen... They will believe that their science makes them independent of the Creator; God will then chastise them”, Bernard Rembordt, XVIII century.

“Towards the Last Times, those who commit the greatest abuses will be held in great esteem (artists, magnates, and the like)... It will be after the year 2000 that antichrist will reveal himself to the world”, Saint John of Clef Rock, XIV century.

“Before the last war begins, there will be continuous earthquakes and signs in the sun. Food will be costly, there will be little work for labourers... Darkness will cover the earth, and when all believe that peace is assured... the last revolution will break out in Italy and France”, Saint Catherine Labouré.

“During the three days of darkness, only the fourth part will survive”, Saint Mary of Jesus Crucified.

“In those times, women will abandon their duties and live with men outside marriage”, Saint Senan, VI century.

“When the fear of God shall be wholly lost, atrocious and cruel wars will succeed each other continuously; a multitude of people shall be immolated in them, and many cities will be turned into heaps of ruins. Just as man by his strength gains over the weakness of woman and the lion surpasses all animals, in the same way certain men, surpassing in ferocity, raised up by divine justice, will mock the repose of their fellows. Thus it has happened since the beginning of the world; the Lord will again place the rod of iron in the hands of our enemies destined to avenge Him cruelly for our iniquities”. “The sign will be preceded by a time in which people everywhere will be ignorant of the Pope’s authority; it will be a time in which Sacred Scripture will be used to pervert its true sense... Then the nations will be scourged... The great nation in the ocean, which is inhabited by people from different tribes, will be devastated by an earthquake, and by a great tidal wave, it will be divided and a great part will be submerged; she will lose her colonies. Then, the comet will arrive”, Saint Hildegard, XII century.

“Mankind will face the worst chastisement ever imposed by God”, Saint Pius XII.

“The world will try to separate you from the truth by deceitful eloquence; they will call you fanatics, but do not lose heart at prayer, Communion and duty to God. Seek refuge in the Mother of Grace so that you be freed from the scourge. The Angels will exterminate all those who mock Jesus Christ: Storms, uninterrupted rain, terrible earthquakes and hurricanes of fire will descend from the clouds and set the earth on fire for three continuous days. It will all happen in winter, on a very cold night. Rays and lightnings will flash out from incandescent clouds, and will set on fire and reduce to ashes all that has been in sin. The wind will roar and destruction will be complete: Close doors and windows, do not speak, nor open to anyone outside, those who ignore this will die. The air will bring choking sulphurous gases, which on their way will raze everything... Commend yourselves to the protection of the Most Holy Mother, despite all you see and hear, pray under the protection of the Holy Cross; however firmer and more persevering in Christ you are, the more He will defend you; pray the Rosary... You will have to persevere until the horrors calm down, on the third day. Accept the new life with humble gratitude”, Saint Pio of Pietrelcina (1887-1968).

“The crisis will come in a moment, chastisement to the whole world; three days of darkness will come. Only blest wax candles will give light during this darkness... lightning and rays, storms and earthquakes; three quarters of mankind will be annihilated. It will be a world chastisement”, Saint Mary Julie Yahenny (1850-1941).

“The world has become immersed in depravity; they speak of peace, but prepare for war to destroy the nations... The degradation of youth is what hurts God most... Prayer is no longer done, mankind lives in sins and unawareness of God... The chastisement of fire will purify the earth of the perverse, since the Justice of God demands reparation for the offences and crimes which cover the earth... Announce to the world that it must change, to be saved from the justice of a scorned God... If they knew the havoc that shall come from their sins of impurity... The Christian family has ceased to exist... The day of the Just Judge is very close... The world will be launched into such a war as never has been. Italy and Rome will be chastised. Russia will take over. A storm of fire will fall upon the earth; it will be a chastisement never before seen, which will last seventy hours... Turn to the Immaculate Heart to save at least part of the world... When an extraordinary sign appears in the sky, know that the chastisement of fire is close. Mankind will be cleansed in its own blood... Entire nations will disappear completely”, the stigmatized Maria Elena Aiello, 1961.



“God will send two chastisements, one in the form of war and the other to descend from heaven... The darkness will last three days and three nights, nothing will be visible and the air will become pestilential and harmful. There will be no artificial light and the faithful should stay in their homes, praying the Holy Rosary... Millions will die in an unforeseen war”, Saint Ana Maria Taigi née Gianetti (1769-1837).

“All those who go about trampling on holy religion and the Divine Law, who make use of Sacred Scripture to pervert its true meaning and back up their twisted intentions, will be abandoned... God will employ the forces of Hell to exterminate these impious heretics who want to demolish the Church and destroy her foundations... When the seven capital sins reign on earth, then will the Lord’s restoration come about, by a world upheaval never before seen”, Saint Elizabeth Canori de Mora (1774-1825).

“From Poland will come a spark which will prepare the world for My Second Coming... the next time I will come back as Just Judge, My love does not so wish, but My justice demands it... I will give a sign in the heavens, all lights will be extinguished and the sign of the Holy Cross will appear; from each of My Wounds will come lights which will light up the earth for a moment... Then will come the terrible day, of Divine Justice... The Angels tremble thinking of that day”, Jesus Christ, to Saint Mary Faustina Kowalska (1905-1938).

Saint Anselm: “Woe to you, city of the seven hills, when the letter ‘K’ be acclaimed within your walls (Karol Wojtyla, antipope jp2); then your fall will be close, your rulers will be destroyed because they will have irritated the Most High with their blasphemies, you will perish in the rout and in the blood!”

Pope Saint Gregory I the Great, in his prophetic commentaries on Saint Job, contemplates the Church at the end of times under the figure of Job humbled and suffering, exposed to the perfidious insinuations of his wife and to the bitterness of his own reflections; he, before whom in other times the elderly stood up respectfully and princes kept silence. The Church, says the great Pope, towards the end of Her pilgrimage, will be deprived of all temporal power; they will even seek to remove every kind of support for Her on earth. But he goes further, and declares that She will be dispossessed of the very brightness coming from her supernatural gifts: “The power to perform miracles will be taken away, the grace of cures will be removed, prophecy will disappear, the gift of lengthy abstinence will diminish, doctrinal teachings will be silenced, miraculous prodigies will cease. This does not mean to say that there will be none of all this; but all these signs will no longer shine out openly in a thousand ways, as in the first ages. It will even be the appropriate occasion to realize a wonderful judgement. In that humiliated state of the Church the recompense of the good will grow, who will keep holding on tightly only with a view to heavenly goods; as for the wicked, not seeing any temporal advantage in her, will no longer have anything to hide, and will show themselves for what they are.” What terrible words: doctrinal teachings will be silenced! But it has been fulfilled already; the present generation has not heard the true doctrine nor knows what God commands in dress. Saint Gregory I proclaims elsewhere that the Church prefers to die rather than keep silent, so that She will speak: but Her teaching will be impeded, Her voice will be stifled; She will speak: but many of those who ought to cry out from the rooftops will not dare to do so for fear of men. And this will be the occasion for a terrible

judgment. Saint Gregory I frequently returns to this truth, that in the Church there are three categories of people: the hypocrites, or false christians, the weak and the strong. Well then, in those anxious moments, the hypocrites will remove their masks and manifest their secret apostasy openly; the weak, sadly, will perish in great numbers, and the heart of the Church will bleed at this; finally, many of the strong themselves, trusting too much in their own strength, will fall like the stars of heaven. Despite all these sad setbacks, the Church will not lose either valour or confidence. She will be sustained by the promise of the Saviour, as stated in Scripture, that those days will be shortened for the sake of the elect, and in the worst of the storm will dedicate herself to the salvation of souls with untiring vigour.

On Saturday the 19th of September 1846, the Most Holy Virgin in La Salette, France, said with tears in Her eyes: “They pay no attention to God’s Commandments, causing My Son’s hand to be ever heavier... Bad books abound on earth, the spirits of darkness spread universal laxity everywhere: there will be churches to serve these spirits... Each individual will want to guide himself... Love for carnal pleasures spreads throughout the earth... In convents, the flowers of the Church are wanton; those at the head of religious communities should watch over the persons they are to receive... They will use all their malice to introduce persons given up to sin into the religious orders... Priests, by their bad lives, by their irreverence, by their impiety, by their love for money, honours and pleasures, have become gutters of impurity. The sins of souls consecrated to God cry out to Heaven for justice; there are no souls worthy to offer the Spotless Victim to the Eternal... God will chastise in an unprecedented manner... Nature will tremble. Great cities will be swallowed up... All men given up to sin will perish; the earth will become a desert... Rome will lose the Faith and become the see of antichrist!”

In 1917 the Virgin of the Rosary in Fatima, Portugal: “Let them pray much and make sacrifices for sinners, for many are the souls that go to Hell... My Heart is ringed by thorns with which ungrateful men ceaselessly pierce Me by their blasphemies and ingratitude... Let them ask forgiveness for their sins, offend

Our Lord Jesus Christ no more, for He is already deeply offended; to save the world, God wishes the Pope, together with all the Bishops of the world, to consecrate Russia to the Immaculate Heart’... She opened Her hands again: We saw as though a sea of fire, souls appeared like transparent coals in human form. The flames came from themselves, pain and despair that horrified... ‘You have seen Hell... If they do as I ask, many souls will be saved... The war will end soon (1st World War, it was 1917), but if they do not cease to offend God, another (2nd World War) will begin; and if they still do not change’... We saw an Angel with a sword of fire, he seemed to set the whole planet on fire.” (Nuclear war, asteroid?)

On the 13th of July 1944, in Montichiari, Italy, the seeress had a vision of Hell, she saw priests and consecrated souls. The Virgin Mary, Mystical Rose, requested reparation for the offences committed against Jesus Christ by consecrated souls, and said “Invoke the protection of Archangel Saint Michael, so that he protect the Church against the deceits of Her enemies, as She has never been in such danger as She is today... Pray much, because they live in darkness, the Church of My Son is in the midst of a great battle, prayer and expiation is urgent; Our Lord Jesus Christ is sick of so many offences by mankind, above all by sins against purity; mankind rushes to her great ruin...”

The Most Holy Virgin Mary warns us in time of the approaching evils, for us to be prepared. And the enemies of the Church also notify their intentions, in order that their allies co-operate and all submit. Freemasonry is imposing a single world power, a revolution to transform the relation of the sexes, destroy the principal basis of Christian society: the dependence of the woman with respect to her husband and that of the children with respect to their parents, by obliging women to work because of the economic crisis they have created on a world scale. They announced their plans many years ago; for example the sinister Bertrand Russell affirmed: “The family will be gradually weakened, the central government will forbid the propaganda of nationalism and replace it with loyalty to the world state; there will be no alternatives, there will be a tax on births and the elite will regulate property and education. The government will be oligarchic, and will impose submission on the great masses of the world; a government which will have ingenious methods for hiding its power yet leaving intact democratic forms.” Aldous Huxley adds: “There will be a method not pharmaceutical to make people love their state of servitude; then a dictatorship without pain or tears will be imposed. People will enjoy their state of mental alienation while their wealth is being usurped. That will be the final revolution.”



Saint Francis of Assisi: “Be strong, my brethren, take strength and believe in the Lord. The time is speedily coming in which there will be great trials and tribulations; confusion and discord will abound, both spiritual and temporal; the charity of many will grow cold, and the malice of the impious will increase. Devils will have extra power; the immaculate purity of our Order and of others will be obscured too much, since there will be few Christians who obey the true Sovereign Pontiff and the Church with loyal hearts and perfect charity... If those days were not shortened, according to the words of the Gospel, even the elect would be led into error, if it were not for God’s immense mercy specially guiding them amid such great confusion. Those who preserve their fervour and cling to virtue with love and zeal for the truth, will have to suffer insults and persecutions; they will be considered rebels and schismatics, since their persecutors, impelled by the evil spirits, will say that they are rendering great service to God by exterminating such pestilent men from the face of the earth. But the Lord will be the refuge of the afflicted and will save those who trust in Him. And to be like their Head, they, the elect, will act with hope, and by their death will purchase eternal life for themselves. Choosing to obey God rather than men, they will fear nothing and prefer to die rather than consent to falsity and betrayal.

Saint Bridget of Sweden: Forty years before the year 2000, the devil will be freed for a time to tempt men. When all will seem lost, God Himself, unexpectedly, will put an end to all evil. The sign of these events will be when priests will have cast aside their holy habits and dress like ordinary people, and women like men and men like women.”



María del Vallés: Regarding the judgement of the world she says that it will be by fire, and describes the ‘Three Floods’ and the Chastisement: it will be a deluge of fire, precursor of the deluge of graces from the Kingdom of the Holy Ghost which Our Lord announced to her... “This can be understood of the time in which the Holy Ghost will send the fire of Divine Love upon the whole earth and which will be His deluge. For there are three deluges, the three are sad, and are sent to destroy sin. The first deluge is that of the Eternal Father, which has been a deluge of water; the second is the deluge of the Son, which has been a deluge of Blood; the third is that of the Holy Ghost, which will be a deluge of Fire. But it will be sad like the others because it will find much resistance and quantities of green wood which will be difficult to burn. Two have already passed, but the third is still to come; and as the two first have been foretold long before they arrived, so this last one God alone knows when.”

Mother Mariana de Jesús Torres, Quito. The Virgin of the Happy Event, year 1610: “This knowledge will only reach the general public in the twentieth century. In that epoch the Church will find herself under attack by terrible bands of the freemasonic sect, and this poor earth... will be agonizing owing to moral degradation and unrestrained luxury, impious press, lay education. The vices of impurity, blasphemy and sacrilege will dominate in that depraved time of desolation, and one who should speak will stay silent... Prepare your soul so that, ever more purified, you can enter fully into the Joy of the Lord. Oh! If mortals and in particular religious souls knew what Heaven is and what it is to possess God! How differently they would live! Not even they would spare sacrifices so as to possess it!”

“Great heresies will befall the earth towards the end of the XIX and throughout the XX century. In the measure these heresies spread and dominate, the precious light of the Faith will be extinguished in souls owing to almost complete moral corruption. In those times the atmosphere will be replete with the spirit of impurity... there will be great calamities both physical and moral, both public and private... There will be an atmosphere poisoned by the reigning impurity which in the fashion of a foul sea will run through the streets, plazas and public places with amazing freedom, so that there will be no virgin souls in the world... The small number of hidden souls will conserve the treasure of the Faith and the virtues; they will suffer an unspeakable martyrdom, cruel and prolonged. Many will succumb to death from the violence of their sufferings, and those who sacrifice themselves for Church and country will be considered martyrs. Men free from the slavery of these heresies, those to whom the Merciful Love of My Most Holy Son will destine for the restoration, will have great strength of will, constancy, valour and great confidence in God. To prove the faith and trust of the just, there will be times in which everything will seem lost and paralyzed. This, then, will be the happy beginning of complete restoration.”

“The spirit of impurity which will saturate the atmosphere of those times, which like an ocean of foulness will run through the streets, plazas and public places with amazing freedom. Woe to the children of that time! With difficulty will they receive the Sacrament of Baptism, likewise Confirmation.”

“There will scarcely be any virgin soul in the world,” the Virgin said. The delicate flower of virginity will be threatened with almost complete annihilation. She added: “Without virginity, it would be necessary for Fire from Heaven to fall upon these lands to purify them.” Nonetheless, She promised that there will always be some good souls in cloisters where they can put down roots, grow and live like a shield to turn away Divine Wrath.

“The masonic sects, having succeeded in mastering all social classes, will have great subtlety in infiltrating domestic homes, so that, by perverting children, the devil will glory at feeding on the exquisite delicacy of the hearts of children. In those ill-fated times, childish innocence will be hard to find, and in this way priestly vocations will be on the decline, which will be a true calamity... Passions will be set loose and there will be complete moral corruption via the reign of Satan with the masonic sects everywhere, decided principally on perverting children in order to sustain general perversion by this means, extinguishing the precious light of the faith until reaching an almost complete and general moral corruption. This, joined to lay education, will be the motive that priestly and religious vocations will be ever more scarce.”

Once more Our Lady promised that: “During this time there will still be religious communities to sustain the Church and the sacred Ministers of the Altar; hidden souls, beautiful souls, who will work with disinterested valour and zeal for the salvation of souls. Against them, the impious will unleash a cruel war, and cause censures, calumnies and vexations to fall upon them with the aim of preventing them from fulfilling their ministry. However, like columns, they will stand firm and face up to it all with the spirit of humility and sacrifice with which they are vested, by virtue of the infinite Merits of My Most Holy Son, who will love them in the most intimate fibres of His tender and Most Sacred Heart... Souls chosen as apostles, if they are active and fervent, will receive great blessings. But woe to the hesitant and idle unwilling to fulfil their sublime mission!”

“Priestly vocations will be scarce; and how many religious vocations will be lost for lack of formation!... The Secular Clergy will be very far from their ideal, for the priests will become negligent in their sacred duties. Losing their divine compass, they will turn aside from the path marked out by God for the Priestly Ministry and will seek wellbeing and wealth, with which they will busy themselves unduly. Those living in



this century will have scorn for the Sacrament of Penance, and being rooted in sin will try to ignore it; for them nothing will be sin; the mundane will pay no attention to it; some of the Priests will look upon it with indifference, others will not administer it, or will do so contemptuously, discouraging souls. The Sacrament of Matrimony, which represents the union of Christ with the Church, will be attacked and profaned in the whole extension of the word... Wicked laws will be approved in order to extinguish it, making it easy for all to live in sin and multiply children born out of wedlock; and, without the blessing of the Church, the Christian spirit will swiftly decay. The Sacrament of Extreme Unction, in this time in which the Christian

spirit will be failing... will be little practised, and many will die without receiving it, whether due to family neglect, or to misunderstood consideration for the sick... The Sacrament of Order will be ridiculed, oppressed and despised... The devil will try to persecute the Lord's Ministers in every possible way; he will work with cruel and subtle astuteness to pervert the spirit of their vocation and degrade many of them. These depraved priests, who will scandalize the Christian people, will draw down the hatred of bad catholics and of the enemies of the Catholic Church, and bring about the fall of all the priests of the Apostolic Church...

“Alas! How I regret having to tell you that there will be many and enormous sacrileges, public as well as private, profaning the Sacred Eucharist!... My Most Holy Son will be seen rolling on the floor and trampled upon by unclean feet. Pray therefore with insistence without tiring and weep with bitter tears in the secret of your hearts. Implore our Heavenly Father, asking Him to put an end to such villainous times, for the Love of the Eucharistic Heart of My Most Holy Son and of His Precious Blood poured out so generously... He can have pity on His ministers, bringing to an end those ominous times, and sending to the Church the Prelate who will restore His Priests' spirits.”

“My Most Holy Son and I will love this predilect son with a love of predilection, and We will give him the gift of a remarkable capacity, humility of heart, docility to divine inspirations, fortitude to defend the

rights of the Church and a compassionate heart, so that, like another Christ, he may help the great and the little, without despising the less fortunate souls who ask for light and counsel in their doubts and difficulties. In his hands the Sanctuary scales will be placed, so that everything be weighed in its due measure, and God be glorified.”

Our Lady continued: “It is the dark night of the Church, many will lose their spirit for lack of a Prelate and Father to watch over them with love, tenderness, fortitude, wisdom and prudence. Many prayers are needed so that God put an end to those ill-fated times by sending someone to restore the Church and the spirit of her Priests... For this restorer to come, the tepidity of souls consecrated to God will be a counterweight. They will be equally responsible that accursed Satan take over these lands; he will obtain everything through people without faith who like a black cloud will darken the sky...”

“With this people, all the vices will enter, which will in turn draw down every kind of chastisement, such as plagues, famines, internal struggles and conflicts with other nations, and apostasy, the cause of perdition of so many souls so dear to Jesus Christ and to Me. With the aim of dissipating this black cloud which prevents the Church from enjoying the bright day of freedom, there will be a formidable and frightful war, which will cause the shedding of the blood of compatriots and foreigners, of priests, lay people and religious. This night will be the most horrible, since humanly speaking, evil will seem to triumph. This then will mark the arrival of My Hour, when I, in a wonderful manner, will dethrone the proud and curse Satan, trampling him under My Feet and chaining him up in the infernal abyss. Church and country will thus finally be free of his cruel tyranny.”

“Those with abundant riches, owing to their negligence and carelessness, will look with indifference upon the Church oppressed, her virtue persecuted, evil triumphant, without employing their wealth in the holy cause of the destruction of evil and the restoration of the Faith; and as well, due to people’s indifference in allowing God’s Name to be progressively extinguished and because of adhesion to the spirit of evil, will give themselves up freely to vices and passions. Ah! My predilect daughter! If you had been destined to live in that dark epoch, you would die of grief to see all that I have revealed to you taking place. But My Most Holy Son and I have such a great love for this land, our inheritance, that We desire even now the application of your sacrifices and prayers to shorten the time of that terrible catastrophe!”

Sister of the Nativity of Brittany, France, 1800: “The General Judgement is close and My Great Day is coming. Ah! What grief will its arrival bring! How many children will perish before birth! How many youths of both sexes will be crushed by death in the midst of their life! Nursing babies will perish with their mothers. Woe to those sinners who still live in sin without repenting!”

“One day I found myself on a vast plain alone with God. Jesus appeared to me from the top of a small hill, showing me a beautiful sun on the horizon, and told me sadly: ‘The world is dying and the time of My Coming is approaching. When the sun is about to set, one knows that the day is ending and that night will soon fall. Centuries are like days to Me. See this sun; see how far it still has to travel and estimate the time left for the world.’ I looked fixedly and it seemed to me that the sun would set in about two hours. Jesus said: ‘Do not forget that they are not millennia, but only centuries and are few in number.’ But I understood that Jesus reserved to Himself the knowledge of the exact number and I did not want to ask Him further. It was enough for me to know that the peace in the Church and the restoration of discipline were to last a reasonably long time...”



“Before antichrist arrives, the world will be afflicted by bloody wars. Peoples will rise up against peoples; nations, sometimes united, sometimes divided, will battle for or against the same party. Armies will clash fiercely and will fill the earth with murders and killings. These intestinal and foreign wars will cause enormous sacrileges, profanations, scandals, infinite evils. The rights of Holy Church will be usurped, she will be greatly afflicted. Besides, I could see that the earth will be shaken in different places by dreadful earthquakes. I see whole mountains splitting apart and separating with a terrible roar. One would be happy to escape with nothing but a wound, but I see no way out of these enormous mountains, whirlwinds of smoke, brimstone and tar which reduce entire towns to rubble. All this and a thousand other disasters should arrive before the man of sin (antichrist)...”

“Some years before the arrival of our great enemy, Satan will arouse false prophets, who will announce antichrist as the true promised messias ... He will increase the number of antichrist’s children and decrease

the number of the elect. This reduction will be done by the great number of elect whom the Lord will draw to Himself to save them from the terrible scourging which will afflict the Church, and by the great number of martyrs; which will greatly reduce the number of children of God on earth, but the faith of those whom the sword has not reaped will be fortified. By the multitude of apostates who will renounce Jesus Christ to follow the path of His enemy, it will be the most fatal of heresies. The Faith will experience a new expansion...”

“The spirit of Satan will raise up leagues, assemblies and secret societies against the Church... The Church will first condemn his doctrine. Then the servants of Satan will hide in the shadows and produce many works which will do great harm. All will pass in silence, enveloped in inviolable secrecy. It will be like a low fire burning, noiseless, which will gradually spread. It will be still more grievous and dangerous for Holy Church which will not understand these fires. Some Priests will see the smoke of this accursed fire. They will rise up against those in whom they will note singularity of devotion different from the good usage of the Church. ‘Take care not to be discovered. Let us not say what it is all about and what our secret is... Apparently, let us be submissive like defenceless little children. Let us go up to the Sacraments... Let us not argue, but act with peace and gentleness.’ When they see that they have gained a great number of followers, as many as a great kingdom, these robber wolves will emerge from their caves, clothed in sheepskins. Oh, what Holy Church will have to suffer! She will be attacked from every side, by those alien to her but also by her own children who, like vipers, will tear out her innards and take their stand on the enemies’ side. At the beginning they will keep their accursed law hidden. This law will be approved by all their accomplices, but will only appear a few years before the arrival of antichrist... This heresy will spread to the point that it will appear to include all countries and states. No heresy will have been so fatal!”...



“God has given me to see the malice of Lucifer and the diabolical and perverse intention of his agents against the Holy Church of Jesus Christ. At the orders of their chief, these villains travelled round the earth furiously, with the aim of preparing the way for and the paths of antichrist. By the corrupt breath of this proud spirit, they have poisoned men, who like other plague stricken have communicated the evil to one another, and the contagion became general. What an upheaval! What a scandal! This, Father, is what I have seen happen under my eyes. It was Satan in person, who distributed his satellites, whom he had made accomplices of his criminal dispositions, and a certain infected matter with which he touched the forehead or any other skin, as though to impress character. These satellites, thus touched, seemed to me at once covered by a leprosy with which they were going to infect all those who let themselves be touched by them. This figure, Father, is related to the interior and exterior of the Church; and though it ought to have its perfect fulfilment in the revolution

then beginning, it expresses well the dispositions and events in preparation for it from a long time back. They are the efforts of Hell to destroy the Kingdom of Jesus Christ in souls and unsettle the faithful in the exercise of their religion. These devil’s emissaries, these precursors of antichrist, so I was given to understand, are those impious writers who, by their licentious and seductive systems, as from a long time back, have launched the foundations of irreligion dominated by the infected matter, which communicates the contagion on every side, and which is nothing other than this impure concoction of impiety... libertinage which gains everywhere and causes all evils, under the deceitful name of ‘philosophy’, completely undeserved.”

“But, Father, here are the words which I heard quite clearly, and of which I request you to change nothing, they seem to me to have come from God: ‘The sentinels have slept, the enemies have forced the barricades and entered the heart of the city. They have reached up to the fortresses where they have set up their see. The power of darkness has spread its empire, it has become a synagogue; it has set up altars where idols have been placed to be adored, Satan has just entered his synagogue, and so on’.”

“I have seen the columns of the Church tottering, I have even seen falling a great number of them who gave reason to hope for greater stability... Yes, Father, among those who ought to have sustained her, have been found cowards, the unworthy, false shepherds, wolves in lambs’ clothing, who entered the flock to seduce simple souls, decollate Jesus Christ’s fold and leave the Lord’s estate to the plundering of thieves, and the churches and holy altars to profanation...”

“Ruination to traitors and apostates. Ruination to usurpers of the goods of My Church’ That is what the Lord said in His anger and in the just indignation He felt: ‘Ruination to traitors and apostates’.”

“The crimes by which He seemed most affected, and which He wept with greater bitterness, were infidelities, prevarications and the scandals of bad priests and of all those clergy who by their disorders and scandalous lives, profane the Sacraments, dishonour their Priesthood and cause His Holy Name to be blasphemed...”

“Jesus Christ then wept for the offences to God, for the desolation of the Church, for the extinction of Faith and of Charity; for the loss of souls and the ruin of reprobates, of whom Hell is full, despite all He has done for their perseverance.”

“My daughter, will you believe? In My Church Judases have been found who have betrayed and sold Me: I have been abandoned, I have been denied again; Barrabas has been freed and I have been condemned to death. I have been cruelly scourged and crowned with thorns. I have been covered with shame and scorn; I have been led out to execution to be crucified a second time... What chastisements do so many and such bloody outrages deserve? Nonetheless I have heard the prayers of My Church, Her sighs and Her groans have done Me violence and I have resolved to shorten the time of their exile...’ By the extinction of faith in catholics, He will go to the pagans. ‘My grace and My lights are taken from the one who abuses, to give over to one who becomes worthier, and, by the same changeover, my religion passes from one nation to another’.”

Saint Isabel Canori de Mora, who died in 1825, says: “Suddenly I was shown the world. I saw it in complete revolution; order and justice no longer reigned. The seven capital vices (pride, covetousness, lust, anger, gluttony, envy and sloth) appeared to have triumphed. On all sides injustice, falsehood, licentiousness and every kind of wickedness prevailed. The people were badly formed, without faith and without charity. They were all submerged in debauchery and the perverse maxims of modern philosophy. I observed that they had more of beast than of man in their physiognomy, such was the way vice had disfigured them.”

She saw “four trees of blessings”, under which sheltered the men who were keeping faithful to the Law of Jesus Christ. “All the faithful who had kept the Faith in Jesus Christ in their hearts, as also those Friars and



Nuns who faithfully conserved the spirit of their Institute, were to be seen protected under these great trees; sheltered and freed from a horrible chastisement. But alas for those religious who do not keep their rules! Alas, alas for those priests unworthy of Almighty God! Alas for those priests who give themselves up to licentiousness! Alas for those priests who let themselves be drawn by the maxims of modern philosophy, condemned by the Church! These miserable beings, by their detestable conduct of denying faith in Jesus Christ, will perish beneath the exterminating arm of Divine Justice, from which no one will escape.” Those who maintained themselves in the spirit and love of Jesus Christ, she saw beneath the symbol of little white sheep, led by Saint Peter to the shade of mysterious foliage.

“Suddenly the sky was covered by a dismal dark blue which caused fright just to look at. A furious gale was then unleashed over the earth which, with its piercing and terrifying whistle, was to be felt in the air as the tremendous roar of a ferocious lion, whose echo thundered about the universe. Terror and dread spread among men, including among animals. All the men who had rebelled were killed and torn apart without pity. During this bloody combat, the avenging Hand of God fell upon those unfortunates, and in His Omnipotence, He will chastise their pride and recklessness. He will make use of the power of darkness to exterminate those sectarians who sought to hurl the Church to the ground and demolish her down to the foundations. These men, in their malicious boldness, tried to bring God down from His Supreme Throne, but He will laugh at them, and at a sign from His powerful Hand will chastise those traitors and blasphemers, allowing the powers of darkness to emerge from Hell. Entire legions of devils will then course through the world executing the orders of Divine Justice, destroying and reducing to ruins properties, cities, towns and houses, and nothing will be spared of all that exists on the earth, God allowing these defamers and liars to be chastised for having given credit to those devils, who will kill them swiftly and savagely, since they voluntarily submitted to the power of Hell by becoming allies against Divine Justice.”

“So that my poor spirit be thoroughly penetrated by this sentiment of Justice, God showed me a prison. I then saw a dreadful cavern of fire open, from which a multitude of devils emerged who, having taken the form of beasts came to infest the world, on all sides leaving only butchery and ruins. Happy the good and true Catholics. They will have the protection of the Apostles Peter and Paul in their favour, who will watch over their persons so that no harm befall them, neither their goods, nor themselves. The evil spirits will

devastate those places where God was outraged, blasphemed and treated in a sacrilegious manner. These places will be ruined, annihilated and neither ruins nor any trace will be left of them.”

The Lord told her: “I shall renew My people and My Church, which will come out renewed from those storms, aflame with the primitive zeal for the Glory of God, and will be universally remembered by the peoples. I am going to send zealous Priests who will pour out My spirit to renew the face of the earth. I am going to reform the Orders by means of holy and wise men. I will give My Church a new Shepherd who, full of My Spirit and impelled by My zeal, is to guide My flock... The reform of the Church will come... The one thing I can say is that this great work will not be performed without a profound upheaval of the whole world, of every town, including of all the clergy...”

The Saint said that God will make use of darkness to chastise the impious. “At once a blinding clarity will spread over the earth as sign of the reconciliation of God with men. The Church will be completely renewed and Christian homes will seem to be convents; so great will be the renewal of men.”

Saint Gaspar of the Most Precious Blood of Jesus, who died in 1837, speaks of the destruction of the Church’s persecutors during the three days of Egyptian darkness, declaring that those who venerate the Precious Blood of Our Lord Jesus Christ will be saved from this catastrophe. “Whoever survives the three days of darkness and alarm, will think himself alone on earth, since in fact the world will be covered with corpses. The world will never have seen anything like it since the Flood.”

Saint Anne Catherine Emmerich, who died in 1824, speaks of the Church’s growing obscurity: “You priests, you do not act! You are asleep and the sheepfold burns on all sides! You do nothing! How you will weep at this one day! If you had only said one Our Father!... I see so many traitors! They cannot bear to be told: ‘this is going badly’. Everything is going well in their eyes provided they can glory with the world! The servants of the Church are so lax! They no longer use the powers they possess through the priesthood. If one day souls were to reclaim what the clergy owes them for having occasioned them such losses through their insults and indifference, it would be something terrible! I saw many good and pious Bishops, but they were mute and weak, and the bad side often gained in strength. I saw a number of clergy chastised with excommunications, who seemed not to care or even be aware of it. I saw how ruinous would be the

consequences of this falsification in the Church. I saw it grow, I saw the heretics of every condition come into the city (Rome). I saw the local clergy grow in tepidity, I saw great obscurity grow... The priests allowed anything to be done. I saw in the future religion fallen very low and conserved only in certain places, in some homes and in some families which God had protected as well from the disasters of war.”

Sister Elena Aiello (1895-1961): “You cannot imagine what will happen. A great revolution will break out and the streets will be stained with blood. The Pope’s sufferings on this occasion can well be compared to the agony which will end his pilgrimage on earth. His successor will pilot the barque during the storm. But the chastisement of the impious will not be slow. It will be a tremendously wild day. The earth will tremble so violently as to alarm all humanity. And thus the wicked will perish in accord with the relentless severity of Divine Justice. If possible, publish this message throughout the world, and exhort all people to do penance and return right now to God.”



Words of Jesus: “Father, forgive them, for they know not what they do. See the ears stained with blood, bruised by blows, torn by thorns. Yet souls are obstinately deaf to the voice of grace... it is impurity which transpierces Jesus’ Heart... The sin of impurity makes man detestable... Blessed be the clean of heart, for they shall see God.”

Good Friday 1954: “Jesus appeared to me covered with wounds and bleeding, telling me: See, My daughter, see to what the sins of men have reduced Me. The world has sunk down to unbounded degradation. The governments of the peoples have stood up like incarnate devils and, while they speak of peace, prepare for war with the most devastating implements to destroy peoples and nations. Men have turned ungrateful to My Sacred Heart, and abusing My Mercy, have transformed the earth into a criminal scene.”

“Numerous scandals are ruining souls, especially by way of the corruption of youth. Restless and unrestrained in the enjoyment of the world’s pleasures, in dissipation and sin their spirit has become degraded. The bad example of parents trains the family in scandal and infidelity, instead of virtue and prayer, practically dead on the lips of many. Stained and withered is the fount of faith and holiness of homes.”

“Men’s wills do not change. They live in their obstinacy in sin. The lashes and plagues to make them turn back to God’s path are more severe; but men still become furious, like wounded beasts (and harden their

hearts to God's Grace). The world is no longer worthy of forgiveness, but only of fire, destruction and death."

"There should be more prayer and penance by souls faithful to Me, to appease God's Just Wrath and temper the just sentence of punishment, suspended on earth by the intercession of My Beloved Mother, who is also Mother of all men."

"Oh how sad is My Heart!, on seeing that men do not convert, nor respond to so many callings of love and grief, manifested by My Beloved Mother to wayward men. Wandering about in darkness, they continue to live in sin, and farther from God! But close by is the scourge of fire, to purify the earth from the wickedness of the impious. God's Justice requires reparation for the many offences and misdeeds that cover the earth and can no longer be tolerated. Men are obstinate in their guilt and do not turn back to God."

"The Church opposes, and Priests are despised by the wicked who give scandal. Help Me by suffering, to make reparation for so many offences, and thus save, at least in part, mankind plunged into a swamp of degradation and death."

"Make all men know that, repentant, they should return to God and, on doing so, can hope for forgiveness and be saved from the just vengeance of a despised God." On saying this, Our Lord God disappeared. Then the Virgin appeared to me. She was dressed in black, with seven swords transpiercing Her Immaculate Heart. Approaching with an expression of deep grief, and with tears coursing down Her cheeks, She spoke and told me: "Listen carefully and reveal to all: My Heart is sad at so much suffering in a world in imminent ruin. The justice of Our Father is the most offended. Men live in their obstinacy in sin. The Wrath of God is close. Soon the world will be affected by great calamities, bloody revolutions, frightful hurricanes and overflowing rivers and seas."



"Cry out until the Priests of God give ear to My voice, to warn men that the time is close, and if they do not return to God with prayer and penance, the world will be embroiled in a new and more terrible war. The deadliest arms will destroy peoples and nations! The dictators of the earth, exemplars of Hell, will demolish churches and profane the Sacred Eucharist, and will destroy the things most cherished. In this impious war much of what has been constructed by the hands of men will be destroyed."

"Clouds with lightning, fire glowing in the heavens and a storm of fire will fall upon the world. This terrible scourge, never before seen in the history of mankind, will last seventy hours. The impious will be crushed and exterminated. Many will be lost because they continue obstinate in sin. Then the power of light over the power of darkness will be seen."

"Do not fall silent, My daughter, for hours of obscurity and abandonment are close. I am leaning over the world, holding God's justice in suspension. On the contrary, these things would already have happened. Prayers and penances are necessary since men should return to God and to My Immaculate Heart, Mediatrix between men and God, and thus the world, at least in part, will be safe. Cry out to everyone these things, as the very echo of My voice. Let this be known to all, for it will help save many souls and avoid much destruction in the Church and in the world."

Message of Good Friday 1955: The Most Holy Mother, beautiful and majestic, but with tears on Her cheeks, spoke: "My daughter, it is your Mother who speaks to you, listen carefully and make known all that I tell you, since men, despite repeated warnings, are not returning to God... My daughter, see My Heart transpierced by the thorns of so many sins; My face disfigured by grief; My eyes full of tears. The cause of so much sadness is the vision of so many souls going to Hell, and because the Church is wounded, within and without."

"Men take no notice of all these warnings and are not disposed to be convinced that My tears are clear signs that tell them that tragic events are about to befall the world and that times of great tribulations are approaching..."

"You should transmit these warnings to all, so that the new generation may know that men were warned in time to return to God by doing penance, and could thus have avoided these chastisements." "But when will all this happen?", I asked Our Lady. "My daughter – replied the Most Holy Mother – the moment is not far away. When men least expect, Divine Justice will fulfil its course. My Heart is so great for poor sinners, and I make use of all possible means so that they can be saved. See this Mantle, how large it is. If I were not inclined over the earth to cover it all with my motherly love, the storm of fire would already have broken over the world's nations!"

I then exclaimed: 'My dear Mother, never before have I seen you with such a large Mantle'. The Most Holy Virgin, with arms open, replied: "This is My Mantle of Mercy for all those who, repentant, return to My Immaculate Heart. You see? My right hand holds out the Mantle to cover and save poor sinners, while with the left hand I hold back Divine Justice, so that the time of Mercy be prolonged yet further."

Good Friday 1950, the Most Holy Virgin said: "The Church will suffer labour pains, but the forces of Hell cannot prevail! You should suffer for the Pope and for Christ, and thus Christ will be safe on earth, and the Pope, with his redemptory words will save, in part, the world."



Then the Virgin came close, and with a sad expression, showed me the flames of Hell. She said: "Satan reigns and triumphs on earth! See how souls fall into Hell. See how high the flames are, and the souls that fall into them like snow flakes, like glassy embers!" How many sparks! How many cries of hatred and despair! How much pain! See how many priestly souls! See the sign of consecration in their transparent hands! (In the palms of their hands the sign of the cross was clearly to be seen, in a yet fiercer fire!) What torture, My daughter, in My motherly Heart! Great is My grief on seeing that men do not change! The justice of the Father requires reparation; on the contrary, many will be lost."

"See how Russia will burn!" Before my eyes an immense plain covered with flames and smoke stretched out, in which souls were submerged as though in a sea of fire.

"And all this fire", concluded the Virgin, "is not that which will fall from the hands of men, but will be cast directly by the Angels (at the moment of the great chastisement or purification which will come upon the earth). Hence I ask for prayers, penance and sacrifice, to be able to act as Mediatrix of My Son in order to save souls."

"All the nations will be chastised, since sin has spread throughout the world! The chastisements will be terrible, because man has begun an unbearable battle with his God and Father, and has exasperated His Infinite Goodness..."

"Oh! What grief to see Christ's representative on earth hated, persecuted, outraged! The man who is the spiritual Father of the people, the Defender of faith and of truth, whose countenance, radiant with light, illumines the world, is deeply hated. He who personifies Christ on earth, doing good to all, is thus outraged with impunity! The only salvation is in complete repentance and return to God, and a true devotion to My Immaculate Heart, especially with the recital of My Rosary."

"My Heart of Mother and Mediatrix of men, so close to God's Mercy, with many manifestations and many signs, invites people to penance and forgiveness. But they respond with a storm of hatred, blasphemy and sacrilegious profanations, as though blinded by infernal rage. I desire prayer and penance, in order to be able to obtain mercy and salvation again for many souls; on the contrary, they will be lost."



Feast of the Immaculate Conception, 1956. Our Most Holy Mother spoke: "The world honours Me today, but My Heart of Mother is bleeding, because the enemy is at our doors! Men are offending God too much! If I were to show you the number of sins committed in one single day, you would die of horror and grief. The sins which most upset God are those of souls who should perfume the air with the fragrance of their virtues. Yet instead they contaminate (by their sinful lives) those who approach them."

"You cannot imagine what will happen! In those sad days there will be great anguish and weeping. There will be a great revolution and the streets red with blood. The Pope will suffer much, and all this suffering will be like an agony which will cut short his pilgrimage on earth. His Successor will guide the barque in the storm."

"Yet the chastisement of the impious will not delay long. That day will be the most terrible of the world! The earth will tremble, all mankind will be shaken! The impious and obstinate will perish in the tremendous severity of the Lord's Justice."

Messages of 1959. Jesus, His Blood pouring out and with a look of dolour and suffering, said: "Do you want to unite with Me in My agony? See how much I suffer! The sins of men have reduced Me to this! What bitterness is poured into this Heart, transpierced by many souls, who instead of arming Me with sacrifices and flying from the sinful vanities of a depraved world, do many wicked things."

“Help Me to suffer by consoling My afflicted Heart, and make reparation for so many sins. O my beloved spouse, if you knew the pain I suffer in My Heart at the loss of so many souls! Satan rides victorious over the whole sinful earth. I need generous souls to calm the outraged justice of the Father, because the world is on the way to imminent ruin. The time of darkness is closing in!”

The Virgin then appeared to me, sad and shedding tears. She said: “This great Mantle you see is the expression of My Mercy for covering sinners and saving them. Men cover themselves instead with yet more filth and will not confess their true faults. For as much, God’s Justice will pass over the sinful world to purify mankind of so many sins, committed openly and covertly, especially those which ruin youth.”

“To save souls, I desire the propagation in the world of consecration to the Immaculate Heart of Mary, Mediatrix of men, dedicated to the Mercy of God and to the Queen of the Universe.”

“Men no longer speak according to the true spirit of the Gospel. The immorality of the epoch has reached its peak. But men do not listen to My motherly warnings, so that the world must soon be purified.”

“Russia will march upon the nations of Europe... and Rome will be purified with blood for her many sins, especially those of impurity! The flock is about to be dispersed and the Pope will have much to suffer.”

“The one valid means for appeasing Divine Justice is to pray and do penance, turning back to God with sincere dolour for the faults committed; then the chastisement by Divine Justice will be mitigated by mercy. Mankind will never find peace if it does not return to My Immaculate Heart as Mother of Mercy and Mediatrix of men; and to the Heart of My Son Jesus!”

Good Friday 1960. The Virgin speaks: “How youth wallows in perdition! How many innocent souls become involved in a chain of scandals. The world has become like a flooded valley, full of filth and mud. Some of the most difficult trials of Divine Justice are yet to come, before the Flood of Fire”...

“In these tragic hours, the world needs prayer and penance, because the Pope, the Priests and the Church are in danger. If we do not pray, Russia will march upon the whole of Europe, and particularly upon Italy, bringing far more ruin and havoc! Hence Priests must be in the first line of defence of the Church, with their example and holiness of life, since materialism is springing up in all nations and evil prevailing over good.



The rulers of the people do not understand this, as they have no Christian spirit; in their blindness they do not see the truth. In Italy certain leaders like rapacious wolves in sheepskins, denominating themselves christians, open the doors to materialism and, fomenting unchastity, will lead Italy to ruin; but many of them too will fall into confusion.”

“Propagate the devotion to My Immaculate Heart, that of Mother of Mercy, Mediatrix of men; let them believe in the mercy of God and of the Queen of the Universe...”

“Let devotion to My Immaculate Heart be spread so that many souls be conquered by My love and many sinners return to My Motherly Heart. Do not fear, with My motherly protection I will accompany My faithful, and all those who accept My urgent warnings; and they, especially by reciting My Rosary, will be saved. Satan goes about this chaotic world furiously and will soon show all his power. But by My Immaculate Heart, the Light will not delay in triumphing over the power of darkness, and the world, finally, will have quiet and peace.”

The seer speaks: “Oh, what a horrible vision I see!... These atheists are always shouting out: ‘we don’t want God to rule over us; we want Satan to be our master!’” Our Most Holy Mother speaks again: “Only a few persons really love the Church. But the day is not far off in which all the wicked shall perish beneath the tremendous raging of Divine Justice.”

A certain traditionalist Priest denounced that “the Catholic Church faces enemies from within, who propagate ideas for leading catholics to paganism. We are in a very hard battle, which does not produce martyrs as before, because they do not persecute the Church with arms, but by way of the communications media such as radio and television; they succeed in doing very great harm to Christ’s Mystical Body... The Church finds herself in the hardest battle she has ever sustained in her two thousand years of history, and which is causing more destruction than ever... This battle is sustained by international sionism, supported by the World Bank, integrated by groups of jews who seek to destroy the Catholic Faith and Christianity throughout the world; the masonic lodges of England, Holland, Germany and the United States... In 1945 the Russian organization called “parallel magisterium” was created whose members infiltrated the seminaries... These forces succeeded in penetrating the Catholic Church... Afterwards it spread further, to destroy the family by approving laws such as abortion and euthanasia.”

The devil is the father of all deceit and has gradually made humanity, and especially the clergy and Church Hierarchy, doze off into a false sense of security, and an indifferent attitude towards the moral problems of the day and all that being a true Christian implies.

If you love God, and say so in all seriousness, you will know that anything worthwhile is far from cheap. Any calling to decency in dress will find many critics and obstinate rejection. Consider these sins against the



Holy Ghost: Denial of the known truth, which includes going against the teachings of the Church; obstinacy in sin, which happens when rejecting God's or the Church's Commandments and deciding not to fulfil them; wilful impenitence, which can be a consequence of the other two; presumption, which is when expecting to attain salvation without the need of repentance for sins and continuing to commit them without any fear of God's punishments. One of the seven capital sins is laziness: laziness in doing right or neglecting to fulfil obligations and practise virtue owing to the problems they bring. Three of the spiritual works of mercy are: to teach the ignorant, give good advice to one who needs it, and admonish the wayward. The ignorant must be instructed, the doubting counselled and the sinner admonished with charity. The sixth Beatitude is: Blessed are the clean of heart, for they shall see God.

Such reflections are obligatory for those who love Jesus and our Most Holy Mother and for those who desire to enter Heaven. No one will be admitted there until he be purified of his earthly habits and becomes meek and humble of heart. Modesty and purity are an important moral problem at present, being among the greatest obstacles to our salvation; a change of lifestyle and a cleansing are needed. If you accept and implement in your life the Truth divinely guided by the Church with respect to purity and modesty, you can be sure of receiving sufficient graces to save your soul in an incredulous era and, yet further, to become a great saint. But if, after reading and understanding this question, you decide of your own will to reject this Truth, pause there, and consider the Last Day of Judgement when Our Lord will tell those at His left: "Depart from Me, accursed of My Father; go to the everlasting fire." No one will mock God. If our Holiest and Purest Mother has disposed that you find out how She wants you to dress, a great grace has been given to you through God's love, to change your life and fulfil His Will. One of the greatest sins man commits is to reject God's grace.

Christian modesty is today the forgotten virtue. Yet it is indispensable for the protection of chastity. As from 1960, very little was preached about modesty, and the majority of those who wrote on this question only contributed to confound Catholic women further owing to their many superficial arguments, their compromises with worldly considerations regarding this fragile virtue, or including full acceptance of pagan principles. It is useless to try to restore chastity in the individual, in the family and in society, while its safeguard, modesty, is despised or violated on a scale so great as it is today. Anyone who dares publicly to defend traditional Christian modesty today is considered a scrupulous person, a perturber of consciences or a madhat.

Nonetheless, the Popes over the last hundred years have once and again issued directives on Christian modesty and the refutation of many modern errors. Is this not the reason why Christ established the Supreme Teaching Authority in His Church, to protect the Church from errors and correct clergy, teachers and parents who intentionally or in good faith, propagate errors?

Pope Saint Pius XII affirmed: "Chiefly by way of sins of impurity do the forces of darkness enslave souls." This reflects the words of Our Lady of Fatima: "The sins which take the majority of souls to Hell are the sins of the flesh."

Following the generalized disappearance of modesty, impurity has become the dominant passion of the world. It is like a spiritual cancer which slowly devours the spiritual life of souls. It has taken the world to the verge of another Sodom and Gomorrah, this time on a world scale. We are facing the threat of what Saint Pius XII called "the greatest catastrophe since the Flood."

Does this epoch not seem like a hopeless crusade for purity? This is what the devil would like to have us believe. By our silence we would be leaving the whole terrain of morality in his hands. The mission of Palmarians is firmly to defend the one bastion of sound morality and doctrine left in this world.

Pope Saint Pius XII in 1954 indicated the gravity of the general world situation, as also the remedy: "The threat of this terrible crisis fills us with great anguish, so that we have recourse to Mary our Queen with confidence." So too the Palmarian Crusade for decency is not based principally on natural means, rather that with confidence we have recourse to Mary Immaculate and fight under Her banner, with the security of the

fulfilment of what She foretold in Fatima: “In the end My Immaculate Heart will triumph.” The Crusade of Mary Most Holy has final victory assured, since the restoration of purity and modesty in a depraved world is a prior requisite for Mary’s promised triumph. We do not have solely Mary’s prediction in a revelation, but God’s own promise in Sacred Scripture when He told the devil: “She will crush your head.” Surely Mary Our Queen and Mother will crush the head of the most insidious and venomous serpent, the Demon of Impurity. But God wants the triumph to be achieved not by our indifference and lethargy, but by the mutual aid of Mary’s children who march under Her glorious banner.

Russia spread her errors all over the world; the Pope, in union with the Bishops, consecrated her to Mary’s Immaculate Heart so that she be converted and spread the truth about the world. Indecent dress led the world to its destruction, and to remedy this the Pope has given clear norms on how all must dress; but it



is for the members of the Church to put them into practice so that sound morality spread throughout the world.

Let us recall how Caudillo Mathathias Machabee, in his devouring zeal for the glory of God, lamented before his sons saying: “Alas for me! Why was I born to see the spiritual ruin of the great majority of my people? Of what use is life unless, by our heroic efforts, we restore in all the extensive territory of Israel the honour and glory due to the Lord

God of Hosts?” Mathathias always headed his proclamation of the Holy Crusade with the following words: “All who are zealous for the Holy Law, and who firmly keep the Covenant of the Lord God of Hosts, follow me. Though many obey King Antiochus, thus separating themselves from the yoke of God’s Holy Law, consenting to the impious commandments of the king, I, my sons and all who wish to follow me will obey the Holy Law of our fathers Abraham, Isaac and Jacob. May God help us, and deliver us from forsaking His Law and commandments. We shall not, then, listen to the words of impious King Antiochus, nor shall we sacrifice to idols and betray the commandments of our Divine Law, and turn aside into the ways of perdition.” And Mathathias, devoured by zeal for God’s glory, constantly repeated the words the Prophet Saint Elias had pronounced centuries previously: “I burn with zeal for the Lord God of Hosts.”

In defence of God’s mandates, Saint Joan of Ark went at the head of her army bearing the standard of the sacred names of Jesus and Mary, and thus won glorious victories. So too, the Palmarians, bearing the standard of the modesty of Jesus and Mary, have to head the apocalyptic crusade against the infernal hordes. Modesty goes on ahead, and purity and sanctity follow on behind, for these are the fruit of Christian decency. Mary is the perfect model for all Christians, and above all for Her children who battle for the honour of their Divine Mother, in a Crusade to promote chastity and modesty by way of the imitation of Mary, our Queen and Most Chaste Mother.



Mary Immaculate’s Crusade is also promoted by its Captain, who has fought tenaciously against indecency, for the Lord said in Palmar in 1974: “I send this Apostle so that they be prepared for the great apostolate of the Last Times, whose Captain is Padre Pio... Prepare to form Mary’s Great Army: the Army which shall fight in these times against Satan’s forces. The Captain will be Padre Pio; and the great guerrillas will be the multitude of Saints who dwell in Heaven, together with the forces which you yourselves shall form. Take into account that these times are characterized by two stands: either Mary’s Army or Satan’s army. The two are incompatible. So then, there is no other option for Mary’s children but to join Mary’s Army. Let this become deeply engraved on your minds: Army, army. And these Marian Armies will be assisted by the Armies of the Heavenly Militia: the Angels. My dear children: Onwards, armed forces! The day will come when the

armies of earth will be asked to join forces with the Armies of Heaven to prepare My Return.”

Saint Francis de Sales said: “The enemy surrounds us, and we shall perish unless we battle. If we really fight, we have victory assured... With heretics, with those who propagate heresies against the Catholic religion, we must be strong and not allow them to be backed up or praised, for the evil they can do is very great. It is charity to shout out that the wolf is coming, so that it may not succeed in killing the sheep.”

The race of men, after their miserable fall out of disobedience to God, the Creator and Giver of all heavenly gifts, ‘by the devil’s envy’, separated into two different and opposing branches, one of which struggles untiringly for truth and virtue, the other for those things contrary to truth and virtue. One is the kingdom of God on earth, that is, the true Church of Jesus Christ; and those who desire from the heart to be united to Him to obtain salvation should necessarily serve God and His Onlybegotten Son with all their mind

and all their will. The other is the kingdom of Satan, which possesses and controls all those who follow the fatal example of their leader, those who refuse to obey the Divine and Eternal Law, and who, in their contempt for God, have many objectives contrary to God. In each period of time, one branch has been in conflict with the other, with a variety and multiplicity of arms and of wars, though not always with equal ardour and ferocity. In this epoch, nevertheless, the partisans of evil seem to be combining and battling with vigour, united, led or assisted by that strongly organized and far spread association called freemasonry.

Let us never allow ourselves to become disheartened in this battle of the Last Times, when the ancient serpent dares to launch his final challenge, openly and publicly, against the royalty of our Most Chaste Mother. It is the Crusade's duty to indicate the many traps set by the devil of impurity, especially to snare our youth.

The Most Pure Virgin and Most Chaste Mother has to be our ideal of purity and modesty and our perfect model for imitation. Each one should force himself firstly to attain the ideal of becoming like Most Holy Mary in his own life. Only then can we hope to reap results in our efforts to reform family and social life. Prayer and sacrifice form the bases of all the Crusade's efforts. Chastity and modesty are linked up, go together. Chastity means the control of the sensual appetite in accord with the Commandments. Modesty, on



the other hand, is chastity's safeguard; it is often compared to a wall that protects oneself and others from the frequent attacks against chastity.

There is personal modesty and social modesty. Personal modesty implies strict control over one's own senses, especially the eyes, which are often termed the 'windows of the soul'. Thus a modest person will not allow his eyes to look unnecessarily at any person, image, printed story or other object that could put bad or impure thoughts into his mind, or bad images into his imagination; because when deliberately entertained, they naturally lead into sin. The same rule applies to hearing, which should be deaf to immoral or suggestive songs, perverse talks, obscene jokes, and the like. So too, for the other senses of touch, taste and smell. Personal immodesty is a sin, despite the illusions of some who attempt to invent a kind of sinless immodesty. To do away with the wall of modesty allows the enemy, impurity, to enter. The weakening of this wall invites him to enter and is therefore a serious threat to purity of thought, desire, word or deed.

Social modesty can be defined as a virtue which seeks to protect the chastity of others, or at least not place it in danger. It always takes care to avoid anything calculated to excite bad thoughts and desires in others or lead them to sinful actions; social modesty requires decent dress in the presence of others, including in the home; the avoidance of all undue familiarity and looks, on speaking, on walking and, in general, a prudent reserve in the person's whole appearance and behaviour.

Once more, there are some who try to excuse sin if there is no wrong intention in relation to social immodesty. Hence they see nothing wrong in wearing an indecent dress just to keep up with fashion. But it is wrong and it is a grave sin, because in this case, besides disobeying the Commandments, it breaks the law of charity. Independent of personal intentions, there exists the obligation in conscience of avoiding the unnecessary temptation of others owing to lack of modesty, whether in dress or otherwise. Social immodesty is classified as a sin of scandal – a very grave mortal sin. This is shown by the terrible "woes" Jesus pronounced against those who cause scandal. If there is intention to tempt others to impurity by immodesty, it is a mortal sin, regardless of how slight the immodesty may be. Modesty in the dress of a woman is something so tremendously important, far more than the majority of women and girls realize. In fact it is the necessary starting point for any authentic Crusade for Purity.

Only after the introduction on a large scale of indecent fashions in society could the powers of corruption succeed in flooding the market with highly obscene literature and saturate radio frequencies and theatres with shamelessly immoral images. How then can we hope to cleanse them if we lack the courage to take the first step towards social purity, which is the strict fulfilment of the decency norms?

Many women refuse to believe that their semi-naked clothing can be the source of numerous and serious temptations for men. Some reject all responsibility for leading others into sin in this way. Others try to cover up their own guilt with offensive insinuations, accusing men of having perverse minds. Many are aware of the evil of dressing indecently, but do not want to recognize it. The implicit question is: 'Why do men have to be tempted by women's scant garments?' Others comment casually: 'It's only skin', without suspecting that it is precisely skin which arouses concupiscence in men. Such differences of criteria show the need for an authoritative voice to declare what is correct and what is scandalous; and that is what God has given to His Church in the person of the Pope.

There is no solid reason for permitting women to allow themselves so much ignorance in serious matters. When a woman is immodest, she becomes a temptress for many a normal man, who succumbs to her attractions, and for having gazed at her with wrongful desire, “he already committed adultery with her.” Indirectly immodest women are included in this accusation, for being collaborators in men’s sins. This does not always mean that such men have a perverse mind. God has made woman beautiful and attractive to man, for this fits in with His plan of procreation in lawful marriage. As the result of original sin, man has to struggle constantly to regulate this attraction. If not, and neither does he strengthen himself by prayer, sin will swiftly enter his soul, with ‘adultery in the heart’.

This is the reason why ascetic writers warn men not to gaze fixedly at a woman’s face. The world would consider Saint Aloysius Gonzaga ridiculous for having made a vow never to look at a woman’s face, including his own mother’s. But the Saint realized that for a man who is resolved to pass through life without stain of mortal sin, the life of man on earth is warfare. The world, including worldly Catholics, takes no notice of the sound rules of asceticism established in the Old Testament, such as: “Do not fix your gaze indiscreetly on the damsel, lest her beauty be the occasion of your ruin... Look away from indecently dressed women, and do not be curious about another’s beauty; since many have been lost through woman’s beauty, and by it passion is inflamed like fire” (Ecclesiasticus).

It is not that woman is considered bad and to be avoided. But her degree of goodness depends on how faithfully she performs the role God has given her as man’s helpmate, instead of his temptress. By her modesty she can use her charms to tame man’s passions, by her immodesty her beauty becomes a stone of scandal for man. This makes women the guardians of chastity in the world. Therefore God has given woman a sense of modesty far more delicate than man’s. Not only to protect her own integrity, but also to protect man from the fury of his passions. When a woman is modest, man can only blame himself if he succumbs to temptations of the flesh. But when she decides to show parts of her body that should be covered up, she becomes a seductress and shares man’s guilt. In fact theology teaches that the sin of the seducer is far greater than that of the seduced.



This sense of modesty is absent in so many women because they have lost it. This often happens in childhood, when thoughtless mothers train their little daughters to consider scant clothing as something normal. This feeling of shame or guilt is noted, though in minor degree, in other sins. Thus, when a boy tells his first lie, he blushes. After his hundredth lie, he does not. So as well, when a girl appears in public for the first time in an immodest garment, she experiences a feeling of shame, the sense of modesty is still present. After repeated appearances, this feeling of shame swiftly vanishes. But God planted that sense of modesty in the heart of every woman.

Parents share the blame for this sad state of affairs, because they imprudently accustom their children to live scantily dressed and thus make them lose their sense of modesty, which is an almost irreparable damage to the little ones whom Heaven has entrusted to them to be brought up in the dignity and way of life of Christians. This warning should give parents reason to consider children’s fashion; garments for children which scarcely cover the diapers and have only straps without sleeves, and girls’ clothes, more correctly called blouses, which leave the diaper completely exposed, the common remedy for which is to add a flounce or lace which does nothing to cover the completely bare legs. It is vital to show a child the way he should follow. Is it then surprising that, in the measure that these children develop, from such shameful beginnings, they lose the sense of modesty? From semi-naked children’s fashions, the tide of immodest fashions drew all adult age groups of both sexes to even greater degrees of indecency. Consider as well the guilt of parents, who do not want to be branded as antiquated, avoiding the use of parental authority given by God and allowing their daughters and sons to wear immodest and transvestite dress saying: “It’s just teenage fashion, everyone wears it, it’s harmless!”

Feminism has made tragic advances by undermining the father’s legal authority in the home by making a mockery of his natural instinct to protect and safeguard the modesty and purity of his feminine offspring. His noble nature, given by God, should be patriarchal and authoritative, lest he become an accomplice of Satan in exposing women and children to the desires and passions of the appetites of worldly fashion, by leaving them without any defender to protect their honour. Many a loving father has been forced into silence by modernized wife and daughters, slaves to fashion, when he objects to their immodest dress. Sadly, compromising for the sake of ‘peace at home’ is not charity but cowardice. It means abandoning his duty as protector of innocence and virtue as Christ commands.

There are other channels of filth by which our children lose the sense of modesty. One of the most subtle and insidious forms of perversion to which our children are exposed are dolls anatomically correct. Especially offensive are the ‘fashionable dolls’. Plastic revolutionized the capacity of manufacturers to create ‘realistic dolls’. Unfortunately, modesty was their least concern. Without thinking, many foolish parents queued up to make sure that their daughters had the last word in dolls. Dolls in fashion, tremendously popular, were nevertheless an exceptionally effective tool by which the devil supplied little girls with small effigies of naked women to play with, without mentioning the curiosity they awoke in little boys, sowing the seed of concupiscence in their hearts. When children play, they imitate life in preparation for adulthood. The first instinct of a boy is to undress a doll. What father would give his son a book with naked women to look through? However parents have no objection to giving their son a little plastic naked woman to touch, look at and consider in fantasy. They should blush to see those ‘toys’ thrown into a corner!

To make matters worse, the immodest fashions with which these dolls are equipped encourage girls to aspire to that kind of dress. The ‘seductive’ dress becomes a standard of beauty for our dear innocents at their most impressionable age. Let us consider frankly the kind of publicity which promotes these dolls among children. The doll is always ‘precious’, ‘the latest fashion’ and ‘wouldn’t you like to wear this?’ What a useful diabolical plan! In this way, our blind or unthinking attempts to offer them entertainment become a double source of scandal. The way to correct this situation is not to buy dolls with plastic bodies anatomically correct. There are many acceptable dolls available with cloth bodies, and plastic heads, feet and hands. And if your children already have the offensive kinds of dolls, make use of this opportunity to give your children a lesson in modesty. Ask them to help you stick or permanently stitch on modest underclothing. Modify or remove indecent pieces from the dolls’ cupboard. Remember: you will be exercising the paternal authority God gave you to do this. God will give you the grace to be strong and discreet on fulfilling and maintaining your position.

The most scandalous case of this is perhaps the famous ‘Barbie’ doll, of which more than a thousand million have been sold as from 1959, and continues to earn about a billion dollars each year with the sale of almost sixty million with complements. It was forbidden in Saudi Arabia because the ‘Commission for the promotion of virtue and prevention of vice’ decreed that the “jewish ‘Barbie’ dolls’ with their revealing



garments and shameful postures and accessories, are a symbol of the decadence of the perverted West; let us be on the alert against its dangers and take care.” On the other hand, the roman church did nothing to protect its girls from this scandal. Obviously badly dressed dolls are forbidden in Palmarian Holy Church.

How can women who have lost the sense of modesty judge between a modest dress and an immodest one? Without help they cannot. They have developed a defective, lax or confused conscience. The sense of modesty for them was what the compass is for the sailor. Having lost this compass given by God, they should seek another to plot their course and, in the measure they can, restore that shame we call the sense of modesty. They should follow defined standards of modest clothing established by the competent authority; that is, it is indispensable to submit faithfully to the norms of decency dictated by the Church.

If custom could turn public undress into a virtue, why did God consider it necessary in Paradise to change Adam’s and Eve’s costume by supplying them with clothing to cover their shame after their fall? Custom could also decide that public indecency be turned into a virtue. The opinion which allows custom to decide the question of modesty is refuted by Pope Saint Pius XII in a brief phrase: “There always exists an absolute norm which should be observed in modesty of dress.” Custom pays little attention to absolute norms, but is the product of another false maxim: ‘The majority cannot be mistaken.’ To say that ‘modesty is a question of custom’, is just as mistaken as saying that ‘decency is a question of custom’. But when sinning is a custom, customary sin is the state of sin in someone unrepentant.

Even when all the rest dress badly, we must say with Saint Teresa: “Christ and I, a majority”, for whoever is faithful to God dares to be different from the crowd. The one thing that matters is how God judges modesty or the lack of modesty in one’s dress. Sin is as disagreeable and harmful today as always, and deficiencies in clothing are not excusable by the argument that everyone is doing the same. It is possible to avoid evil, including if everyone does it. Though it is not fashionable to dress with modesty, it can never be said that it is good to dress indecently. It is God, not people, who declare what is good and what is evil; He is right, and His Church and the Vicars of Christ with Him, though the entire world may call it incorrect! The

miseries of this world are due to a selfishness that prefers one's own pleasure, pride and convenience to God's Will.

There is another important consideration. Each conscious glance impresses an image on the imagination. The image of an indecently dressed woman can disappear swiftly from the memory. Then suddenly, perhaps even five or ten years afterwards, it emerges from the mind's storeroom and is again projected onto the conscience to pester its victim against holy purity. These opportune lessons from spiritual writers are unknown or despised by worldly mentalities.

There are many who oppose the defined norms of modesty in dress. A society which has overthrown traditional standards of decency in dress will hardly be thankful for attempts to re-establish them. Some 'catholic liberals' opposed specific norms of modesty in dress because liberalism by its nature seeks false liberty from laws, rules, regulations and every kind of restriction. Yet whether people like to admit it or not, all their lives are regulated by norms of one kind or another. We have standard colours and sizes, commercial brands which standardize quality and even a standard time dictated by the sun. We have standards of fashion and courtesy which direct us in the least details. At every moment one faces norms. People accept them without doubting, including to the point of slavery and absurdity. Will the virtue of modesty alone be denied the right to be regulated and protected by norms? If we are disposed to accept what the civil authorities approve, we Catholics should be far more anxious to accept whatever 'Mary Immaculate approves' and what the Church ordains.

Too many women, or groups, attempt to reduce the value of Mary's modesty to their own level of thought. They believe sacrilegiously that the Most Holy Virgin would be disposed to wear short sleeves and a low-cut dress, and compromise Her sublime modesty in order to favour the dictators of pagan fashions and their tendencies to undress. Most Holy Mary only approves what the Church approves, namely what God ordains.

Palmarian norms are almost identical to the norms issued by the Holy See in 1930, which only differ in form. Given that they represent Christian tradition on modesty in dress, they lead us to imitate the Most Pure



Virgin. These norms are from the Church's teaching authority, from the lawful successors of the Apostles, that is, the Sovereign Pontiff for the Universal Church and Bishops in communion with him for the faithful confided to their care; there are no other divinely constituted masters in the Church of Christ. In consequence, the 1930 instructions of the Pope placed the problem of social modesty in clothing into the hands of the one Official Teaching Authority. Unfortunately some priests and nuns approved highly lax norms, but they were going beyond their mandate, since they are not part of the Official Teaching Authority of the Church. Theirs is a delegated authority which should coincide with the Official Teaching Authority. The Supreme Master delegated the faculty of teaching to them, and this faculty always stays subject to that Authority. Times have changed, but the norms of 1930 have not lost validity, for though times and customs can change, God's Laws

never change nor go out of fashion. Neither does concupiscence change.

"There always exists an absolute norm which ought to be preserved, irrespective of how ample and changing the relative morals of styles are", said Pope Saint Pius XII in 1957. The standards of 1930 have not been modified; they have been adapted to the present circumstances by the same authority which issued the norms, namely the Pope, for this is not a question that can be decided by individual Catholics.

True happiness comes from God. Unhappiness comes from breaking His Commandments by sin. Disobedience is the spirit of Lucifer: "I will not serve! God and His Church cannot tell me what I am to do!" Given that mortal sin is a grave offence against God's Law, it is the greatest tragedy in the world. God made you His child and friend at Baptism. He gives you His Life, supernatural life by way of the Sacraments, and then, out of selfishness you turn your back on Him. When you break God's Law, you offend God and harm yourself by breaking your loving relationship with Him. To break God's Law by impurity and indecency means death: death of the soul by the loss of Sanctifying Grace. Spiritual death by mortal sin brings misery and unhappiness in this world and eternal damnation in the next.

Some modernist 'theologians' counselled leaving people 'in good faith' to themselves, and not correcting them. But one of the obligations of our Holy Religion is 'to admonish the wayward'; on the contrary, people would soon lose all sense of sin. The devil has already used this deceit on a large scale, keeping responsible people in silence, and in consequence, as Saint Pius XII said, "the world has lost all notion of sin."

Fashion and 'the new world order'. The fashion industry turned the human body into an object of sensuality worship, so that parameters must be established whereby immorality cannot justifiably reign in

the material care of the body. Clothing is part of a condition directly linked to original sin. The human being was created in a state of perfect purity, but his nature was vitiated by original sin. God, by banishing him from Paradise, covered him with skins and taught him to live with his own malice, acquired by sin, hidden from his own eyes.

The devil, in his malign astuteness, incites man to appear physically exposed with his original nature, as though his flesh had never been corrupted, alleging its beauty and the need to admire it without any complex or prejudice in its state of nakedness, with all 'naturalness'. He leads man to conveniently forget an undeniable reality, that modesty is an essential part of Christian life, and impels him to a lustful sensuality which plunges him into an abyss of impure sins. Satan has induced man today to wallow in an abyss of impurity, which is an essential ingredient of fashion. From that impure element and brutish animal law, one of the greatest of evils is launched onto humanity.

Today we find a fashion industry controlled by a numerous body of unscrupulous people, who have reached the point of giving artistic expression to their depraved lives within the designs of clothing. They have depraved the human body in an appalling way, in which woman is turned into a sensual object. They have soiled her image in man's eyes, selling her like an animal for sensual consumption, like a goddess of sin, as food for the appetites and passions of the flesh. They present her as seductive and aggressive, uncovering vital parts of her body to the eyes of man, in such a perverse way that it unleashes in man's nature a sensual force which is only relieved in the arms of promiscuity, leading man to lose all respect for the essential and vital nature of woman, such as her interior life, her qualities of mother, her spiritual strength, all her innate feminine qualities which make her man's ideal companion. Eliminating the possibility of uniting to her in marriage in which the principles of morality and spiritual integrity are the centre, in exchange they submerge her in a state of decadence before man, and transform her into a companion principally representing the sensual animal nature of man.

This same sensually degenerate group governing fashion today has introduced a highly effeminate masculinity by way of models for men's underwear presented to youth. The body of the man has a weak aspect, with make-up, ear-rings and a bodily language completely affected by the clothing worn with a



woman's spirit. Just as the woman is represented with a starving, sickly body, like a simple clothes hanger, man is represented as a gladiator without strength, covered with voluminous muscles and perfect torso, who finally seems more like a woman wearing a masculine body. It is the fall of a human empire which presents all the signs of that last end when 'men appear more like women and women like men, indicating that those times announced by the prophets long ago have arrived.

It is very common to find adolescent boys in today's schools with their hair dyed, their eyebrows plucked out, their fingernails painted and their faces made up, using earrings, necklaces and accessories proper to women. The influence of depraved designers, make-up assistants and clothes merchants is such that feminine youth does not succeed in knowing to what point she has exposed herself to exciting man by her way of dress. The woman has to be 'beautiful'; but the beauty spoken of is that of seducing men by her way of dressing. What the woman does not observe is that, at the same time as dressing 'sensually' can lead her to meet a man who begins a serious love relationship, so also she causes others to be caught up with sensual excitement just seeing her pass by. This is the reason that carnal violation has become one of the most frequent crimes of today. A man in a state of drunkenness, or drugged, or mentally unstable, will not think twice in attacking a woman who seduces him by her way of dress, as he will take it as a permission, will feel authorized in a subliminal way, but very directly. Indecency is a sin against purity and for as much brings ruinous consequences, for there is no divine protection regarding impure conduct.

Regarding this question of fashion, there is far more to denounce: the symbolism of the New Era can be appreciated, the mythology of sensuality projected in dress, in make-up, in machines like cars and technology. All these magic symbols directed to produce money, power and human pleasure, are part of a whole network of tentacles spread out from the very abyss of Hell. Each culture contributes its dose of decadence, in which the presence of immorality and degeneration by way of fashion appears. 'Piercing' which, from the aboriginals of Africa and South America, was introduced by the English 'punk' communities, was joined to satanism in self-mutilation, like piercing of the nose, tongue, navel, and many other parts of the human body. Another innovation of the sub-culture punk is the degrading fashion of

wearing torn, frayed and worn jeans, as manifestation of their scorn for the supernatural dignity of man and their rejection of sound traditions. All this is directed more than anything else at producing an impact of shock and scandal in their neighbours' hearts, which is the centre of punk philosophy to call it by some name. By these actions, this group finds pleasure and gives vent to their spirit of rebellion and violence.



Within all this English group pressure, is sensed the permanent influence of occultism and witchcraft over the centuries.

North American culture, tireless pioneer of the most scandalous decadence in fashion, contributes with a good dose of obscure proposals at different stages, such as idolatry of rock music personalities. Amid this another spirit was being forged, bringing an injection of spiritual evil and darkness. Movements of protest for 'liberty and equality' end up by protesting against moral and religious rules and opposing marriage and family; they promote free union and unleash the liberation of the sexes, the proliferation of hallucinogenic drugs and a revolution in dress, long hair and beards for men who appear with a medieval aspect. They multiply influences by adding the opportunism of the pagan religions of orient, which infiltrate youth with philosophies of yoga and transcendental meditation. This now turns into a way of life, marriage has disappeared and every moral and religious rule is abolished. A new society is created, born in San Francisco, California, but with arms outstretched to all of humanity. A society of death in every aspect. Sin exalted in the most artistic way ever imagined and only possible by the devil's aid.

In a few years, hippy styles intoxicated world youth; and their plans, at the start artistic and musical, turned ever more towards spectres of magic, superstition and every kind of occult practice. This influence is so strong and variegated that it spreads by means of cinema, television and literature taking in several generations. We can say today with certainty that the human family has lived a drastic cultural revolution as from the 1960's and that instead of tending to moderation in this rush to moral decadence, is rather accelerating towards an abyss of complete loss of values. Then the consumer society rose up to astronomical levels. The multinationals became giant octopuses from which more tentacles emerged and covered further territories. It gives a clear vision of a new world order which will be strictly ruled by economic forces and



powers from which few will be able to keep free. These forces, centralized in one, will in the end englobe all mankind, controlling human behaviour by means of publicity, imposing fashion in accord with the strategies of their coldly calculated market. In this way is created a new world order, which will irremediably end up in one single world government. The pharmaceutical industry commercializes an immense quantity of products which are far from being the answer and, on the contrary, become the destruction of health. The banking industry has become the most serious element of slavery: immense masses of humanity rise up every day the world over to serve the interests of systems of credit which enslave and from which they can never free themselves. Whole pages could be filled on the macabre spectre of this whole obscure picture of today's world, but we are not writing a horrific study in order to alarm mankind. If anything is to be sought by denouncing these trends, it is to create a clear conscience for the Catholic faithful as to where the enemy is and how he is acting, so that they can live a Christian life centred on a clear panorama, with sound discernment, and thus give their human existence a simple life far from worldly fantasies, offering them and their families and brethren in the Faith an agreeable and enlightened testimony of living subject to obedience to God and not to the plans of a society which has lost all relationship to Him.

Acceptable standards similar to Mary's have been revealed in many private revelations since 1917 in the whole world. Norms are based on the two fundamental rules of modesty: sufficient covering and adequate fit. This standard seeks to enthrone Mary again, perfect model of modesty, in the hearts of Her children.

As for transparent cloths, many women do not realize that transparent clothes are suggestive and provocative; they mock the passions. Hence transparent cloths are forbidden for those parts of the body which need to be covered. Women who appear like Mary will refuse to become pawns in the hands of Satan to promote this ruse of seduction, which he uses on a great scale. Brides like Mary and their assistants will not dare to go up to the nuptial altar in the presence of their Eucharistic Lord, bedecked with tunics of

translucent material or with their heads half uncovered, thus putting in danger God's blessing offered by the Church for married life.

Mothers who imitate Mary Most Holy will never allow their innocent daughters to put on the light and transparent dresses for First Communions which now flood the market, and are an insult to the King of Kings who deigns to enter their innocent little hearts for the first time in their lives; and thus make them lose their 'sense of modesty' at a tender age, right in God's House.

Regarding skin colour, this colour is not considered objectionable in itself for clothes, but only when used to suggest bare skin in parts of the body which need to be covered. Hence skin colour would be highly censurable when used as adornment on the chest, stomach, and so on. Clothes which offer sufficient covering can still be highly immodest owing to the cut, making them suggestive. They should conceal the figure. Hence a close-fitting or clinging blouse is not allowed. Modest women always use a slip or petticoat which conceals, and brassiere with adequate adjustment. The dress most like Mary's can become quite immodest, for example, if used over pointed or uplifted brassieres.

Mary Most Holy does not ask any woman to use the styles in vogue in Her day, but those which Mary approves for our days. Modesty has nothing directly to do with the type, style or cut of the dress, but with adequate cover of the body. 'Old fashioned' is a very effective deterrent created by the devil of impurity to scare many women. They even succeeded in enlisting 'catholics' for posts of responsibility to wave this mad scarecrow before the eyes of feminine slaves to pagan fashions. For example, a certain modernist cleric, in 1955, wrote a mocking commentary on Catholic schools which sought to impose norms of decency, saying that "there were indignant protests against the sinister papal scheme to dress the feminine members like old women." That is how the devil hates discreet, modest and excellent women, and tries to force them to accept immodest garments by mocking them!

Many have such a morbid fear of being ridiculed that they would rather let themselves be dominated by the devil than suffer mockery. Yet ridicule is absolutely no argument. It is often the only recourse for people who are not familiar with the subject dealt with, or who do not want to see the truth. In Mary's Crusade, we must challenge this mortal arm of ridicule and dare to be different.



Can 'Marylike' clothes be attractive to a woman or a girl? It is well to note that for the slaves of fashion, 'attractive' and 'latest fashion' are synonyms. For them, the most extravagant dress is considered 'attractive' as long as it is 'the last word'. The word 'attractive', as fashion adorers use it, is to cover up sinful vanity. Obviously, a well designed modest dress is always attractive in the eyes of the modest. Evidently, an immodest dress is always 'attractive' to immodest eyes, as long as it is 'the last word', because the sensual person does not perceive things of the Spirit of God.

Surely men are as much bound to modesty as women. Nonetheless there is a difference of standards based on natural differences, so that man finds himself far more easily tempted by scant feminine clothing than the reverse. The so-called 'equality of women and men in all things' is a myth. Equality in accord with the nature of their respective beings should obviously be respected; but not the false 'feminism' which takes no notice of the natural differences between man and woman, and which promotes the rejection of the order established by God in the family.

However, man is by no means exempt from the virtue of modesty. Masculine modesty is as necessary today as the feminine. But the fact is that the norms affect women and girls more. Men should not wear tight fitting garments which reveal the body, but loose-fitting. Men should not wear shirts and trousers with effeminate colours, which are brilliant or showy, like squares and flowers. More appropriate are simpler colours and plain materials, for brilliant materials and patterns pertain to women's wardrobe.

As for sportswear and gym, in the 1930 special instructions, Pope Saint Pius XI insisted that girls be completely dressed for games and competitions: "Let parents maintain their daughters far from games and public gym displays; but if their daughters are obliged to attend such exhibitions, they should make sure that they are completely and modestly dressed. They should never permit their daughters to wear immodest clothing." Despite all these directives of the Pope, gym wear in the majority of Catholic schools became scandalous in its scantiness. It was a shame for the Catholic school system that this should happen, since the Pope had ordered "the superioresses and teachers to do everything possible to inculcate love for modesty in the hearts of the damsels confided to their care, and to urge them to dress with modesty."

Catholic schools had begun to imitate pagan fashions to such a point that in 1956 decent gym attire was no longer available on the market, having been tagged as 'impractical' or 'a hindrance to effective sports'.

The degree to which pagan undress has grown in sport is easily seen in body-exposing outfits in international sporting competitions, as in the case of gymnasts, swimmers and skaters in the Olympic Games. They do so in the name of aesthetics (artistic skating), better judgement (gym) and less resistance to the wind or to water (athleticism, cycling, swimming). Especially offensive is 'spandex' or elastane, and there is also scandalous attire in other popular recreations, as no one recalls God's Law.

The basic rules which apply to clothes are: sufficient covering and appropriate fit, since decency is bound up with the adequate concealment of the body. All the modern sports styles, sun suits, sportswear and bathing suits violate the laws of decency and become a diabolical banquet for the eyes, proper to the worldly public exhibitionism so widespread today, brazenly feeding concupiscence. Likewise, any garment, no matter how decent, becomes immodestly clammy and exposes the figure on becoming wet.

Some liberals said that what is immodest on the street can be perfectly modest on the beach, and that we should dress in accord with circumstances of time and place. They are the disciples of so-called 'relative modesty', which makes modesty depend less on its real basis of concealing the body and instead have a moving scale to measure modesty according to circumstances, and use it as an escape mechanism from the requirements of decency. This mechanism establishes a twofold measure for public modesty: certain clothes for the street and others, lighter, for sport and beach. The twofold measures are destined to lead to confusion in the norms, or a reduction from the superior standard to the level of the inferior one. The tendency even arrived at establishing as a custom the apparition on the street with beach wear and, in consequence, beach wear had to become yet more indecent. Here the 'mechanism of escape from the natural requirements of modesty' can be seen in action. The pronouncements of the Popes make no distinction between the different kinds of garments. Thus Pope Saint Pius XII in 1954 affirmed that "an unworthy and indecent form of dress has prevailed" without indicating any distinction of place, "on beaches, in open tourist centres, almost everywhere, on the streets, etc." Remember that he cites an ancient Roman poet saying that "vice necessarily follows public undress", which applies to every place, beaches or anywhere else. The Cardinal Primate of Spain issued the following directive in 1959: "Public bathing on beaches, swimming pools and river banks represents a special danger for morals. Mixed bathing of men and women should be avoided, almost always a proximate occasion of sin and scandal."

Experience shows that if fashion designers were to dictate that sweaters are 'the style' for July and August, and short trousers for January and February, many women would servilely accept such absurd decisions. But when the Church demands the fulfilment of sensate rules of Christian modesty based on the Divine Law, they are at once opposed and all kinds of excuses are sought.



Concupiscence is an important factor in taking decisions on the modesty of garments. If a man feels seriously tempted at the sight of a badly dressed woman circulating on the streets, this temptation will be greater on the beach, where it can take on other suggestive postures which would be condemned anywhere else as pure seduction. King David was a Saint, a man 'after God's Heart'. Yet the mere sight of a woman bathing, whom he espied from his palace roof, was needed to vanquish him. The sight of this woman sparked off the fire of concupiscence in his heart, and led him to the double crime of adultery and murder. And today, 'bathing beauties' continue to floor their victims, despite all the rowdy professions of good intentions, and thus prevent

everyone from enjoying the innocent pleasures which a beach can offer.

In sacred places indecent clothing is a dreadful insult to God, a sacrilege. In August 1979, Pope Saint Gregory XVII visited the Sanctuary in the Benedictine monastery on the mountain of Montserrat. An immense crowd was visiting that Sanctuary, in a very indecent way. As Pope Saint Gregory XVII passed through, the curious pressed around him. The Sanctuary was entirely full of tourists, since they could not be called faithful, 95 percent of them almost naked, worse than an unclean beach. It was a desolate scene, and it was shameful to see women and men in bathing suits showing their flesh, profaning the church. It was quite clear that the roman church is the "Great Harlot of the Last Times." Pope Saint Gregory XVII, after venerating the Sacred Image of the Virgin of Montserrat, there in Her camareen from where the uncleanness of the temple could be discerned, repeatedly launched a powerful malediction: 'Be you all accursed!' It resounded throughout the church, and the pagan auditorium was petrified. The Pope's malediction was directed in the first place against the friars of Montserrat, who were allowing, and even fomenting that frightful immorality, and against that whole throng of bathers who were soiling the house of God with their foul flesh.

One must force oneself to be modest in thought, word and conduct, at every moment and in every place; to refuse to wear pagan fashions to which Our Lady made reference in Her Apparition in Fatima in 1917, saying that they would greatly offend Our Lord. Only wear clothes which fulfil the Norms dictated by the

Popes, and force yourself to promote modesty like Mary's whenever the occasion arises. We require all members of the Holy Palmarian Church to stay well clear of the edge of the precipice, that you cease to go so close to the limits of things permitted in the dress code, and that you take pains to imitate the virginal modesty of Mary Most Holy, the ideal model of all the virtues.

In this Letter we have seen the ruinous consequences of indecency, because of which great afflictions have come and will come upon the world and upon the Church. What we need now is the remedy, so that all souls attain to Eternal Blessedness. The first is to dress properly and cease to offend God. Then reparation must be made; prayer and penance as Mary Most Holy asked so insistently. "Watch and pray so that you do not fall in temptation... Watch then, praying at all times, so that you may be found worthy not to draw upon yourselves the coming evils, thus appearing before the Son of Man as His elect" (Gospel). And above all make many acts of love for God, since though we have offended the Lord much, we have the example of Saint Peter, who denied Christ three times at the worst moments, and made reparation with three acts of love when the Lord asked him: "Do you love Me?"



We warn all severely that, after reading this Apostolic Letter, you should seriously reflect, and scrupulously revise all the wardrobes of your home and remove all garments which are offensive and sinful in God's eyes, including when there might be friction between husband and wife, or parents and children. There is no excuse, since God is over and above everything.

How can one love God above all things, call oneself a Child of Mary, and imitate the Most Holy Virgin Mary, Model of all the virtues, knowing that at home there are clothes for tempting other people to lewdness, offensive clothes, sinful clothes, clothes which scarcely fulfil the Norms?

The outside of a person is the mirror which reflects his interior. The state of his soul is revealed whether by modesty or by indecency in dress. And as there is the obligation to flee from dangers to our eternal salvation, familiarity with corruptors and corrupted must be avoided, and naturally it is for the Pope, with his Apostolic Authority, to demand that this be fulfilled.

We know that for the moment almost no one in the world will take this Apostolic Letter into account, but before God and Mary Most Holy, We are at peace for having done something to defend modesty and decency in dress. But we have the conviction that in the not far distant future, this Letter will serve to show to the survivors of the great apocalyptic chastisements how they must act to recover friendship with God; and when everyone dresses worthily with Christian modesty it will be a glorious day: that of the triumph of Mary's Immaculate Heart.

Given in El Palmar de Troya, Apostolic See, on the 8th of December, Feast of the Immaculate Conception of the Most Holy Virgin Mary, in the Year of Our Lord MMXXI and sixth of Our Pontificate.

With Our Apostolic Blessing
 Petrus III, P.P.
 Póntifex Máximus



Petrus III P.P.