

ORCM Commentary

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ON MODESTY IN DRESS

by

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Purity is not the greatest of all the virtues nor is impurity the worst of all the vices. Human nature being what it is, however, as a consequence of original sin, purity is one of the more difficult virtues for the average human being to practice, and the Sixth Commandment is well described as the difficult Commandment.

This being the case then, it follows that, if we truly love God, we are going to strive to take all reasonable steps to avoid sins against purity and to protect and to foster this angelic virtue which, in the morally corrupt and degenerate condition of present-day so-called Christian America, might well require for some no less courage and heroism than is needed in the face of bloody persecution. To live in this permissive, sex-saturated climate of our time and to remain pure and uncontaminated by it may well demand considerable courage and fortitude indeed. That it can be done goes without saying, of course, for the simple reason that whatever God commands He gives the grace to accomplish. But it can require some doing.

If one would be pure, it is but necessary, but it *is* necessary, to use the means which the traditional Catholic Church has always taught us to use: prayer, frequent reception of the Sacraments, having a salutary fear of eternal punishment ("More souls go to hell for sins of the flesh," said Mary at Fatima, "than for any other sin."), avoiding occasions of sin, having a sound and sincere devotion to the Blessed Mother, the Queen of Purity, etc. Another such means involves the virtue of modesty. If one would be pure and if one would not be an occasion of sin for another, one must be modest. Modesty is a barrier and a protection for purity. It is that virtue which helps and disposes us to refrain from anything which would lead us or others to forbidden sexual pleasure.

The virtue of modesty is observed in various ways, one of which has to do with decent and, with reference to women in particular, Marylike

wearing apparel. Immodest, indecent, suggestive clothes, wherever they are worn, are offensive to Almighty God, and especially so in the House of God and before the Blessed Sacrament of the altar. Until a few years ago this was the constant teaching of the Roman Catholic Church. What the teaching on this subject in the current Establishment Catholic Church may be, I don't know, but it apparently tolerates almost anything. Perhaps one of the best examples of the level of deterioration of that Church is the extreme permissiveness manifest in the state of dress or undress in which women are permitted to attend its services. The immodest attire which is allowed in most of the Establishment churches (98%?) is nothing short of scandalous and is but one more insult to Almighty God and His Blessed Mother.

We in the Orthodox Roman Catholic Movement are trying, with the help of divine grace and to the best of our ability, to preserve the Faith of our Fathers and the moral teachings of our God-given religion. Either we do it in its entirety or we don't do it at all. We intend to do it all the way, and that includes the enforcement of our rules and regulations regarding the virtue and practice of modesty. To compromise, to make concessions, to allow exceptions is to be untrue to the principles which we have committed ourselves to maintain and promote.

Our Blessed Mother also said at Fatima: "Certain fashions will be introduced which will offend our Lord very much." How right she was! There need be no necessary conflict between morality and the fashions of a particular era. Wearing apparel can be both fashionable and modest. But when there is such a conflict, the choice must be made between the two. Either a Roman Catholic woman is going to abide by the rules of God and dress modestly or, to be "fashionable," she is going to offend the God she claims to love by dressing immodestly. Such are the alternatives.

That most American women accept and wear the latest pagan styles and fashions is one thing. That some otherwise good Catholic women, despite what the traditional Catholic Church may teach, are willing to go along with this, even to some extent, is something else again. In any case, the rules and regulations on modesty to which the ORCM subscribes were not formulated to make life a bit miserable for the female sex. They are simply an expression and an application of the mind of the traditional Church on the subject. Again, we are resolved to carry on, with the help of God, the doctrinal, moral and disciplinary teachings of that Church as best we can, and that, assuredly, includes the virtue and the practice of modesty in dress.

Following is the modesty dress code for our ORCM chapels and Masses around the country:

DRESSES BELOW KNEES (STANDING AND SITTING)
HEADS COVERED
NO SLACKS
NO SLEEVELESS DRESSES
NO TRANSPARENT CLOTHING

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