

The Anti-Mary Exposed

THE ANTI-MARY EXPOSED

Rescuing the Culture From Toxic Femininity

Carrie Gress

TAN Books
Charlotte, North Carolina

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*For my sisters, who have taught me the true
and beautiful meaning of sisterhood*

Mary Boldy

Jill Faherty

Michelle Gress

Danielle Andrews

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INTRODUCTION

Women have been a mystery since Adam encountered Eve. But sometime over the last fifty years, a dark change has taken place in the lives of women and the men who love them. There is much confusion today about what it means to be a woman and even more confusion about how to treat them. The definitions of womanhood seem as numerous as there are people, with each woman trying to work out for herself who she is and how she ought to live her life. Meanwhile, men live in a constant state of shadowboxing, trying to stay in sync with the new progressive demands of womanhood.

Most of us, however, don't know the full story of the battle lines drawn in the 1960s that form the backdrop of what women think about themselves today. It is a story that is told by the victors—as most history is—where the events of the last fifty years unfolded as something chic, empowering, glamorous, important, and progressive. Or so goes the narrative. The reality, however, is something quite different. The clues, dropped like crumbs, can be seen along the way, though hastily covered up so that few can see the full underbelly of the movement.

One such crumb came from the early 1970s. Twelve (not an insignificant number) highly educated, upper class women sat around a table in New York City and chanted this “litany” to express what they wanted to see happen in the world:

“Why are we here today?” the chairwoman asked.

“To make revolution,” they answered.

“What kind of revolution?” she replied.

“The Cultural Revolution,” they chanted.

“And how do we make Cultural Revolution?” she demanded.

“By destroying the American family!” they answered.

“How do we destroy the family?” she came back.

“By destroying the American Patriarch,” they cried exuberantly.

“And how do we destroy the American Patriarch?” she probed.

“By taking away his power!”

“How do we do that?”

“By destroying monogamy!” they shouted.

“How can we destroy monogamy?”

“By promoting promiscuity, eroticism, prostitution, abortion and homosexuality!” they resounded.¹

These women had a very clear goal in mind and became the vanguard to what would become the women’s liberation

¹ Mallory Millett, “Marxist Feminism’s Ruined Lives,” *Front Page*, September 1, 2014, <http://www.frontpagemag.com/fpm/240037/marxist-feminisms-ruined-lives-mallory-millett>.

movement. Among them, perhaps, there were those who doubted they would succeed, but for those of us looking back, we know they succeeded. What they wanted—to promote “promiscuity, eroticism, prostitution, abortion and homosexuality”—has come to pass quite thoroughly in our culture today.

How is it, then, that the women’s movement became such an unwieldy force that demolished so decisively the moral and social structures of American society? While many have suggested that it was “the sisterhood” that pulled radical feminists together, their grassroots effort cannot explain all of their success. The stories of the era tell of division and discord among second-wave feminist women and of heated debates over such things as *Cosmopolitan’s* exploitation of women, lesbianism, and the politics of the group’s leadership, which all threatened the project. That is, until they all found one topic to which they could hitch their wagons: *abortion*.

Sue Ellen Browder, author of *Subverted: How I Helped the Sexual Revolution Hijack the Women’s Movement*² and former employee at *Cosmopolitan*, said that when she worked at the magazine, she regularly fabricated stories about fictional women known as the Cosmo Girl. “I could make her into anything I wanted her to be—a doctor, lawyer, judge, even a high-priced call girl—but there were two things she could not be if she was going to be glamorous, sophisticated, and cool: a virgin or a mother.”³

² Sue Ellen Browder, *Subverted: How I Helped the Sexual Revolution Hijack the Women’s Movement* (San Francisco: Ignatius, 2015).

³ Sue Ellen Browder, phone conversation with author, August 14, 2018.

Second-wave feminism made it clear that children were the enemy, preventing women from fulfilling their dreams. Thus, abortion became a necessity and was legalized in 1973 as the Vietnam War was coming to an end. Fatalities of that war—58,220 US servicemen total—were quickly dwarfed by this new kind of killing, mothers killing their own children (sixty million and counting; three thousand daily in the US alone). Today, abortion is by far the leading cause of death in the United States annually, significantly outpacing heart disease and cancer. It kills more than the equivalent of total US fatalities in Vietnam every three weeks.

What happens, then, when you have generations of people that have willfully killed their own children through abortion? The medievals were against abortion because it takes an innocent life, but also because they knew it was mortally damaging to the human soul of those who engaged in it. It isn't just a child that dies in an abortion, but something in the mother and the father and the whole family that dies as well.

As St. Thomas Aquinas said, *bonum est diffusivum sui*, the good spreads itself out. Similarly, evil spreads itself out. The grave evil of abortion has reached into every area of familial life and left society morally threadbare. Our news feed confirms this daily with headlines like “Abortion Activists Kill Baby Jesus in Graphic Abortion on Virgin Mary Outside Catholic Church,”⁴ “Colorado Woman Killed Newborn

⁴ Steven Ertelt, “Abortion Activist Kill Baby Jesus in Graphic Abortion on Virgin Mary Outside Catholic Church,” *Life News*, March 15, 2013, <https://www.lifenews.com/2017/03/15/abortion-activists-kill-baby-jesus-in-graphic-abortion-on-virgin-mary-outside-catholic-church/>.

Baby and Tossed It on Neighbor's Deck,"⁵ or *Teen Vogue's* "Anal Sex: What You Need to Know." The layers of confusion, twisted thinking, decadence, sacrilege, and viciousness descend ever-deeper with each passing day. Rage, obscenity, sexual license, nudity, erasing of gender differences, and the cheapening of life have all become commonplace in the public square. Women haven't just listed a bit to the wayward side of the moral compass; they shattered the compass. Almost overnight, our once pro-life culture became pro-lifestyle, returning to an epicurean paganism that embraces everything that feels good. Like a wildfire blowing through dry tinder, these dramatic changes burned through the lives of millions and millions of women, men, and children, with little to nothing to stop it.

Outside Influence

The scale and scope of the evil we see in our culture begs us to ask: could there be something behind this? Are there outside pressures, "like a roaring lion, seeking some one to devour" (1 Pt 5:8), that have been influencing humanity, particularly women, over the last five decades? Paul Kengor, in his book *Takedown: From Communists to Progressives, How the Left has Sabotaged Family and Marriage*, lays out the political and intellectual pieces that have led to the destruction of the family. He concludes at one point, however, when talking about the influence communists and progressives have had

⁵ Katherine Lam, "Colorado Woman Killed Newborn Baby and Tossed It on Neighbor's Deck," *Fox News*, March 21, 2018, <https://www.foxnews.com/us/colorado-woman-killed-newborn-baby-and-tossed-it-on-neighbors-deck-police-say>.

upon young people through universities, that there has to be more to the story than just rhetoric. “Why do people in our universities fall so easily for this vapid claptrap so contrary to their human nature?” he asks. “Their impressionable youth alone is not a sufficient explanation.”⁶ Kengor makes clear that the pieces just don’t add up to the sum of their parts—there must be more to it.

Bishop Robert Barron concludes something similar about the violence and dramatic loss of life in the twentieth century—the bloodiest century ever. The auxiliary bishop of the Archdiocese of Los Angeles says:

Look at the twentieth century, bloodiest on record, no question about that. The number of people killed for ideological purposes and warfare was the worst ever. Can you explain that entirely on psychological or political categories? It just seems comically inadequate to the reality. To say that Hitler, Stalin, Mao, et cetera. . . . are simply explicable politically or psychologically? I don’t know. There is something about the pervasiveness of violence and the destruction of life in the twentieth century that has all the marks of the Murderer from the beginning.⁷

⁶ Paul Kengor, *Takedown: From Communists to Progressives, How the Left has Sabotaged Family and Marriage* (Washington, DC:WND Books, 2016), 138.

⁷ Robert Barron, “Reflections on the Devil,” *Word on Fire*, video, July 25, 2012, <https://www.wordonfire.org/resources/video/reflections-on-the-devil/248/>.

Something beyond human vice, Bishop Barron concludes, must be behind the bloodshed of the twentieth century. The marks of the devil are all there: bloodshed, extinguishing of life, disunity, and confusion.

Upon reflection, seeing the demonic source behind the geopolitical death and destruction of the last century is relatively easy. But is there, similarly, a uniquely malevolent source promoting abortion and the new behavior that women have fallen into, wittingly or not? Just asking the question in this context almost forces the conclusion that there must be something more than simple human vice behind the fact that millions of women have betrayed the most sacred and fundamental of relationships, that of mother and child. The first two parts of this book provide the evidence and argument supporting that conclusion and reveal the hidden identity and manifestations of this insatiable anti-Marian spirit targeting women today.

The changes that we have seen over the last half-century go well beyond effective teaching, psychology, politics, and fancy marketing. Yes, all of these have played a role in influencing our culture, but there is most certainly another actor involved in the deconstruction of the family. Yes, like Bishop Barron sees in the twentieth century, the marks of extinguishing life, disunity, and confusion are there, but there is something new that seems to be pointed directly at the heart and soul of women. The attack has been directed at the very areas where women are able to reflect the love, goodness, and likeness of the Virgin Mary: in their virginity and motherhood.

In addition to the direct attack on the Virgin Mother and those who follow her model of womanhood, there has also been a significant rise in the occult and pagan goddess worship among women. Basic witchcraft items can now be purchased at places like Sephora and Target, and tarot card reading, astrologers, and psychics are common in our cities and smaller towns. National calls to put hexes upon politicians are no longer unusual, nor is children's entertainment that engages in the subtler nuances of witchcraft. Even the 2018 Thanksgiving issue of the *Washington Post Magazine* prominently featured witchcraft and satanic rituals as normal avenues for those seeking meaning in life.⁸

In the wake of these cultural trends lie the powerful and heart-wrenching realities of those attached to women under the anti-Marian spell: husbands wondering what happened to their wives who have left them for a different life (or another woman), fathers wondering what has happened to their daughters, and children wondering what has happened to their mothers.

To say that there is ample evidence for the argument contained in this book would be an understatement. Two years of research have provided story after story of the terrible things women are doing to themselves and to their husbands, children, and grandchildren: stories like the woman who stabbed her twenty-month-old granddaughter and then baked her in the oven, the protestors wearing t-shirts that say "Men Are Trash," the baby gender reveal party that served

⁸ Kate Warren, "Spellbound," *Washington Post Magazine*, November 18, 2018, 32–39.

red jelly-filled donuts to announce the parents' decision to abort, pastors blessing abortion clinics, or Cate Blanchet's announcement that her vagina is her moral compass. The examples are legion. We have largely grown numb to them, assuming that this is just abnormal behavior from women on the fringes of society. And yet these are not all done by the crazy, psychotic, or forgotten underbelly. These kinds of atrocities are often taking place and encouraged in some form in our homes, schools, hospitals, and even churches by normal and everyday women.

This book, although it engages in the heavy battles at hand, will not end with the anti-Mary having the last word. Gratefully, we have the real Mary who is present in the world, in our lives, and who is capable of the miraculous. With an unparalleled track record, our spiritual mother is far from distant, superficial, or saccharine. She is the true model of authentic femininity and offers us her assistance through all of life's demands, struggles, frustrations, and tears. She brings clarity, healing, peace, joy, and grace wherever she is invited. She offers us the key to unlock the confusion about what it means to be women and what we need to do to find the true happiness that our souls crave.