

In Reparation for the Sins Committed against the Immaculate Heart of Mary⁽¹⁾

We Refute and Condemn the Movie "The Nativity"

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On December 2, 2006, on the First Saturday of December, we went to the local movie theater to watch the movie "The Nativity." Based on previous reviews of this movie that we had heard, and the fact that the Vatican⁽²⁾ held a premiere showing of this movie, we were expecting a movie that at the very least held to Catholic beliefs. However, from the very beginning of the movie we soon realized our high expectations had to be thrown into the trash, for as the movie progressed, we became more and more disappointed. The overall conclusion of this movie is that it is not a Catholic movie at all, but at best, a Protestant movie directed by men who did not even follow the Biblical account of the birth of Christ.

At worst, it is a vile anti-Christian movie created by people who hate Christ and His Church and whose main motive was to defame the name of the Blessed Mother and warp the story of the Birth of Jesus.

As mentioned before, this movie discredits our Catholic beliefs, beliefs that are so essential to our Faith that if we do not believe in them, the Church no longer considers us Catholic. What beliefs are these that have been maligned? Those beliefs which we hold sacred: the Immaculate Conception⁽³⁾ and the Virgin Birth⁽⁴⁾.

In one of the very first scenes of the movie, Mary is shown with her friends, sowing a field of what looks to be corn. These friends of Mary give sideways glances and smiles to each other after looking at a group of boys that are nearby. Then one of these girls runs to tackle one of the boys and what ensues appears to be a pileup of youths in the cornfield with Mary sort of participating in on the outer edges of this entanglement. Then from the house emerges Mary's mother looking stern and upset. She calls to Mary and shakes her head "No." The fact that Mary looks to have

been participating in some kind of impropriety and had to be corrected by her mother is beyond belief but this is only one occurrence of "sinning" on the part of Mary. For throughout the first part of the movie, Mary is depicted as any normal 14 year old given to sullen, sulky moods. This movie shows her to be unhappy with the future marriage that is being arranged for her by her parents (which we know to be historically incorrect). She walks out of her house in defiance when her father tells her that she is now betrothed to Joseph. These scenes call into question the dogma of the Immaculate Conception issued by Pope Pius IX in 1854.

It also was implied in the betrothal scene that Mary and Joseph planned on a large family as Mary's parents indicated that they were to live as husband and wife in every way for one year except for that one act that would produce a family. Joseph began building the home for Mary and their future children, indicating Joseph was planning on having many children. This is in line with the Protestant viewpoint that Mary and Joseph had many children after Jesus, and counters the Catholic Church as it has always taught that both Mary and Joseph took vows of virginity and mutually consented to live as virgins in the married state.

The scene of the Annunciation was not anything that a Catholic would contemplate while saying the Rosary. They depicted Mary reclining under a tree in the middle of the day while others were around her working. What is supposed to be the "Archangel Gabriel" is first shown as a hawk and then as a man with an Afro-like hairstyle and white robe looking as if he could be a son of Cheech or Chong. The "angel" had no mystical or holy appearance and he is shown at quite a distance from Mary. The portrayal makes you wonder if he's truly Heaven-sent.

The Visitation was portrayed as an excuse to run away from her "intended", Joseph, a way out of all of it — as if the whole idea of the coming of Our Lord and the idea of marriage was too much for her. The Magnificat was left out of this scene; however it was partially narrated at the end of the movie, omitting the first half of this beautiful prayer:

"My soul magnifies the Lord, and my spirit rejoices in God my Savior; because He has re-

garded the lowliness of His handmaid; for, behold, henceforth all generations shall call me blessed; because He who is mighty has done great things for me, and holy is His name; And his mercy is from generation to generation on those who fear Him....”

You can be certain, upon looking at these omitted words, just why they were omitted and the intentions of the creators of this vile cinematography!

The birth of Saint John was very degrading. This scene is about two minutes long, depicting Elizabeth holding her upper body up off a chair by holding onto ropes, screaming from pain while two women are ready to receive the child. She delivers, while Mary, with a horrified look on her face, stands by watching. This scene is not suitable for children to watch.

During Mary's absence at Elizabeth's, Saint Joseph was portrayed as being upset that Mary left. Also were included, implications that Joseph did not expect Mary to come back, as in one scene where he was deep in thought pondering his future with Mary holding his carpenter tools — then suddenly with a look of frustration and anger, he throws his tools to the ground. Sainly behaviour for sure!

When Mary had returned to Nazareth, Joseph was excited to see her. However, on lifting her from the wagon he discovered that she was heavy with child and walked away upset. Mary tried to convince her parents and Joseph that she was not pregnant due to another man but that "an angel" appeared to her and told her she was going to have a baby. There was no evidence of any of the three believing Mary. It was implied that Joseph was ready to stone Mary until he had a vision through a dream (with that "angel" again) that Mary was telling the truth.

The travelling of Joseph and Mary to Bethlehem was the best of all scenes in the movie. But even during this trip there was an occurrence that was disturbing. While Mary and Joseph were walking through a market of a town, a palm-reading woman offered Mary a small piece of cheese or bread which Mary accepted, but then this sorceress read Mary's palm and claimed she was going to have a son. Mary accepted this prophecy with a smile and Joseph shook the woman's hand, thanked her and then they contin-

ued their journey. The implication was that Joseph and Mary had no objection to fortune-tellers.

The scene of the Nativity was extremely heretical. Besides this grave evil, again we find it necessary to say that this movie should not be viewed by children. Mary was shown to be in labor while she was in the town of Bethlehem. Joseph rushed around carrying Mary in a frantic state trying to find a room for her as she groaned and breathed heavily as if she had taken Lamaze lessons. The worst of the worst occurs once they arrive at the stable, with Joseph kneeling ready to deliver the baby. He partially lifts Mary's dress, putting his hands between her legs, ready to receive the child. Mary is laboring, her face sweating and in extreme pain, with all of the normal actions of a woman in a delivery room and then she gives birth. Joseph raises Jesus in the air, showing the Baby covered with blood, and Joseph laughs for joy, totally discrediting belief in the Virgin Birth (see pp. 4-5). There is no sign of worship or adoration by either Mary or Joseph. Therefore, this was not only a Protestant view of the Nativity but also indirectly an act of disbelief in the Divinity of Jesus. There was no indication that Mary and Joseph believed Jesus to be God.

Meanwhile, the Archangel Gabriel (yes, that same "angel") appears to one shepherd to inform him of the birth. There are no other angels that appear as stated in St. Luke's Gospel: "And suddenly there was with the angel a multitude of the heavenly host praising God and saying glory to God in the highest and on earth peace among men of good will."

One by one, the shepherds seem to be leaving their sheep in a "zombie-like trance" and are seen walking — NOT RUNNING — toward the star as it would seem natural to do considering they received this great news from a heavenly vision of great beauty! There was no joy exhibited in this scene by these shepherds. It only looked as if these guys were told to walk to this cave and stare at something. When the shepherds arrive at the stable, Mary is seen reclining and holding the Child; He is not lying in the manger. None of the shepherds worship or adore the Child, and they arrived simultaneously with the three Kings, who neither appear to be worshipping Him. Then there is this GREAT pause in the movie as we look on at this living Nativity Scene. Some kind of cold, blue lighting is glaring on Baby Jesus that

causes Him to keep his eyes closed. Surely they could have done better than this!

This was to be the culmination of the greatest act of love — God becoming Man to die for us! And yet this movie could not convey even a hint of this profound act of God.

And so it is, with all of these facts exposed for your examination, we refute and condemn this movie, "The Nativity."

Since these cinematographers (who incidentally were the same ones that produced "The Lord of the Rings Trilogy" and had well within their grasp the ability and capability to make a work that would honor Our Lady and Our Lord instead of dishonor them) offended and blasphemed in a seemingly intentional way the Immaculate Heart of Mary in not just one way, but in ALL FIVE ways that Our Lord had mentioned to Sr. Lucia of Fatima.

We sincerely hope and pray that our small effort to undo this travesty will help those of you who read this to know the truth and join us in making reparation for this movie by following the directives of the Queen of Heaven:

"Look, my daughter, at my Heart, surrounded with thorns with which ungrateful men pierce at every moment by their blasphemies and ingratitude. You at least try to console me and say that I promise to assist, at the hour of death, with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to me."⁵

Immaculate Heart of Mary, pray for us!

Notes

¹ From *Lucia Speaks, Memoirs and Letters of Sister Lucia* (Wash., NJ: AMI Press, 1976), p. 238:

"My daughter, the motive [for 5 First Saturdays of reparation] is simple: there are five ways in which people offend and blaspheme against the Immaculate Heart of Mary:

The blasphemies against the Immaculate Conception; against her Virginity; against the Divine Maternity, refusing at the same time to accept her as the Mother of all mankind; those who try publicly to implant in children's hearts indifference, contempt, and even hatred

against this Immaculate Mother; and those who insult her directly in her sacred images."

² Reuters Online — "Vatican Berth for 'Nativity' Movie"--VATICAN CITY

(Hollywood Reporter) — For the first time ever, the Holy See hosted the world premiere of a mass-market film, with the Christmas drama "The Nativity Story" screening Sunday [November 26, 2006] to a large and enthusiastic crowd. The Vatican rarely gives more than tacit approval to films or other cultural phenomena. But the 7,000-strong crowd on hand for the New Line Cinema production at the Vatican's Paul VI Hall represented a rare and clear endorsement by the Holy See, the seat of the world's 1.1 billion Catholics.

³ In the Encyclical issued by Pope Pius IX on December 8, 1854, on THE IMMACULATE CONCEPTION "Ineffabilis Deus" Apostolic Constitution, it is written in "The Definition":

"Wherefore, in humility and fasting, we unceasingly offered our private prayers as well as the public prayers of the Church to God the Father through his Son, that He would deign to direct and strengthen our mind by the power of the Holy Spirit. In like manner did we implore the help of the entire heavenly host as we ardently invoked the Paraclete. Accordingly, by the inspiration of the Holy Spirit, for the honor of the Holy and undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic Faith, and for the furtherance of the Catholic religion, by the authority of Jesus Christ our Lord, of the Blessed Apostles Peter and Paul, and by our own: **We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.**

"Hence, if anyone shall dare — which God forbid! — to think otherwise than as has been defined by us, let him know and understand that he is condemned by his own judgement; that he has suffered shipwreck in the Faith; that he has separated from the unity of the Church; and that, furthermore, by his own action he incurs the penalties established by law if he should dare to express in words or writing or by any other outward means the errors he thinks in his heart."

⁴ On August 7, 1555, Pope Paul IV, newly elected and nearly 80, issued an Ecclesiastical Constitution called "Cum quorundam," making it an article of faith that

Mary, the mother of Jesus, "was a virgin before, during, and after the conception and birth of her" Son.

⁵ *Lucia Speaks*, p. 230.

Catholic Dogma of the Virgin Birth

Portraying Mary as going into labour like any other mother, and delivering her Child at the hands of St. Joseph, is a heretical denial of the dogma of her Perpetual Virginity. It is one of the blasphemies for which we are to make reparation on five consecutive First Saturdays, as Jesus revealed to Sr. Lucy of Fatima. Planning a family also denies this dogma and denies the vows of lifelong chastity taken by Mary and St. Joseph.

Dogma of The Perpetual Virginity of Mary

Taken from Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, 4th. ed. (1960), reprinted by Tan Books & Publishers, 1974, pp. 203-206.

Dogmatic Definition of the Catholic Church: **Mary was a Virgin before, during and after the Birth of Jesus Christ.**

The Lateran Synod of the year 649, under Pope Martin I, stressed the threefold character of Mary's virginity, teaching of the "blessed ever-virginal and immaculate Mary" that: she conceived without seed, of the Holy Ghost, generated without injury (to her virginity), and her virginity continued unimpaired after the birth". Pope Paul IV declared (1555): *Beatissimam Virginem Mariam ... perstitisse semper in virginitatis integritate, ante partum scilicet, in partu et perpetuo post partum.*

Virginity During the Birth of Jesus

Mary bore her son without any violation of her virginal integrity.

The dogma merely asserts the *fact* of the continuance of Mary's physical virginity without determining more closely how this is to be physiologically explained. In general the Fathers and the Schoolmen conceived it as non-injury ... and accordingly taught that Mary gave birth in miraculous fashion without opening of the womb ... and consequently also without pains (cf. St Th. III 28, 2)....

Mary's virginity during the birth of Jesus was contested in the Early Church by Tertullian ... and especially by Jovinian ... and in modern times by Rationalists....

Jovinian's teaching ... was rejected at a Synod at Milan (390) under the presidency of St. Ambrose....

Her virginity during the birth of Jesus is included in the title of honour "perpetual virgin", which was given to Mary by the Fifth General Council at Constantinople (533). The doctrine is expressly taught by Pope St. Leo I in the *Epistola Dogmatica ad Flavianum* which was approved by the council of Chalcedon; it was taught also by the Lateran Synod (649) and by Pope Paul IV (1555). Pope Pius XII in the encyclical "Mystici Corporis" says: "It was she who gave miraculous birth to Christ our Lord." The Church's general teaching is expressed in her [traditional] Liturgy also. Cf. the Responsorium to the fifth Lesson of the Feast of Christmas, and to the eighth Lesson of the Feast of the Circumcision of Our Lord.

Is. 7:14 announces that the maiden (as a virgin) would give birth. The Fathers also, in a typical sense, refer to the virgin birth of Our Lord the words of the Prophet Ezechiel on the closed gates (Ez. 44:2; cf. St. Ambrose Ep. 42, 6; St. Jerome, Ep. 49, 21); the words of the Prophet Isaias on the painless birth (Is. 66:7; cf. St. Irenaeus, Epis. 54; St. John Damascene, *De fide orth.* IV 14; and the words of the Song of Songs on the closed garden and the sealed well (Hl. 4:12; cf. St. Jerome, *Adv. Jov.* I 31, Ep. 49, 21).

St. Ignatius of Antioch characterizes, not merely Mary's virginity, but also the bringing forth of her Son as a "mystery which must be proclaimed aloud". Christ's virginal birth is accepted without question in the apocryphal writings of the second century ... and also by Church authors such as St. Irenaeus, St. Clement of Alexandria and Origen. St. Ambrose, St. Jerome and St. Augustine defend the traditional Church doctrine against Jovinian. For the illustration of the mystery the Fathers and Theologians employ various analogues — the emergence of Christ from the sealed tomb, His going through closed doors, the penetration of the ray of sun through glass, the birth of the Logos from the bosom of the Father, the going out of human thought from the human spirit.

Christ's miraculous emergence from the unimpaired womb of the Virgin Mother finds its ultimate explanation in the Omnipotence of God. St. Augustine says: "in such things the whole ground of the mystery is the might of Him who permits it to happen". Cf. St. Th. III 28, 2.

The Catechism of the Council of Trent, in its definitive explanation of The Apostles' Creed, says the following about the Nativity, under the Article "Born of the Virgin Mary":

THE NATIVITY OF CHRIST TRANSCENDS THE ORDER OF NATURE

But as the Conception itself transcends the order of nature, so also the birth of our Lord presents to our contemplation nothing but what is divine.

Besides, what is admirable beyond the power of thoughts or words to express, He is born of His Mother without any diminution of the maternal virginity, just as he afterwards went forth from the sepulchre while it was closed and sealed, and entered the room in which His disciples were assembled, the doors being shut; or, not to depart from every-day examples, just as the rays of the sun penetrate without breaking or injuring in the least the solid substance of glass, so after a like but more exalted manner did Jesus Christ come forth from His mother's womb without injury to her maternal virginity....

.... To Eve it was said: *In sorrow shalt thou bring forth children* (Gen. 3:16). Mary was exempt from this law, for preserving her virginal integrity inviolate she brought forth Jesus the Son of God without experiencing, as we have already said, any sense of pain.

The mysteries of this admirable Conception and Nativity being, therefore, so great and so numerous, it accorded with the plan of divine Providence to signify them by many types and prophecies. Hence the holy Fathers understood many things which we meet in the Sacred Scriptures to refer to these mysteries, particularly that gate of the sanctuary which Ezechiel saw closed (Ezech. 44:2); the stone cut out of the mountain without hands, which became a great mountain and filled the universe (Dan. 2:35); the rod of Aaron, which alone budded of all the rods of the princes of Israel (Num. 17:8); and the bush which Moses saw burn without being consumed (Exod. 3:2).