

The Reign of Mary

VOLUME 40

De Maria Nunquam Satis

ISSUE NO. 48



- **To Promote Faithful Obedience to the Legitimate Teaching Magisterium of the One, True Catholic Church Founded by Jesus Christ...**
- **To Preserve Without Compromise or Dilution the Traditions and Doctrines of the One, True Church...**
- **To Work and Pray for the Triumph of Mary Our Queen and the Resultant Reign of Christ Our King...**

There shall always be that enmity mentioned in Scripture between the Christian forces of the Woman (Mary) and the Anti-Christ forces of the serpent (Lucifer). And while in our present day those forces of Anti-Christ (Freemasonry, Communism, Atheistic Materialism, Liberalism and its Protestant offspring, Apostate Modernism, Socialism, Militant Islam, etc.) are gaining universal victories in establishing the reign of the Luciferian brotherhood throughout the world, we who fight beneath the standard of the Cross know that **ultimately** Mary, Mother of God and Immaculate Queen of the Universe, will “crush the proud head of the Serpent” and as the Luciferian legions (both human and demonic) are cast into the abyss of darkness, Her Immaculate Heart will triumph and there shall be the universal

**REIGN OF MARY
and Her Divine Son,
CHRIST THE KING!**



**MARY, IMMACULATE QUEEN
OF THE UNIVERSE, SPOUSE OF
THE HOLY GHOST, MEDIATRIX
OF ALL GRACES; TRIUMPH AND
REIGN IN THE NAME OF JESUS,
AND FOR THE LOVE OF JESUS,
NOW AND FOREVER.
AMEN.**



Our Lady of Pontmain

MOTHER MOST PURE

“As the lily among thorns, so is my beloved among the daughters of men.” “Thou art all fair, my beloved, and there is not a spot in thee.”

Compared to us sinners, Our Blessed Lady, the all-fair, spotless Lily, is as a fair lily in its brilliant whiteness and loveliness amid a number of sharp and repulsive thorns. Lilies, the sun, the moon, snow, are, of all earthly things, the most resplendent in their delicate, dazzling brightness and whiteness. Of such quality as these, in the spiritual order, is the purity and sinlessness of Mary. And so in the Office of the Immaculate Conception, the Church sings: “Thy garment is like the snow, and thy face is like the sun.” Her garment is her body, and her beautiful soul is “the sun.”

But think what a wreck, what an unsightly thing is a lily crushed and spattered with mud—all of its beauty gone, unrecognizable as the lovely thing it once was.

Such is the effect of sin, and above all, of grievous sin, in the spiritual order.

The evil of sin certainly does not come home to us as it did to Jesus and Mary. No breath of sin, of course, ever tarnished her soul. But by her compassion for her Divine Son she had to suffer, as He did, all the consequences of sin. It was not only during the Passion that Jesus and Mary suffered for our sins, for all their lives that heartrending vision was before them in every detail, and never for a moment forgotten. Every moment, as it passed, only brought nearer the dreadful reality. Some spiritual writers tell us that never, for Jesus and Mary, was there one of those joyous care-free moments which are our daily experience.

We should try to realize what this dark shadow of anticipated suffering, the foreknowledge of the Passion, was in the lives of Jesus and Mary.

Suppose that you knew for a certainty that at some time in the future you were to undergo some dreadful torment, in its every detail, and that it came before your mind every morning as you awoke, and you shuddered and said, “It is one day nearer.” Supposing that the thought was always before you, spoiling all your happiest times: even that would be nothing at all compared with what Jesus and Mary suffered all their lives from the foreknowledge of the Passion. And all this is owing to sin, to our sins, yours and mine.

“We are all born in sin.” “In sins did my mother conceive me,” says the Psalm Miserere. Baptism washes away the stain of sin and clothes us in the dazzling white robe of innocence and sanctifying grace, and then almost immediately we begin to defile, soil and stain this shining garment by our own willful, personal sins.

Not so with Our Lady. "White as snow thy garment is," says the Antiphon of the Office of the Immaculate Conception. This robe or garment is her body. "And thy face is like the sun." This signifies the purity of her soul.

How dreadful, how repulsive to her must be the sight of the soiled, stained robe of our souls! Ah! But remember, our Mother is as compassionate as she is pure. She longs more ardently than we can ever imagine, to deliver us from our sins and temptations; to give Jesus to us, and to give us to Him. If we pray to her, she will strengthen us not to fall and help us to keep white the beauty of our baptismal robe. But if we have fallen, she will stretch out her hand and raise us up, so that if our soul's white robe is tarnished, it may be cleansed by the tears of repentance; by the Precious Blood of Jesus in confession; and the stains replaced by the gems of sorrow, penance and love. "Many sins are forgiven her, because she hath loved much," said Our Lord of Mary Magdalene.

Mary will always help all those who call upon her to keep them from falling into sin; but only if we strive to keep away from the occasions of sin, otherwise she cannot help us.

Motto. "Virgin of all Virgins, To thy shelter take us;
Gentlest of the gentle; Chaste and gentle make us."

Practice. Dread and hatred of all sin.

The Apparition at Pontmain January 1871

At the time of the apparition Pontmain was a small French village, inhabited by simple and hardworking country folk, who were guided by their parish priest Abbé Michel Guérin. The Barbadette family consisted of father César, his wife, Victoire, with their two sons Joseph and Eugène, aged ten and twelve, and another older boy who was away in the army. On the evening of January 17th, 1871, the two boys were helping their father in the barn when the eldest, Eugène, walked over towards the door to look out. As he gazed at the star studded sky he noticed one area practically free of stars above a neighboring house. Suddenly he saw an apparition of a beautiful woman smiling at him; she was wearing a blue gown covered with golden stars, and a black veil under a golden crown.

His father, brother, and a neighbor came out to look and Joseph immediately said he too could see the apparition although the adults saw nothing. The mother came out but she too could see nothing, although she was puzzled because her boys were usually very truthful. She suggested that it might be the Blessed Virgin, and that they should all say five Our Fathers and five Hail Mary's in her honor.

As it was now about a quarter past six, and time for supper, the boys were ordered inside but soon after allowed to go outside again. The Lady was still there and so the local school teacher, Sister Vitaline, was sent for. She couldn't see the Lady, and so she went to fetch three young children from the school to see their reactions.

Immediately upon arriving, the two older children, two girls

aged nine and eleven, expressed their delight at the apparition, describing it as the boys had done, although the youngest child saw nothing.

The adults in the crowd, which had now grown to about sixty people including the priest, could still see nothing and began to say the rosary, as the children exclaimed that something new was happening. A blue oval frame with four candles, two at the level of the shoulders and two at the knees, was being formed around the Lady, and a short red cross had appeared over her heart.

As the rosary progressed the figure and its frame grew larger, until it was twice life size; the stars around her began to multiply and attach themselves to her dress until it was covered with them.



As the Magnificat was being said the four children cried out, "Something else is happening." A broad streamer on which letters were appearing unrolled beneath the feet of the Lady, so that eventually the phrase, "But pray, my children," could be read.

Fr. Guérin then ordered that the Litany of Our Lady should be sung, and as this progressed new letters appeared, revealing the message: "God will soon answer you." As they continued to sing, another message was formed, one that removed any doubt that it was the Blessed Virgin who was appearing to the children: "My Son allows Himself to be moved."

The children were beside themselves with joy at the beauty of the Lady and her smile, but her expression then changed to one of extreme sadness, as she now contemplated a large red cross that had suddenly appeared before her, with a figure of Jesus on it in an even darker shade of red.

One of the stars then lit the four candles that surrounded the figure, as the crucifix vanished and the group began night prayers. As these were being recited, the children reported that a white veil was rising from the Lady's feet and gradually blotting her out, until finally, at about nine o'clock, the apparition was over. The following March a canonical inquiry into the apparition was held, and in May the local bishop questioned the children, the inquiry being continued later in the year with further questioning by theologians and a medical examination. The bishop was satisfied by these investigations, and in February 1872 declared his belief that it was the Blessed

Virgin who had appeared to the children.

Joseph Barbadette became a priest, a member of the Congregation of the Oblates of Mary Immaculate, while his brother Eugene became a secular priest. One of the girls who had seen Mary became a housekeeper for a priest, and the other, Jeanne-Marie Lebossé, became a nun. A large basilica was built at Pontmain and consecrated in 1900.

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THE GALILEO MYTH

The Catholic Church is frequently criticized, particularly in "scientific" and "educational" circles, for condemning Galileo Galilei for his scientific theory that the sun (not the earth) is the center of the universe. The enemies of the Church make use of the fact that a Church Inquisition (approved by the Pope) declared that Galileo's theory was erroneous. This they claim is proof that there are errors in Sacred Scripture (it was upon Sacred Scripture that Galileo's theory was condemned); that the Church is opposed to science; and that neither the Church nor the pope are infallible. The enemies of the Church are wrong on all three counts.

Brief History of Galileo

Galileo was born in Pisa (present day Italy) in 1564, and propagated as "fact" the theory first introduced by the famous Catholic monk, Copernicus, which taught that the sun was the center of universe and that all celestial bodies, including the earth, revolved around it (heliocentrism). This was contrary to the more commonly held belief that the earth was the center of universe, and the all celestial bodies, including the sun, revolved around it (geocentrism).

Heliocentrism alarmed many Churchmen because there are passages in Holy Scripture which supported geocentrism: "Then Josue spoke... Move not, O sun, toward Gabaon, nor thou, O moon... And the sun and the moon stood still, till the people revenged themselves on their enemies." (Josue 10:12,13). "The sun riseth and goeth down, and returneth to his place: and there

rising again, maketh his round by the south, and turneth again to the north." (Ecclesiastes 1:5,6). Thus these ecclesiastics were openly critical of Galileo and viewed his theory as something in opposition to Sacred Scripture.

In 1615, Galileo went to Rome to try to persuade Church authorities not to ban his controversial ideas. His theory was examined by a Church Inquisition, which found the theory to be false and contrary to scripture. Cardinal St. Robert Bellarmine, acting on directives from the Inquisition, informed Galileo that he could teach his theory only as a hypothesis, not as a fact. Galileo promised to abide by the order and for many years kept his word.

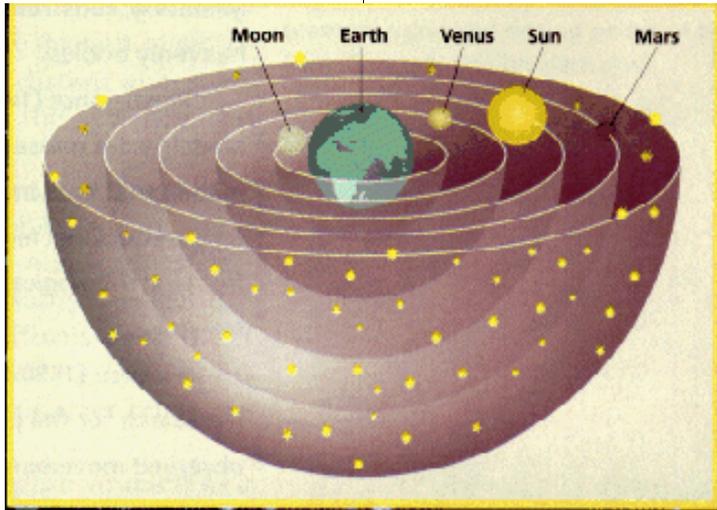
In 1632, Galileo violated his promise and published a book, *Dialogue on the Two Chief World Systems*, which once again advanced the theory of heliocentrism. Again he was summoned before the Inquisition and found "vehemently suspect of heresy," and guilty in persisting to teach his theory as an undisputed fact, contrary to the edict issued in 1616. He was sentenced to formal arrest (commuted to comfortable house arrest), to perform proper penance and to publicly renounce his beliefs, which he did.

While under house arrest, Galileo wrote more scientific books and finally died in 1642.

Heliocentrism Does Not Disprove Sacred Scripture

The enemies of religion claim that the Church silenced Galileo because his theory of heliocentrism proved that Sacred Scripture contains error. This is completely false.

It is the infallible teaching of the Church that since God is the author of Holy Scripture (and the men who wrote it merely served as His instruments), that Sacred Scripture cannot possibly contain any errors,¹ for God cannot err. That is not to say that literally every single copy of the Bible is free from error, for some may have faulty texts or have been badly translated, but outside these human errors, all Catholics must believe, as a matter of Faith, that the Church's official version of the Bible (the Vulgate) is error free. Any apparent error is due to our own lack of understanding or the ambiguities in the book itself, as St. Bellarmine taught:



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“I say that if there were a true demonstration that the sun was in the center of the universe and the earth in the third sphere, and that the sun did not travel around the earth but the earth circled the sun, then it would be necessary to proceed with great caution in explaining the passages of Scripture which seemed contrary, and we would rather have to say that **we did not understand them** than to say that something was false which has been demonstrated. But I do not believe that there is any such demonstration...” (emphasis supplied)

The Catholic Church does not Oppose True Science

God, the Creator of ALL things, is the Author of science as well as the Author of Sacred Scripture. Because God is all knowing and all powerful, there cannot exist the possibility that anything He created would be contradicted by anything He taught.² This is a characteristic of imperfect man, not of an Omnipotent God. This is why the Church has always promoted and supported the field of true scientific research, because the discovery of all truths, whether by scientific or some other means, all lead to the same God,³ the Author of all truth.

Considering this, one can readily see the absurdity of the Church fearing any scientific discoveries by Galileo or any other scientist, because true science leads to God,⁴ which is of course the end of religion as well.

History also disproves the myth of the Church being opposed to science, for the greatest scientists prior to and during Galileo's time were produced in the Church's monasteries, seminaries and universities, all of which the Church greatly endowed and supported.

Galileo's Condemnation not an Infallible Act

That Galileo's theory was condemned by a Church Inquisition is a fact, but it does not disprove the infallibility of the popes, as the enemies of Catholicism charge.

Infallibility is the incapability of teaching what is false. Vatican Council I declared it a dogma of the Catholic Church that when the pope "defines a doctrine of faith or morals to be held by the whole Church" that his teaching is infallible. All Catholics must believe this if they are to save their souls.

The Inquisition condemned Galileo's theory for being taught as a *fact* and penalized him, and Popes Paul V and Urban VIII approved of the Inquisition's findings and penalties. At no time, however, did they ever define geocentrism as a truth to be accepted by the whole Catholic Church, nor did they define heliocentrism as an error to be rejected by the whole Catholic Church. These popes were not acting infallibly because they

did not bind Catholics as to what they *must believe*. Their approval of the findings of the Inquisition were therefore *fallible* and they could have consequently erred in this regard (although it is highly unlikely that they did).

Heliocentrism is Not an Absolute Truth

In more recent centuries Catholic apologists have been condemning the Inquisition for finding that Galileo's theory was "vehemently suspect of heresy," "false," or even "formally heretical." They based their condemnation by blindly accepting the science of their day, i.e., that heliocentrism *is* a fact, and thus concluded that the Inquisition erred in condemning Galileo. These well-meaning apologists made the mistake of substituting pseudo-science for true science and then giving this pseudo-science a place of prominence over Holy Scripture.

According to modern science, confirmed by the orbiting Hubble telescope and other modern research tools, the universe is continually expanding and its boundaries are unknown. Scientiststoday concur that there is no center of the universe or otherwise special position in the universe; it all depends upon one's "frame of reference."

So after over 450 years of the anti-Catholic elements condemning the Church for silencing Galileo, it now appears that the *fallible* Inquisition was correct after all.

But the real issue here is not one of heliocentrism versus geocentrism. The real issue is the battle the secularist forces are waging against God and any institution or person who dares to defend Him. The Galileo controversy was simply one of many attempts by these secularists to subordinate God to science. The end result is that all areas of religion today are being subjected to "scientific analysis" as to the final determinate of the truths they contain: even including the very existence of God Himself. What God has revealed is denounced as superstition, and any scientific theory which has the potential of discrediting God or religion is embraced and promulgated as fact, thus giving credence to the words of St. Paul: "For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables" (2 Tim. 4:3,4).

¹ Vatican Council I, Session 3.
² Pope Leo XIII, Encycl. *Libertas*, June 20, 1888.
³ Pope Leo XII, Apostolic Constitution *Quod Divina Sapientiae*, August 28, 1824.
⁴ Pope Leo XIII, Letter *Volente Laetoque*, October 24, 1890.

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