

The Reign of Mary

VOLUME 39

De Maria Nunquam Satis

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- 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.**

HOLY MARY

At the very outset of Our Lady's Litany, she is fully and adequately described in the two words of the title "Holy Mary," which contain her name and her characteristic trait, *i.e.*, *holiness*. Let us consider for a moment these two points.

I. "HOLY." If an adjective which should sum us up in one word were to be prefixed to the name of any one of us, we might safely predict that "holy" would certainly *not* be the one chosen. Whatever we may be, it is more than probable that no one would think of calling us holy.

It is also more than likely that many of us would not have the least desire for such an appellation. We might rather wish to be known as "talented," "good-looking," "charming," "wise," "athletic," or whatever else describes our particular ambition. That is all very well for this world, but once the portals of the grave are passed, "holy" is the only thing we shall wish we were, or had been, for "without holiness no man shall see God."

How, then, are we to be holy? God gives to every one of us in Baptism a gift which truly makes us sharers in His own Divine Nature, which makes us His children by adoption, and thus makes us really and genuinely holy. This precious gift, which raises us, transforms us, unites us to God, and makes us holy through and through, is sanctifying grace. Without it, we should be eternally lost, for not to die in the state of grace is to die in the state of mortal



sin. Sin, mortal sin, is the one only thing which destroys sanctifying grace.

Therefore, to be holy, the first thing we must do is to avoid mortal sin; the second, to avoid venial sin, which lessens grace; and the third, to strive to increase this great gift or quality within us by prayer and good works. The more earnestly and carefully we do these three things, the more holy we shall be; the more beautiful, resplendent and glorious will our souls become. This great gift of sanctifying grace is that which in the next life is the very *lumen glorie* [light of glory] itself, the very faculty which enables us to see God in the Beatific Vision. How greatly, then, should we love and prize it!

Mary is called “Holy Mary” because she alone, of all creatures, was conceived and born without the slightest stain of sin. She did not need Baptism to give her sanctifying grace, as we do. If we wish to be holy, we must go to her. As in the beginning Jesus came to us through her, so has He decreed that for all time grace and holiness shall continue to come to our souls through her. He is the Source and Fountain of all grace, she is the Channel or Aqueduct—as St. Bernard calls her in the title of one of his most famous sermons—through which grace comes to us.

II. “**MARY.**” St. Bonaventure tells us the meanings of the name Mary. It means “bitter sea,” “Star of the Sea” “light-giver,” and “Lady.” To the devils, Mary is as a “bitter sea,” for she destroys their empire over us, and their power to hurt and injure us. To us men she is the “Star of the Sea,” guiding and helping us through the troubles of life’s tempestuous seas. To the Angels she is the “light-giver,” for after her Son Jesus, she is the greatest glory and joy of Paradise. To all creatures she is their “Lady,” for she is the mighty Queen of Heaven, earth, and Purgatory. The Saints tell us what wonderful graces we can obtain by pronouncing the name of Mary with love and devotion. Our Blessed Lady told St. Brigid that the devils fly, even from sinners, who pronounce with devotion the holy name of Mary. It was revealed to the same Saint that three special graces would be granted to those who invoke that holy name with confidence, namely:

1st Perfect contrition for their sins.

2nd Their sins would be atoned for before death.

3rd They would be given strength to become holy, and would gain Heaven. St. Ephrem says, “the name of Mary is the key to the gates of Heaven.”

Let us try, then, to form the habit of frequently invoking the holy names of Jesus and Mary with love and devotion. It will not only be a help to us in difficulties all through life, but most of all at death, when we shall be such slaves of habit as to be able to do nothing but what we have been accustomed to do. These holy names are indulgenced prayers, and at the hour of death the indulgence is plenary.¹ We should make the intention now, that every time we say “Holy Mary” in the Litany, we do so with the intention of asking God that this most sweet name may be the last word

we shall utter when dying.

Motto. “In dangers, in difficulties, in doubts, think of Mary, call upon Mary.” (St. Bernard.)

Practice. Love and frequent invocation of the holy name of Mary.

¹ A plenary indulgence is the full remission of the temporal punishment due to forgiven sin.

HOLY MOTHER OF GOD

WHY is Mary holy? Why did she receive such magnificent gifts of grace? Because she is the Mother of God. “He who created me, rested in my tabernacle.” When we succeed in bringing home to ourselves in some degree, that the great God, Who Himself created Mary, deigned to be her Child, we cannot be surprised at her greatness and holiness. But how does this affect each one of us? How can we draw any lesson for ourselves from so great a title?

We can bow down and venerate her; yes,—but how can the great Mother of God, Mary Most Holy, be our model? Would it not rather savor of pride and presumption in us to try to resemble her?

If this is what we think, we are making a great mistake. For Our Lord Himself, in the Gospel, has told us how each one of us may become like His Mother.

Once, when He was preaching to a great crowd, He was told: “Behold Thy mother and Thy brethren stand without, seeking Thee.” And answering them, He said: “Who is My Mother and who are My brethren?” And looking round about on the multitude, He said: “Behold My Mother and My brethren. For whosoever shall do the Will of God, he is My brother and My sister and My mother.”

It is by doing God’s Will, that is, by keeping His commandments, by being obedient to lawful authority, that each and every one of us can become as God’s Mother, for thus is the life and likeness of Jesus imprinted in us.

Again, we read in the Gospel that once, as Our Lord was preaching to a crowd, a woman, carried out of herself by the wonder and the beauty of His teaching, cried out: “Blessed is the womb that bore Thee,” or in other words, “Blessed is Thy Mother.” This woman had never heard Mary’s “Magnificat,” the song in which she says: “All generations shall call me blessed,” neither had she ever been taught the “Hail Mary,” and yet she says their very words: “Blessed art thou among women.”

And what did Our Lord say! He said: “Yea, rather, blessed are they that hear the Word of God, and keep it.” It was as if He had said: “Do not envy My Mother, for every one of you can share her grace and privileges; for she is not alone blessed in being My Mother, but above all in her fidelity in hearing My Word with love, and keeping it. You can all be like her in this.”

Here He teaches us the way to find out His Will—to hear His Word. The woman in the crowd had heard His Word in the right spirit; she was truly one of those whom He called

blessed. Of Our Blessed Lady, St. Luke tells us that “she kept all these words in her heart.” This means everything concerning Our Lord, not only His Words, but all the facts of His Life she treasured in her heart, pondering over them, and learning from them the Will of her Son.

We can all do this, and in time we shall bear fruit in trying to imitate Our Lord in the things we have thought of about Him, in His virtues, His humility, meekness, charity, patience, and obedience, and so it can be said of us that “our fruit is blessed.” “By their fruits you shall know them.”

We should love God’s Word, for Our Lord says that they who hear and keep His Word are blessed. Our Lord’s Word comes to us in many ways, in sermons, in prayer, and also in holy reading, which opens for us the gates of a vast and wonderful world: the Kingdom of Heaven, His Saints, and God’s Kingdom on earth—the Holy Catholic Church. If we never read holy books, this great world of surpassing wonder and beauty will remain sealed to us, we shall never enter it, it will be to us as though it existed not. Some people never want to read anything but newspapers and novels. To make these the only food of our minds would be like trying to live on nothing but candy, that is, it would be quite fatal.

“As are the thoughts of a man’s mind, so is he.” We are what our thoughts are. If we are always thinking of dress, excitement, pleasure or money-making, we shall be worldly, for only the world can give us these false allurements. If we are always wishing for good things to eat and drink, and thinking about them, we become gluttons.

But if we read and think about Our Lord, and His Blessed Mother, and the Saints, we shall grow spiritual-minded, and earthly cravings and images will not have such power over us.

We hear it said even by people who are not Catholics, that books on the spiritual life are so interesting. This is because they give to the soul that food which by its nature every human soul craves for, the knowledge of God. “My soul hath said, the Lord is my portion, therefore will I wait for Him.” Every soul is always saying this, though it may not know what it is that it is thirsting for. “Ever me wanteth,” as Mother Juliana of Norwich said. Her prayer expressed this beautifully: “God, of Thy goodness give me Thyself, and it is enough to me. For if I ask anything that is less, it is not fully worship to Thee; if I ask anything that is less, ever me wanteth. Only in Thee I have all.”

How many souls “wait for Him” all their lives, and never seem to find out that what they are pining for is God! Spiritual knowledge and spiritual reading will go far to satisfy this need, for it is in great measure through holy reading that God speaks to our souls and gives them the knowledge of Himself, the fullness of which knowledge is to be the happiness of our souls for all eternity in Heaven.

The fruit of this consideration should be a great desire to do God’s Will and a great love of spiritual instruction, by which we learn more of God. “Blessed are they who hear the Word of God and keep it”

Motto. “He who shall do the Will of God, he is My brother, and My sister, and My mother.”

Practice. Great esteem and love of spiritual teaching.

St. Herman Joseph

Little Herman (he received the name of Joseph later as a monk), from his earliest years, manifested a most tender devotion to the Mother of God, and almost as soon as he could speak, he begged his mother to teach him how to honor her. His parents were very poor, but they taught him to confide in Jesus and Mary and he would, in all simplicity, tell Them of all his childish wants. He often had to go barefoot in the coldest weather, and one day he came to pray before the statue of Mary, with his feet all blue with cold.

“Herman,” said Our Lady, “why do you go barefoot when it is so cold?”

“Because, my Mother, I have no shoes, for my parents are poor,” he replied.

“Go to that stone,” said Mary, “and you will find all the money you need for shoes.” The child went and found the price of his shoes as Our Lady had told him, and returned to thank her. “Whenever you are in need of anything,” Our Lady told him, “all you have to do is to go to that stone. But you must always go with full confidence.”

He never made use of the treasure except in extreme need, and it never failed him. His companions discovered the stone, but never could they find any money there.

The next day Herman stopped at church to thank Our Lady for his new shoes, and of course, he wanted to show them to Our Blessed Mother and the Child Jesus. Then he had a thought. What could he give Our Lady in gratitude? He was too poor to light a candle and he had no flowers. Then he remembered. His mother had given him a shiny red apple with his lunch. Yes, he’d give it to Our Lady and she could give it to the Child Jesus. But there was a problem. The statue was high up and Herman was very small. He stood on his tiptoes trying to reach the hand of the statue. Still it was too high. Little Herman said, “Here, Blessed Mother.” Then the statue’s arm and hand reached down to receive the gift, and thanked him. Those who later visited the Church saw the statue reaching down and holding an apple. Even to this day, the devout leave fresh apples at the foot of this statue in remembrance of this event.

There is much that we can learn from this. First, to turn to Our Lady with all our needs. Secondly, to be grateful, to offer Our Mother, in gratitude, a prayer, a sacrifice, a candle or flower, or whatever is important to us. How touched Our Lady must have been to see little Herman offering Her an apple. It was a miracle, but Herman didn’t think it was unusual for Our Lady to reach down to accept his gift. Let us be like St. Herman, to be childlike in our devotion to Our Blessed Mother, for she really is Our Mother and we really are her children.

At the age of 12 St. Herman entered the Premonstratensian monastery at Steinfeld, Germany, and there led an angelic life of purity and prayer.

When he was old enough, he was accepted as a member of the Order and was assigned the task of waiting on tables in the refectory. Although he performed these menial tasks diligently, as a gifted mystic he would have preferred to be allowed to spend all his time in prayer. Our Lady settled his dilemma in a vision. She told him that nothing pleased God more than seeing a person serving his own brothers and sisters in charity.

Later, Brother Herman was appointed a sacristan. He liked that job, for it gave him more opportunity to be in the monastery chapel.

After his ordination to the priesthood, Herman became noted for the devotion with which he celebrated the Holy Sacrifice of the Mass. Indeed, he fell into an ecstasy of prayer so often at Mass that his Masses went on "forever." Eventually, nobody wanted to serve him at Mass, because it took so much of the server's time!

As a monk, Father Herman retained all the blameless innocence of spirit that had characterized him as a child. He was much loved for his readiness to help everybody. But while he had practical skills (he was an able mechanic and clock-maker), he was essentially a contemplative.

His confreres jokingly called him "Joseph" for his attention to the Madonna and Child. Typically, he declared himself unworthy to be called after the father of the Holy Family. But Our Lady took a fancy to the name, and in a vision put upon his finger a wedding ring to confirm that he was her spiritual spouse. On the basis of this vision, Herman added "Joseph" to his other Christian name.

St. Herman Joseph had never been physically healthy, and Our Lady reproved the smallest faults in Her beloved one; and for Her dowry, She conferred on him the most cruel sufferings of mind and body, which were especially severe on great feasts of the Church. But with the cross Mary brought him the grace to bear it bravely, and thus his heart was weaned from earthly things, and he was made ready for his saintly death, which took place in 1241.

St. Herman Joseph was canonized in 1958, the last saint to be canonized by His Holiness, Pope Pius XII.

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THE DEADLY PERIL THE WORLD FACES

VI. OTTOMAN/TURKISH EMPIRE (continued)

(1300 - 1922)

Despite a growing lethargy among Catholic rulers in Europe, who were swayed almost exclusively by state interests, devout Catholics never lost sight of establishing a new crusade. The Conquistadors, for example, who ever since the fifteenth century had been going forth to discover new

lands, considered themselves the auxiliaries of the crusade. The Infante Don Henrique, Vasco da Gama, Christopher Columbus and Albuquerque wore the cross on their breast, and when seeking new routes to Africa and Asia, thought of attacking the Muslims in the rear. The popes strongly encouraged these expeditions.

This anti-crusade lethargy was further exasperated by the birth of the Protestant movements. Luther himself proclaimed that it was a sin to make war upon the Turks because God had made them His instruments in punishing the sins of His people.

Thus the Turks were able to conquer the major part of Hungary in the first half of the 16th century. In 1571 they conquered the island of Cyprus. The Turkish commander promised to spare the lives of the 20,000 plus civilians there, but butchered every one of them. The Turkish fleet was once again poised to attack Europe.

The Battle of Lepanto

When the Turks attacked Cyprus in 1570, Pope St. Pius V called for a new crusade. He sent his legates all over Europe to enlist them in the new crusade. With tears in his eyes He complained that the Christian princes had been the cause of the ruin of the Church, but that it was not too late to repent and atone for their faults by uniting in her defense. "Turn your eyes to God, the giver of victory," He told them. He argued that the Turks were vulnerable, but that God was invincible, and that if the present peril to the Church would not move them, then they should consider the consequences to their own domains that a Mohammedan conquest would bring upon them.

The Emperor Maximilian gave the papal envoys a cool reception, while lavishing honors on Protestant and Turkish missions. The king of Portugal said he was ready to fight the Turks, but on his own. The French king said he signed a commercial treaty with Turkey, "in the interest of peace," and excused himself. Pius V expressed to the French king his indignation at his entering into negotiations with "an inhuman tyrant and declared enemy of Our Lord Jesus Christ." He told the king he was committing a serious error and reminded him that one may never do evil to accomplish good.

The French king reacted by trying to dissuade the Venetians from taking part in the Crusade and joined in with the excommunicated Elizabeth of England in denouncing the crusade as an attack on Protestantism.

Of all of the major European sovereigns, only King Phillip II of Spain answered the call of the Pope, and that against many of his advisors, who saw no advantage to the kingdom of Spain in such an enterprise. Spain was accompanied by the small kingdoms of Genoa, Venice, and the Papal States, as well as by the Knights of Malta. Pope Pius V named this little contingent "The Holy League." It was up to them alone, to address the Turkish threat.

An exhausted Pius V had at long last hammered out all

of the differences dividing the members of the Holy League and the battle plans were drawn up. Because Spain was contributing the largest portion to the League, King Phillip's half-brother, the 24-year-old Don Juan, a brave soldier and fervent Catholic, was assigned as commander-in-chief.

On September 1, the entire fleet was assembled; there were 208 galleys in all, 90 from Spain and her dependencies, 106 from Venice and 12 from the Pope; besides nearly 100 brigantines, frigates and transports, mostly furnished by Spain; with some 50,000 sailors and galley slaves, and 31,000 soldiers: 19,000 of them paid by King Phillip (including Germans and Italians), 8,000 Venetians, 2,000 Papal troops, and 2,000 volunteers, chiefly from Spain.

Except for the Spanish galleys, the fleet was in sorry shape and undermanned, thus causing many of the officers to favor a merely defensive campaign. But Pope Pius V was in favor of fighting, whatever the odds, and His will won out.

In the meantime, Pius V ordered extraordinary prayers, day and night, in all the convents and monasteries in Rome, besides public prayers and penitential processions in which He himself took part, despite His overwhelming labors. He advised the Cardinals to fast once a week and gave extra alms to obtain God's mercy and all-powerful help in this great and momentous enterprise.

Pius himself fasted three days a week and continued to spend hours each day in prayer. Miracles of physical healing and spiritual grace due to this Holy Father became so frequent and so well known, that the Turkish Sultan declared that he feared the prayers of Pius V more than all the forces at the Emperor's command.

The fleet set out for the Turks on September 15. The papal nuncio blessed each ship as it passed, the crusaders kneeling on the decks, the knights and men-at-arms glittering with steel, and on the lofty prow of the flagship, *Real*, Don Juan in golden armor, like an avenging angel under the outflung blue banner of her¹ who had trodden on the serpent's head.

A brief stop at the Greek island of Corfu reminded the Christians of the object of their quest: the Turks had been there, and had left the usual momentos - charred ruins of churches and houses, broken and defiled crucifixes, mangled bodies of priests, women and children being feasted on by dogs and vultures.

About 2 a.m. on October 7, a favorable wind arose and the 208 galleys of the Holy League set out to engage the numerically greater 286 galleys the Turkish fleet had in the

Gulf of Lepanto, off the southern coast of Greece. "We must conquer or die here," said Don Juan exultantly, and ordered the green banner displayed as a sign for all to get into battle array. The Turks, considering their greater numbers, decided to stay and fight.

Don Juan, now in his golden armor, went in a fast frigate from ship to ship, holding up an iron crucifix for all to see. "Hey, valorous soldiers!" he cried. "Here's the chance you wanted. I have done my part. Do you now humble the pride of the enemy and win glory in this holy fight. Live or die, be conquerors; if you die, you go to Heaven."²

The sight of the gallant young figure and the sound of his fresh voice had an extraordinary effect. A mighty shout answered him from each ship. There passed across the sparkling sea a long broken cheer as the Pope's banner of the League, with the image of Christ Crucified catching the

glint of the high sun, rose above the *Real* beside the blue flag of Our Lady of Guadalupe. On the forward mast of his flagship Don Juan had hung a crucifix which alone, of all his effects, survived a fire that earlier destroyed his house.

From the Turkish galleys came a din of shouting and crying, and the weird sounds of their war instruments; but there was silence on the Christian

ships as Don Juan lifted up the relics given him by Pius V, and the soldiers and seamen knelt for the general absolution and blessing imparted by the chaplains. Don Juan then gave the signal for attack.

Don Juan split his fleet into three sections: on the left, the Venetians under Agostin Barbargio; on the right, Andrea Doria led the Genoese and Papal galleys; in the center, Don Juan commanded the Spanish galleys. Santa Cruz, with a force of 35 Spanish and Venetian ships, was held in reserve.

The Muslim leader, Ali Pasha, ordered his fleet in a giant crescent formation, and seeing the opposing fleet, he also ordered his fleet split into three divisions. Ali Pasha himself took up the middle position opposite Don Juan, and charged forward to engage Don Juan's ships. The Venetian galleasses opened fire, and almost immediately eight Moslem ships were hit and began to sink. The Catholic galleys, their decks filled with soldiers, opened fire with arquebuses³ and crossbows as the Moslem ships drew alongside. Ali Pasha's men attempted to board the Catholic ships, but the Spanish soldiers were experienced and well disciplined. Attack after attack was beaten back with deadly shots from their crossbows and arquebuses.



Don Juan ordered the ship of Ali Pasha to be boarded and taken. Two times the boarding attack of the Spanish soldiers was beaten back, but on the third attempt they swarmed over the deck, and took the ship. Ali Pasha was captured and beheaded on the spot (against the wishes of Don Juan), and the Battle Flag of the Ottoman Fleet came down off the mainmast. The Turkish attack in the center collapsed, and Don Juan sent his ships in pursuit of the retreating Turks, and to the aid in the battles raging on his flanks.

On the Catholic right, Uluch Ali and his pirates had broken through Doria's lines and managed to capture the flagship of the Knights of St. John. Santa Cruz, seeing what had happened, came up to the rescue, and Uluch Ali was forced to abandon his prize. The Genoese were in a fight for their lives with the remainder of Uluch Ali's ships, but after Don Juan had broken the enemy fleet in the center, he turned and came to the aid of the Genoese. Uluch Ali's ships were finally overcome, and fled for their lives in full retreat.

Admiral Mahomet Sirocco, commanding the Turkish Muslim right (on the Catholic left), sailed close to the rocks and shallows on the northern shore of the gulf and was able to outflank Barbarigo's Venetian galleys. Barbarigo's flagship was surrounded by eight enemy galleys, and the Catholic Admiral fell dead from Muslim arrows. His flagship was taken for a time, but aid finally arrived, and Sirocco's flagship galley was sunk. The Muslim admiral was yanked out of the water, and, like Ali Pasha, killed right on the spot.

The engagement lasted, all total, around four to five hours. When it was all over, 8,000 men who had sailed with Don Juan were dead and another 16,000 wounded. The Muslims had over 25,000 dead, and untold thousands more wounded and captured. Over 12,000 Catholic galley slaves had also been rescued from the Muslims. The clash that became the largest naval engagement since the Battle of Actium in 30 B.C, was a major victory for the Holy League and Christendom.

At dawn, on October 7, 1571, as recorded in the Vatican Archives, Pope Pius V, accompanied by a group of the faithful, entered the Basilica of Santa Maria Maggiore to pray the Rosary and ask Our Lady to intercede for a Catholic victory.

The prayers continued in Rome as the Catholic and Muslim fleets battled far away in the Gulf of Lepanto. Later in the day, the Pope is said to have suddenly interrupted his business with some Cardinals, and looking up, cried out, "A truce to business! Our great task at present is to thank God for the victory which He has just given the Catholic army."

It wasn't until more than two weeks that the Pope's prophetic vision was confirmed by a courier, delayed by storms at sea. Some say that Pope Pius received the news with words from Holy Scripture: "The Lord has heard the prayers of the humble, and has not refused their request. Let these things be handed down from generation to generation,

and all in the future will give praise to God" others said that the words of the *Nunc dimittis* - "Lord, now Thou dost dismiss Thy servant in peace" - were the ones that sprang to His lips before summoning those of His household who had gone to bed (it was late at night) to rise and join Him in giving thanks. St. Pius V died about six months later.

St. Pius attributed the winning of Lepanto, which decided the future of Europe, to the intercession of the Blessed Virgin. He ordered the invocation, *Mary, Help of Christians*, to be added to the Litany of the Blessed Virgin Mary, and decreed October 7th, as the feast of Our Lady of Victories. This feast ultimately developed into the Feast of the Most Holy Rosary of the Blessed Virgin Mary, still celebrated on October 7th.

The Battle of Vienna

Despite the defeat at Lepanto, the Islamic war machine continued to amass territory from Christian Europe, conquering the Caucasus, Azerbaijan (these territories lie between the Black and Caspian Seas and constituted part of the former Soviet Union) and the island of Crete.

In the Fall of 1682, the Supreme Commander of the Turks, Mustapha, set out from Istanbul with about 200,000 troops to conquer Vienna, Austria. When Emperor Leopold I of Austria asked for help from his European allies to combat this common enemy, his pleas fell mainly on deaf ears; due in part to the French King's attempts at dissuading any nation from coming to the aid of Austria. So the coward emperor fled to Germany with about 60,000 citizens following him. With the emperor on the run, the mayor of Vienna, assisted by the Catholic clergy and local rulers, organized the 16,000 remaining troops to defend the city against the upcoming onslaught.

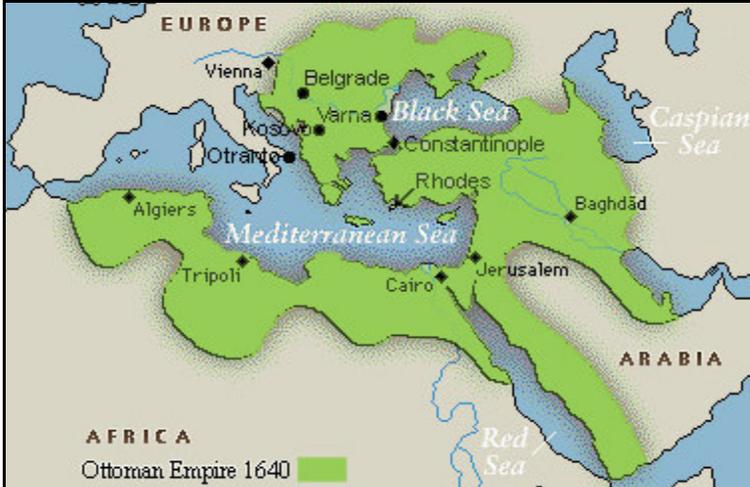
As the Turks advanced toward Vienna, many of the inhabitants in the outskirt towns were unable to escape. All the inhabitants of the town of Perchtoldsdorf, for example, were beaten to death by Turkish soldiers, although they had made an agreement with the Turks that if they gave them all their possessions, that they would be protected. In the other outlying towns civilians were murdered or sold into slavery by the hundreds.

The Turks then encircled Vienna and completely cut off the city's food supply. The situation grew bleak—ammunition became scarce; serious diseases broke out and decimated two-thirds of the defenders; Turkish artillery shot at them day and night; there were fires everywhere—buildings were falling down into the streets, making them impassible. Their only hope was from the outside, or Austria was doomed.

The previous year, Austria and Poland had concluded a treaty in which each nation would support the other in the event of a Turkish invasion. The Polish king, John Sobieski, a veteran of many battles against Islam, honored his obligations to the letter, going so far as to leave his own nation virtually undefended, and came to the aid of Vienna. This

"Unvanquished Northern Lion," as the Turks had labeled him, after having first stopped with his troops to pray at the famous shrine of Our Lady of Czestochowa for aid, set out for Vienna.

After having joined forces with the Germans and Saxons, on September 11, 1683, the Christians army of 76,000 had reached Vienna and positioned themselves to do battle the next day.



At 4:00 in the morning on September 12th, Sobieski attacked. He was everywhere: commanding, fighting, encouraging his men and urging them forward. After 13 hours of fighting, Sobieski finally led about 20,000 Christian soldiers in storming the Ottoman camps. The Turks beat a hasty retreat and 3 hours later, the battle was over—Vienna and Christendom had been saved.

The following morning Sobieski heard Mass: prostrate with outstretched arms, he declared it was God's cause he had fought for and ascribed the victory to Him alone. "I came, I saw, God conquered" he wrote to Pope Innocent IX later that day in a letter he sent to Him along with the Standard of the Prophet.

The Turks lost about 15,000 men compared to the Christian losses of about 4,000. Mustapha lost his head when he later returned to Turkey for his failure in the battle. Although the Ottomans continued to wage war for the next 16 years, the Christians were able to retrieve a significant amount of the territory the Turks had robbed them of.

The Battles of Lepanto and of Vienna were turning points in the centuries old Holy War between the Christians and Islam, as the Islamic nations now started to sink into decline.

¹ The Blessed Virgin Mary.

² For centuries the Popes had been granting a plenary indulgence to those who died engaged in a Crusade.

³ An "arquebus" is a primitive smoothbore firearm, the forerunner of the musket and modern rifle.

DOMINIC OF ST. THOMAS
(1641-1676)

One of the most intriguing characters in all Dominican history is a simple friar whose religious name was Dominic of St. Thomas. He was born Prince Ottoman, heir to the empire of his father, Ibrahim. Had circumstances decreed otherwise, he might have been on the Ottoman throne at a time when all Christians feared the very name of his people.

Prince Ottoman was born in the harem of the Sultan Ibrahim in 1641.

Although he was the eldest son, and heir to a vast empire, his mother— Zaphira—and his father's mother made early plans for smuggling the baby out of the country in order to protect him from the cruelty of Ibrahim. They sailed for Rhodes in a ship manned by sympathetic servants, but they were soon attacked by a fleet of Maltese vessels, belonging to the Knights of St. John of Jerusalem. The Turkish vessel was not well armed, and soon it fell to the knights, who took the passengers aboard and sank the ship. When they reached Malta, Zaphira died, leaving the baby to the care of his grandmother and the servants. Although they did not know who he was, the knights realized that the child was a person of consequence. When the emissaries of the sultan of Tunis arrived with ransom for the young prince, the knights discovered his identity. They refused the ransom money, but they allowed some of his servants to go free.

Soon after this, Ibrahim was killed by his own people, and the throne became vacant. Since the knights refused to release their prisoner, the throne descended to the second son. The young prince was left in the care of his Turkish tutors until he was thirteen years old. Then the grand master of the knights decided to put the boy in a school, placing him in the care of the Dominican fathers in Malta. The priests found that the boy was endowed with a brilliant mind and fine qualities of character, but he was a confirmed Mohammedan, and he had no intention of deserting the faith of his people.

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The young prince was in reality a fanatical zealot in his own faith; he made up his mind that he would die before he would accept the teaching of the Christian Fathers. However, after two years of the Fathers working with him every day, he changed his mind, finally deciding to take the great step that would separate him forever from the throne. He was baptized at the Rosary Altar of the Dominican church in Malta, in 1656, in the presence of all the dignitaries of the Knights of St. John.

Two years later, the young man entered the Dominican novitiate. He was given the name Brother Dominic. As much as he would have preferred to be left to a quiet course of studies, his affairs were the concern of the Grand Master of the Knights, the Master General of the Order, and of all the high-ranking churchmen of the vicinity. After much discussion, he was sent to Naples for his studies, at the special request of the pope. Brother Dominic, who had hoped to go to Salamanca, where he would be out of reach of court ceremonies, went obediently to Naples—stopping only for a devotional visit at the Church of St. Dominic in Soriano. In two years he was called to Rome and assigned to the convent of the Minerva.

War between France and Turkey was imminent at this time. A delegation of papal officials journeyed to Paris; they wished to take the young prince with them to discuss international policies. Making a desperate effort to retain his identity as a simple Dominican friar, Brother Dominic begged to be allowed to travel in company with the other Dominicans instead of with the legate. Most of his caution went for nothing; in Florence, he was hailed with tremendous pomp as a reigning prince. In Venice, the Doge promptly blamed him for the war. In Turin, the archbishop displayed the holy shroud for his benefit, explaining that this was done only for reigning monarchs. In Paris, the jeweled carriages of the king came out to meet the tired friars, and—as a last touch of irony—the Turkish ambassador reprimanded Brother Dominic for appearing at a state function in such poor clothing.

For several years the young Dominican strained every effort to stay out of state business and attend to the affairs of his soul. He was not ordained, and, when the question of his ordination came up, there was a long delay; a diplomat with an original turn of mind was trying to convince the pope that it would be to the advantage of Christendom to send Prince Ottoman to claim his rightful throne. It was not too practical

a plan, but it held up his ordination for some time. During his stay in Paris, a group of Armenian merchants, whose ships had been captured by the English, begged him to seek restitution for them. He wrote to the king of England and managed to arrange the affair. It was also during this time that the Greeks sent a delegation, begging him to take the throne.

Pope Clement IX arranged for him to sail with the papal fleet that was being assembled to fight against the Turks. Brother Dominic, at the pope's request, wrote to the Christians of the Pelopponesus and Albania, suggesting that they revolt against the Turks. Their answer was not consoling; they agreed to do so on the condition that he would lead them. Brother Dominic, whose only hope at the moment was to arrange a negotiated peace, sailed with the fleet, praying—quite probably—that its objective would soon be accomplished, so that he could return to the cloister and prepare for ordination.

Understandable confusion reigned among the Turkish ranks when it was known that the eldest son of Ibrahim—their hereditary ruler—was on the papal ship. Peace was eventually arranged, and the papal fleet sailed for home. Stormbound on the coast of Dalmatia, they found that the people of that country were suffering intensely from the aftermath of an earthquake. The entire coast had been shattered and burned. Brother Dominic, taking the pension which had been forced on him by the Grand Master, gave it to the refugees, and he solicited all the other help he could for the unfortunate people.

On his return to Malta, the young prince was ordained, and he looked forward to the only glory he had ever sought—preaching the Gospel of Christ. He was assigned to the missions of Armenia, but, before he could depart for his new field of labors, the plague struck Malta. The Dominicans from the convent at Valetta went out among the plague-stricken and did what they could to aid them both spiritually and physically.

“Father” Dominic, after weeks of heroic work in this difficult apostolate, came down with the plague, and he died in a day's time, in the year 1676. He was thirty-five years old. Informed of his death, the captains of the Turkish galleys ordered a salute from the guns in his honor. The fortress guns replied with a reverent salute, marking the passing of a Turkish Catholic prince.

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