

The Reign of Mary

VOLUME 40

De Maria Nunquam Satis

ISSUE NO. 47



- **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.**

Mother of Divine Grace

“With me are riches and glory, that I may enrich them that love me.” These words of Holy Writ are applied to Our Lady, because in her hands are all the riches of Divine Grace, to distribute to the souls that need them. Even before she became the Mother of Him who is the Source and Fountain of all grace, the Angel saluted her as “full of grace.”

How is this? The Saints and Doctors of the Church tell us that she was “plena sibi,” full of grace for her own perfection and sanctification, that she might be a worthy tabernacle for the Most High, but by the overshadowing of the Holy Ghost, she became “superplena nobis,” filled to overflowing for our sake, for it was she who was to bring to us Jesus, the Author and Source of all grace.

The Saints call her “the treasurer of divine grace.” St. Bonaventure says that she is the field mentioned in the Gospel in which was hid the great Treasure, for in her was hidden Jesus Christ, who is the Treasure of God the Father.

And she herself tells us, in the words of Holy Writ applied to her in the Divine Office, “In me is all grace of the Way and of the Truth,” that is, all the grace of Jesus, her Son, who is “the Way and the Truth.”

Observe what happens as soon as Mary receives within her Jesus, the Source of grace. Her very first thought is to bring her grace to others, that they may share in it. She sets out without a moment’s delay on the long and toilsome journey to her cousin Elizabeth. “She went with haste” and the Gospel tells us that the moment she entered her cousin’s dwelling Elizabeth was “filled with the Holy Ghost,” that is, with grace.

St. John, the little unborn babe of Elizabeth, was instantly cleansed from original sin and sanctified, and showed the grace he had received through Mary, by leaping in his mother’s womb. We see by this that the very graces which Our Lord is known to have given on earth, after His Incarnation, were given through Mary. Elizabeth says: “Whence is this to me that the Mother of my Lord should come to



me?” showing that she recognized Mary as the Mother of divine grace. It is, of course, Our Lord who gives all grace, but through Mary.

St. Bernardine of Siena says: “From the time when Mary conceived the Incarnate Word, she received from God the privilege, that no one should receive any grace otherwise than through her hands.”

“Fear not,” said the Angel, “thou hast found grace.” Through her, the blessed finder of grace, all we who have lost grace are also to find it.

But though Mary is as eager to pour out graces upon us, as she was to bring them to Elizabeth and her household, we also have to do our part.

It seems to be a universal law in every sphere that “nothing is to be had for nothing,” that there is some price, no matter how small, to be paid for every good thing. To have flowers, you must sow seed; to have fruit, you must plant fruit-trees; to be skillful in an art or trade, a good painter, a good musician, a good architect, a good doctor, you must study and practice your profession. So also is it in the Kingdom of Christ.

In the Gospel, you may observe that, in most of the miracles Our Lord worked, He required some little thing to be done: either the miracle was to be prayed for, as in the case of the ruler’s son, or the Canaanite woman’s daughter, or the cure of the blind man; or He gave them some small act to do, as for instance, to fill the water-pots with water, before the miraculous wine was given, at the marriage feast of Cana.

The thing that *we* have to do, in order to gain grace, is to *pray*, to pray, above all, to Mary, the Mother of Divine Grace. “Let us seek grace,” says St. Bernard, “but seek it through Mary.” This does not mean that we are not to ask Our Lord for whatever we need; He is always the Giver of Graces, but it is His will to give them through Mary.

“With me are riches and glory,” says Holy Writ. The supernatural riches of grace are to be had for the asking. Eternal glory is but grace transfigured. What is sanctifying grace in this life is in the next eternal glory. To be enriched by grace we have but to love and pray to Mary.

At every Mass, the mysteries of the Incarnation and Visitation are renewed for us. Mary at Nazareth said but five little words, and Our Lord was made Man. The priest says but five little words at Mass, and Jesus is there in the host, to be given to each one of us as food, just as once He came to Mary. Mary, the Mother of Divine Grace, is present there as at the Annunciation. But when the mystery of the Visitation is renewed by Our Lord’s visit to us in Holy Communion, she, the Mother of Divine Grace, longs to help us to prepare our souls for Jesus, and is anxious that we should lose none of the blessings attached to these golden moments. Think of her at Mass and Holy Communion. Ask her to adorn your souls for Jesus. Put all your communions under the protection of the Mother of Divine Grace.

When people go to draw water from a well, they can draw only as much as the vessel they bring with them can hold—a thimble will hold a thimbleful, a gallon bucket a gallon. He

who brings the largest vessel gets the most water. And it is the same with our souls in Holy Communion. Our Lord is the Fountain of all grace. He has in Himself all grace. He is longing to give it away, to pour it into our souls.

He gives to each as much as the soul’s capacity can hold. If our soul is small and shallow, it can only hold a little grace.

Now it is by the fervor of the acts we make after Holy Communion that our capacity for grace is increased; every moment we make a fervent, heartfelt act, no matter how simple, we increase as it were the size of our vessel and immediately Jesus fills it, for every act we make then is made in union with His Sacred Heart, and is of infinite value. It is for us then, to beg the Mother of Divine Grace to help us to make our souls wider and deeper, so as to be able to hold all the grace Our Lord is longing to pour into our souls.

What we must beg of her above all, is to enable us to empty our souls of self and of creatures, for if a wineglass is full of water, and you attempt to pour wine into it, the water will perhaps just be tinged with wine, but most of it will spill and not go into the glass. Just so, some of us only allow Our Lord to give them the merest sprinkling of grace, because their souls are too full of self-love, self-esteem, and selfishness.

But if Mary is asked to help us to remove the obstacles to grace she will certainly do so.

Motto: Thy Mother’s Heart I offer Thee,
A Garden of delight,

O Mary, make my own poor heart
All pleasing in His sight.

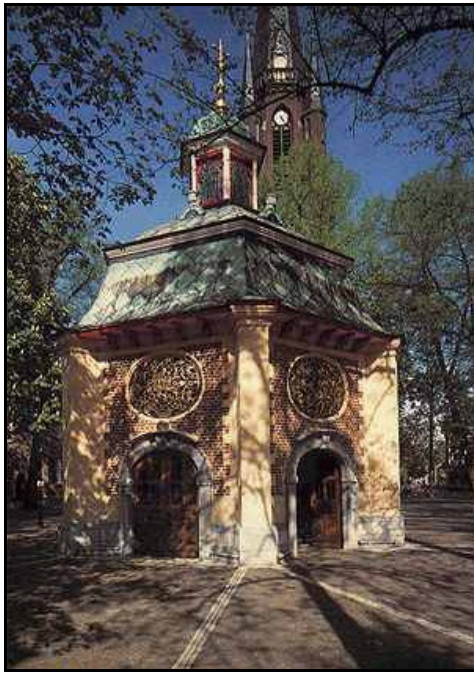
Practice: Always to ask Our Lady’s help in preparation before and thanksgiving after Holy Communion.

EXAMPLE

In the year 1641, a pious trader, named Busmann, who carried on his business in the town of Geldern, was crossing the deserted moors where the village of Kevelaer formerly stood, before it was destroyed by fire.

On the road was a wayside cross. It was nearly evening on a dark winter’s day, yet the tradesman would not pass the holy sign without a prayer. He knelt, and saying a Pater and Ave, commended himself to the care of the Blessed Virgin. He was about to proceed on his way, when he heard a voice saying: “You will build a sanctuary in my honor in this place.” Looking around, there was not a soul to be seen. He therefore put down





the supposed voice to his imagination and went on with his journey. But he heard the words twice again. He was very much puzzled over what to do, for he was but a poor struggling tradesman. However, he told his wife, and they agreed to put aside a few coins each day, till there was a sufficient sum to start building a shrine.

Some months after, the wife, awaking one night, beheld the room filled with light, in the midst of which was a small sanctuary containing an image of Mary. She recognized the print as similar to one which she had wished to buy some time previously, but had been unwilling to give the price asked by the owner.

But her husband would not believe in her vision, until he was told by a watchman later in the day, that in the middle of the night, when all other lights were extinguished, they had seen the windows of his room lighted up with extraordinary brilliancy. He then set about having the shrine built on the spot where he had three times heard the mysterious voice. After much difficulty the soldier who had first shown her the picture she beheld in her dream was induced to part with it, and by this time, many people having heard of the vision, the picture was much venerated in the church of Geldern. But as the times were very disturbed, the parish priest took it by night to the new shrine.

The place at once became an object of attraction for pilgrims, and many graces, especially miraculous cures, were obtained there. Thus did this little unknown village of Kevelaer become transformed into a center and source of grace from the choice of Our Blessed Lady, the Mother of Divine Grace. The original picture, a rough little print on paper of Our Lady of Luxemburg, is still carefully preserved there. And now on the favored spot is a magnificent Gothic church, which can accommodate 9,000 worshippers.

THE DEADLY PERIL THE WORLD FACES

VII. ISLAM IN THE MODERN ERA (continued)

(1959 - Present)

Enter Yasser Arafat and the PLO

Born in 1929, Arafat went to Egypt to study civil engineering. It is here that he became affiliated with terrorist organizations and in 1959, he and about 20 Palestinians met in Kuwait and secretly formed Fatah, of which Arafat soon became the leader.

With Fatah, Arafat recruited terrorists and led fadayeen (guerilla) raids into Israeli territory.

When the PLO (Palestinian Liberation Organization) was founded in 1964 as an umbrella organization for various Arab terrorists factions, Arafat's Fatah comprised the largest group. In 1969 Arafat was elected chairman of the PLO and Fatah became and still is, the military arm of the PLO.

The War of 1967 – The Six-Day War

The Six-Day War in 1967 began as a strike by Israel, often considered preemptive, against Egypt following the Egyptian closure of the strategic Straits of Tiran, expulsion of U.N. peacekeepers, and the Arab armies poised to attack. Surprise Israeli air strikes took out the entire Egyptian air force in one day and allowed their ground troops to conquer the Gaza Strip and a good portion of the Sinai Peninsula. In spite of Israel's request to Jordan to stay out of the war, both Jordan and Syria began to shell Israeli targets in West Jerusalem and Tel Aviv. Israel responded by capturing the West Bank from Jordan and the Golan Heights from Syria, from which location Syrian shells had destroyed over 200 Israel homes.

Arab-Israeli Conflict Continues

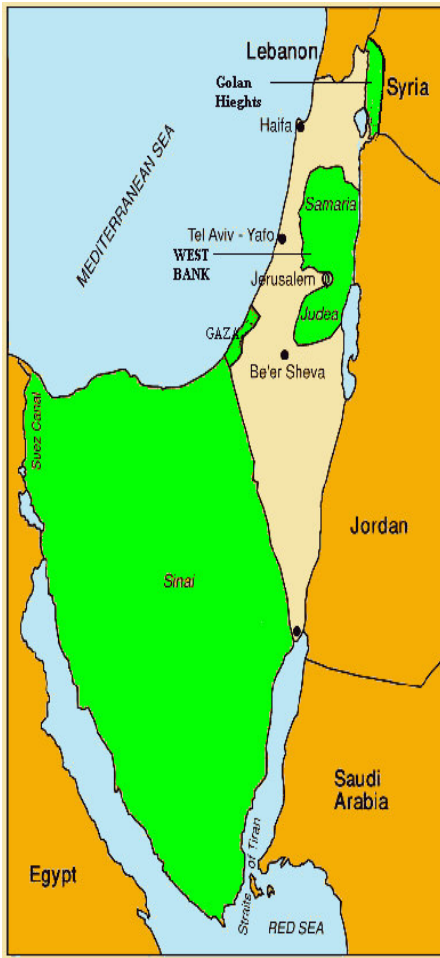
After the PLO was ousted from Jordan, its previous base, it relocated in 1970 to southern Lebanon. From there it carried out attacks into Israel, as well as acts of violence against Christian Lebanese.

At the 1972 Summer Olympics in Munich, the Palestinian Black September group, a militant faction of the PLO, carried out the Munich massacre, resulting in the deaths of eleven Israeli Olympic athletes. It was one of the first Palestinian terror attacks to become world news.

The 1973 Yom Kippur War began when Egypt and Syria launched a surprise joint attack in the Sinai and Golan Heights. The Israelis succeeded in pushing the Syrians entirely out of the Golan Heights. In the Sinai the Israelis crossed the Suez

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Canal, but later withdrew, allowing the Egyptians to retain control of the Canal.

The Camp David Agreement between Egypt and Israel was signed on March 16, 1979. For the next three years Israel gradually withdrew from the Sinai. In the meantime, however, Israel attacked, on June 7, 1981, a nuclear reactor in Baghdad, Iraq, claiming that this was being used to produce nuclear weapons to be used against Israel. On Dec. 14, 1981, Israel annexed the Golan Heights.

The 1982 Lebanon War began when Israel attacked Lebanon, justified by Israel as an attempt to remove the Fatah militants led by Arafat from southern Lebanon. During the war, the Israelis reportedly allowed Phalangist Christian Arab militias to carry out a raid on Palestinian civilians, which, according to the Red Cross, resulted in 2,750 victims. Because of this, the invasion was widely criticized both in and outside Israel. Although the attack succeeded in exiling Arafat to Tunisia, it inflamed local Muslim militias, particularly the Hezbollah (also spelled Hizb Allah), which fought to end the Israeli occupation. By 1985 Israel retreated from all but a narrow stretch of Lebanese territory designated by Israel as the Israeli Security Zone. By mid-2000 Israel had completely withdrawn its forces from Lebanon.

Palestinian Intifadas

The First *Intifada* (Arabic for “shaking off”), 1987-1993, began as an uprising of Palestinians, particularly the young, against the Israeli military occupation of the West Bank and Gaza Strip. The exiled PLO leadership in Tunisia quickly

assumed a role, but the uprising also brought a rise in the importance of Palestinian terrorist groups such as Hamas and Islamic Jihad. During the First Gulf War, 1990-91, the Palestinian leadership and King Hussein of Jordan allied themselves with Iraq’s invasion of Kuwait. When the US-led multinational force expelled the Iraqi invaders, Kuwait and other Gulf Arab monarchies expelled more than 400,000 Palestinian refugees and withdrew their support from the Palestinian cause. This was one of the factors which led the PLO to sign the Oslo Accords with Israel, thus ending the First Intifada in 1993.

The Al-Aqsa Intifada began in late September, 2000, around the time Israeli opposition leader Ariel Sharon visited the Temple Mount/Al-Aqsa Mosque complex in Jerusalem and declared the area eternal Israeli territory. Widespread riots and terrorist attacks broke out in Old Jerusalem and many major cities. Characteristic of this Intifada was the increasing use of suicide bombers, particularly against civilian targets. Along with Hamas and Islamic Jihad, a group known as the Al-Aqsa Martyrs’ Brigade supplied most of the young men who carried out these terror attacks. While some more moderate Islamic figures have condemned the use of this tactic, the issue remains very murky amongst Muslims in general. Many Palestinians (who, it should be noted, danced in the streets at the news of the 9/11 attacks on America) have shown open support for the suicide bombers. Palestinian television has aired a number of music videos and announcements that promise eternal reward for those who carry out these attacks. Many sources allege the operation of “Paradise Camps” to train young children to become terrorists. In 2003 BBC journalists uncovered a payment by Arafat’s Fatah of \$50,000 a month to Al-Aqsa. In 2003, Fatah asked leaders of Al-Aqsa to join its Council. In June of 2004 the Palestinian Prime Minister openly stated: “We have clearly declared that the Aqsa Martyrs Brigades are part of Fatah. We are committed to them and Fatah bears full responsibility for the group.”

While reprisals taken by Israel against the attacks have been widely criticized, nonetheless Israel, at the urging of the United States, has pursued a policy of allowing the Palestinians increasing autonomy and eventual statehood. Although the Al-Aqsa Intifada was considered to be ended by the death of Yasser Arafat on Nov. 11, 2005, there does not appear to be any end to suicide bombing attacks in Israel. Catholic moral principles condemn the targeting and intentional killing of civilians, regardless of whether there is just cause for war; therefore Catholics cannot support those who use such means.

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