

The Reign of Mary

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De Maria Nunquam Satis

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

Mother Most Amiable

In the last four titles we have considered Our Mother's holiness by looking at what she was *not*, that is, negatively. Now let us study what she is.

The very first thing that we are told about her is that she is most amiable, *i.e.*, most lovable. The word "amiable," as we commonly use it, has not in English the same force as the Latin word "amabilis," which means, as we have said, "lovable."

But is there not something within us which tells us this without its being put into words? Do not her statues and pictures, if they are at all in good taste, depict Mary as a sweet, gentle, modest virgin? In a word is not her outstanding characteristic this—that she is one whom you feel you must love?

She is one you would never be afraid to go to, for you know she would never be cross, sharp, sneering, unkind, or bored and unwilling to listen to you. There is in her something which draws you to her, which makes you want to be with her, to speak to her, to hear her speak to you.

What is this something? It is what is described by the title *Mater Amabilis*; it is her loveliness, her unselfishness, brightness, kindness, her interest in and desire to help you. We know what it means when people are *not* amiable, when they look cold, cross, and forbidding, and you feel they would not put themselves out to listen to you, or care what you were suffering, or desire to help you. Those are not the people you would want to go and speak to, or to be with and live with. Perhaps we ourselves, in some of our moods, at least, are too often of this type; perhaps our selfishness, and self-centeredness, and crossness keep people away from us, and would describe us not as "most lovable," but as "most unlovable."

Whatever want of amiableness, sweetness, or attractiveness really exists in holy men arises from the remains of sin in them, or again from the want of a holiness powerful enough to overcome the defects of nature, whether of soul or body; but as to Mary, her holiness was such, that if we saw her, and heard her, we should not be able to tell to those who asked us anything about her, except simply that she was angelic and heavenly. Of



course, her face was most beautiful; but we should not be able to recollect whether it was beautiful or not; we should not recollect any of her features, because it was her sinless soul, which looked through her eyes, and spoke through her mouth, and was heard in her voice, and compassed her all about; when she was still, or when she walked, whether she smiled, or was sad—her sinless soul, this it was which would draw all those to her who had any grace in them, any love of holy things. There was a divine music in all she said and did—in her appearance, her air, her deportment, that charmed every true heart that came near her. Her innocence, her humility and modesty, her simplicity, sincerity, and truthfulness, her unaffected interest in

everyone who came to her, her purity—it was these qualities which made her so lovable.

We who are children of Mary should make it our aim to imitate our Mother in this outstanding characteristic—her loveliness—for in this way we shall be able to do more good and help others to love her and follow in her footsteps, than perhaps in any other.

Be obliging, unselfish, ready to do a service whenever and to whomsoever you can, try and feel *with* others, enter into their feelings—this is what *sympathy* means—so that you will be to others what you would like them to be to you; then you, too, will be lovable.

All virtue will be found, when traced to its source, to rest on the Gospel precepts.

It is Our Lord Himself who gives us this simple rule for our dealings with others: “All whatsoever you would that men should do to you, do you also to them.” It seems very simple, but it would take us all our lives to put it into practice. Some day when you have time, you might take a piece of paper, and write down just what you would like other people to be and to do to you, and then by comparing it with your own conduct to others, you may see how far you are from fulfilling Our Lord’s command, and how you may do better in the future.

Sometimes we hear people say when talking of a Saint: “Oh! yes, he or she is all very well in a book, it is nice to read of; but I would not like to have lived with him or her.” Why not? Because they fear that, though admirable, they would not have been amiable, lovable. But with Mary, the Queen and Model of all Saints, we need never have this fear.

Love her, then, and ask her to make you amiable like herself, so that you may draw souls to Our Lord and His Blessed Mother. “After her virgins shall be brought to the King.” Mary’s one desire is that all souls shall be brought to Jesus, the King of hearts; that they should love *her*, in order that she may teach them to love *Him*.

“All the glory and beauty of the King’s daughter is from within.” It was the beauty of Mary’s soul which made her so lovable.

Motto: Whatsoever you would that men should do to you, do you also to them.

Practice: To try to enter into the feelings of others, that we may resemble our Most Lovable Mother.

Example

The amiability of the Mother of God has very often been shown in the way she attracts the faithful to special places of pilgrimage, thus increasing their love and confidence in her. One such place is Triberg in the German Black Forest, where Our Lady is honored at the Shrine of *Maria in der Tanne* (“Mary in the Fir”).

In 1644 a 7-year-old girl named Barbara Franz was walking with her mother. They

came to a stately fir tree near a spring. Someone had, at an earlier time, attached a picture of Mary in her Immaculate Conception to the tree, but it had fallen to



the ground. Barbara picked up the picture and took it home. There she placed it on the home altar, where the whole family venerated it. Three days later Barbara became very ill, with an affliction in her eyes. No remedy seemed to help, so her afflicted parents begged for God’s help through Our Lady. In a dream, Barbara was told she would be cured when she returned the picture to the fir tree by the spring. She did so and, together with her parents, prayed fervently. When Barbara washed her eyes in the spring, she was instantly cured.

The next year, a wood-cutter, Friedrich Schwab became very ill. Having heard of the miraculous cure, he made a pilgrimage to the tree-shrine and promised to make a wood carving of Our Lady if he was cured. He, too, washed in the waters of the spring and was instantly cured. He kept his promise and replaced the aging picture with his lovely carving.

Unfortunately the statue was almost forgotten as the years passed. On December 20, 1692, three soldiers heard beautiful singing near the area. They made inquiries and discovered that others had also heard the singing. Then they were told that there had formerly been a shrine of Our Lady in a fir tree in that place. They diligently searched the area and at last located the little statue, almost grown over in the fir tree. The soldiers uncovered, cleaned and decorated the statue, naming it, “Mary, Patroness of Soldiers.” One of them, Gabriel Maurer, was also favored with a miraculous cure. For 35 years he helped in the building of the pilgrimage church.

This time the shrine was not forgotten. As more cures took place, more and more pilgrims came. The first small chapel was soon replaced by a magnificent baroque church, where the little wood carving was enshrined.



Creation Out of Nothing

Adapted from *The Death of Evolution* by Wallace Johnson

The Unique Earth

The moon is lifeless. In earth's embrace, it reminds us that space is hostile to life. We search the solar system and find that every foothold is hostile to life. Within our knowledge, there is no hospitable place in space; only a universe at enmity with life. In this sterile immensity the earth is an alien. Bursting with life, our earth is unique—the one freak spot designed for life.

Today there is a mounting mania for supposing other earths and life out there in all the corners of the universe. In this modern thinking, the starting point is to exclude anything supernatural. Creation is unthinkable. Therefore, life must have begun from dead matter by natural chemistry, by spontaneous generation. That is the bad science which the great Louis Pasteur confronted long ago.

When Pasteur had completed his remarkable experiments, he had scientifically annihilated the old idea of spontaneous generation of life. He showed that only life can beget life. Since Pasteur's day something new has gotten into science, something called godlessness. Science rejects the supernatural. Science is now forced to go back to pre-Pasteur darkness and say that life exists, but we must not admit a Creator. So we have to say that matter spontaneously burst into life—despite Pasteur. Let's have spontaneous generation just once, way back in the mysterious past, despite the laws of thermodynamics and mathematics and common sense. This sort of science would rather break the laws of science than admit a Creator.

The scientist who rules out Creation will find it "logical" to say that, if one solar system has come into existence by chance, then many solar systems must also have come into existence in the same way—out there in space. If living matter happens to exist on earth, life must be a natural happening; so there must be life on those other earths that they imagine out there.

Whether or not there exist other solar systems (planets revolving around a sun), we have to admit that even our own solar system is inexplicable. It is a mystery. No scientist can explain it. Theories have come and gone for 300 years. Isaac Newton was critical of one of the earliest theories. Newton said that no natural cause could have produced the solar system. He said the solar system must have been the effect of counsel, that is, of intelligence. The position today is this: after 300 years of one theory after another, we are no nearer than we ever were to explaining the solar system. This is admitted.

Undaunted by the unfathomable solar system, the theorists render their accounts explaining the entire universe. Currently popular is the "Big Bang," which allegedly exploded an immense mass of primordial matter and sent it rushing outwards, whereupon, in full flight, it assembled itself into stars, and galaxies of stars, and into the wonderful universe. Proudful man, with scraps of data but impatient for answers, is building hypotheses upon hypotheses and is leaving out the key of it all, the Creator of it all.

Before explaining the material universe, its birth and formation, it would be wise to understand what matter itself is, elusive matter, dissolving into the immaterial when probed. And who can decipher matter's other self, energy? Who can pin down light? Who can unravel gravity?

Everywhere we are faced with the inscrutable, while godless theories try to explain the inexplicable, try to explain the watch without the watchmaker.

If the universe was created, then the universe is a pure act of God; and you can't explain that by uniformitarian theory.

The Second Law of Thermodynamics

"If your theory is found to be against the Second Law of Thermodynamics I can give you no hope" (Sir Arthur Eddington, astronomer).

The most fatal objection to the theory of evolution is that it goes against the Second Law of Thermodynamics. This Law can be stated in various ways. For our purpose it means: (a) natural processes always tend toward disorder—they move from orderliness to disorderliness; (b) the simple will never produce the more complex.

It means that the universe is running down; that all natural systems are degenerating from order to disorder. Natural systems tend toward increasing *entropy*—increasing disorder.

Evolution requires the opposite. It requires the universe to run uphill. It requires random molecules to assemble themselves into organized and increasingly complex systems. Evolution requires the simple to bring forth the complex. It requires jellyfish to transform into humans. Even more than this, it requires hydrogen gas to evolve into thinking man by purely natural processes.

Living systems (plants and animals) are extremely complex and highly organized arrangements of matter. How could they arise from disordered molecules of matter? The Second Law rules that order cannot spontaneously arise from disorder, nor can the complex arise from the simple.

Evolutionists who will not admit a Deity must offer a natural explanation. They must explain how living systems do not break a Law that is admitted to be unbreakable. They propose that energy from the sun performs the marvel. They say that the sun's energy "pays the entropy debt" required for mustering molecules into living systems as well as engineering their evolution ever upwards.

Something more than raw energy is required, namely energy guided by intelligence, be it the intelligence of the engineer, the craftsman or the Deity. Implanted in the seed and in the egg are special mechanisms such as photo-

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synthesis and the DNA blueprint. These are of an intricacy beyond human expertise, an intricacy that could have been fashioned only by a greater than human intelligence. They provide the intelligence which guides and transforms the sun's raw energy into building life systems. The creationist sees this intelligence as that which wrote the Second Law.

The General Theory of Evolution is teaching that primitive gas evolved into humans by natural processes. It postulates innumerable intermediate stages and enormous time spans; but these are merely distractions from the essential question of thermodynamics: could it happen? From gas to man would involve such staggering decrease in entropy (disorder) as to mock the Second Law. Therefore the scientific answer to the question can only be: it could not happen.

Apparent Age vs. Real Age

There would have been a moment after Creation when *apparent age* was different from *real age*.

Think of the miracle at Cana when water was changed into wine. A hard-headed wine-taster would taste the wine and say: *Aged wine!* And he would be wrong. The wine's apparent age was years; its real age, a few minutes.

Remember the miracles of Lourdes. Take a cure medically certified as beyond the natural: a man whose leg was broken and the bone decayed, so that there was a gap of missing bone. In the instant of the miracle, new bone filled the gap. An impersonal specialist might examine the leg and say: This bone is 30 years old; and he would be wrong. The apparent age was 30 years; the real age, a few minutes.

So, our no-nonsense scientist observes the magnificent universe and he tries to explain it all the way back to some pre-elemental soup.

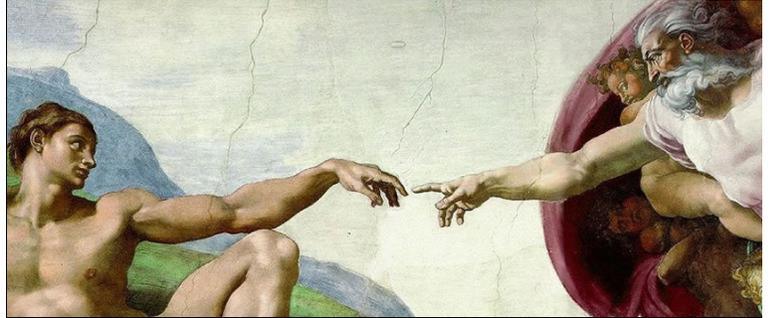
Unless we are completely atheist we accept a Deity—a God. If a Deity exists then that Deity, with His "Fiat!" — "Let it be made!" — could have brought forth instantly a perfect universe from nothingness. Even Huxley conceded this.

Thomas Huxley, the agnostic, Darwin's greatest ally, "Darwin's bulldog;" even Thomas Huxley, archbishop of evolution, hater of religion; even Huxley conceded that, given a Deity, he would have no difficulty in conceiving that, where nothing had existed, the universe could suddenly have appeared out of nothingness, at the volition of that Deity.

Many hundreds and perhaps thousands of highly qualified scientists believe that the Creator's *Fiat*, or series of *Fiats*, produced a fully-fledged, perfectly operating, adult universe. And, from the dust of the earth, another *Fiat*

produced an adult man. And, when that man looked up, he would have seen God's handiwork in the stars of the sky without waiting years for light to cross space.

At that moment the apparent age of the universe might have seemed billions of years to a uniformitarian scientist, but its real age was maybe six days. Adam's apparent age would have been, say 21 years; but his real age, a few minutes, on that newly created earth.



Adam: apparent age - 21 years; real age - 1 second.

Suppose we could have cut down a tree in the Garden of Eden. It is possible that it would have shown the usual rings of growth that are inherent in the tree; its apparent age would thus have been many years, but its real age a few days. If a geologist could have entered the Garden of Eden and tested a rock sample, it is quite likely he would have found some potassium and some argon and he would have dated the rock at millions of years—the newly created rock!

If the earth and the universe were created, then we must venture where science cannot follow, where Christian scientists stop "explaining" and start adoring.

This proposal of apparent age versus real age is not some cute idea that you can take or leave. Unless you accept it, you cannot accept any original creation. On the other hand, regardless of what God may have chosen to create, the perverse mind of man can invent some sort of evolutionary history to precede it, to "explain" it. But to do the explaining, man bends and breaks the fundamental laws of nature. He breaks the unbreakable laws of thermodynamics at every twist and turn as he explains the watch without the watch-Maker.

Today, when the theory of evolution can be shown to be not credible, we behold the paradox of a new surge of evolutionary propaganda flooding the world through the mass media and our educational systems. It must be terribly important to some people to persuade men that they are only animals and that science needs no God.

The sun and moon:
apparent age - billions and billions of years;
real age - 1 second.



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