

# The Reign of Mary

VOLUME 40

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...**

**T**here 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 Most Chaste

“With me is strength, by me kings reign.” Mary alone, of all human beings, after her Divine Son, was born free from the least stain of original sin. From this fact flow many consequences which are of importance for us to consider.

Mary was free from the least disorderly movement of nature, from the slightest surprise of passion or weakness, from every rebellion of the flesh against the spirit. Of her it could never be said that “the spirit is willing, but the flesh is weak.” Every part of her nature, her body, her soul, her spirit, was in perfect harmony, perfectly balanced. All her actions, thoughts, words, movements were perfectly under the control of reason, and

her reason was completely subject to God.

In other words, she possessed the four cardinal virtues, prudence, justice, fortitude and temperance, in their perfection. It was not that she had not to work for her virtues. She revealed to a saintly nun by the name of Elizabeth, that she had acquired no virtue without effort and continual prayer. True, she had not that continual struggle to overcome evil tendencies born in her, that we have. Yet she was more vigilant in watching over herself, in denying herself, and in praying for grace than any human being ever has been.

All this harmonious perfection, this moderation, this self-control was in her the effect of the virtue of temperance, which means balance, restraint, moderation in all, especially bodily pleasures, eating, drinking, and all the enjoyments of the senses. Drunkenness, gluttony, and excessive love of pleasure are sins against the virtue of temperance. By nature we all love pleasure so passionately that we have need of continual watchfulness lest this love of pleasure lead us to do things forbidden by God.

Pleasure is not a sin; far from it. The abuse arises from loving pleasure so much that, in order to obtain it, we do not hesitate to commit sin. We must be able to draw back, to say “No” to ourselves, when reason tells us that we are going too

far. What would happen, for instance, if a small child were allowed to eat and drink everything that pleased its taste? It would certainly kill itself before long. It has to be trained, and refused what is bad for it, and not allowed to eat too much even of what is good for it. It is much the same with our passions.

If Adam had not sinned, we should not have had any trouble in ruling our passions, and the senses, which are now so rebellious. Does it not often happen that we excuse a fault by saying: "Oh! I really could not help it!" We seemed to do the thing almost before we knew it was wrong. We were not sufficiently trained in self-control. It was not so with Our Blessed Lady. She, being conceived without sin, and with the gift of original justice, all her acts, as we have said, were under the control of reason; she could never be surprised into any sin, into anger, lying, sloth, greediness, or anything wrong, as we so often are. Yet she was always most guarded, most self-controlled, most mortified. The Saints tell us that she fasted continually. All this, and much more, is implied in the title, "Mother Most Chaste."

It would be impossible to learn this great lesson of self-control all at once. It is as if we had to take some terribly strong or violent dose of medicine, which would cause us great suffering if taken all at once, but instead is taken in small quantities. In the same way we should accustom ourselves to self-restraint in small doses, being on our guard when we find a thing very pleasant to nature, so as not to let it enslave us, not allowing our senses everything they crave for, cheerfully enduring small inconveniences, and so on, that we may gradually obtain a habit of self-control. It is only thus that we can hope to obtain the virtue of temperance in its widest sense, and become like to Our Mother Most Chaste. In this, as in all else, we must look to her, not only for example, but also for help, in the fight to subdue our lower nature.

*Motto:* "By me kings reign."

*Practice:* Daily offer small acts of self-denial to Jesus through Mary.

### Example

Once there was a fair lady, who was very rich. She desired never to marry, but to give her whole life to God, living quietly on her estate, spending her time in prayer and works of charity to the poor. Every day she recited the Office of the Dead and the Office of Our Lady, for she loved both Our Lady and the Poor Souls.

But she lived in times when men were wild and lawless, and when her relatives saw that she had no husband or brother to protect her, they began to rob her lands, and cheat her out of her riches.

There was a noble knight who loved her, as she knew, but whom she refused to marry; yet she thought that out of his friendship for her, he might do her some service. So she begged his help against the depredations of her relatives.

"If you will marry me," said the knight, "I will protect you, but not otherwise."

"That I will never do," she said, "for I am pledged to Christ."

The knight for some time said nothing, and the poor lady saw her fortune gradually disappearing. At last the knight once more began to propose marriage, and she feared her enemies so greatly that she said: "Well, come to my oratory tonight, and I will give you an answer."

She went to her oratory at the appointed hour, and knelt down to pray. The moon shone brightly, and she thought by its light she would be able to see the book with which she said her Office for the Dead and that of Our Lady.

Meanwhile the knight arrived, but dared not enter, for a wondrous sight met his gaze. The moon shone down on the lady's book, and its beams lit up the chapel. As soon as she began the Office for the Dead, all the shining bodies of the dead arose from their graves, and came and knelt round her with clasped hands in the chapel. They seemed as though begging and imploring the lady's aid, and as she prayed, it seemed to the knight that great miracles were being wrought by her prayers. When at the end she said, "Requiescant in pace," they all bowed down at her feet and with great reverence gave thanks to her, and then rose up and departed.

She at once began the Office of Our Lady. And a more wonderful thing then happened, for the Mother of God with a multitude of glorious angels came into the oratory, and seated herself there on a splendid throne. Twelve angels bore up the throne, and so great was the light that shone in the chapel and so ravishingly sweet were the angels' songs, that the knight fainted away with rapture.

When he came to himself, he thought it was all a dream; but no, there was Our Lady still, with all her court, and two angels standing near her with burning candles. In the midst of all this glorious court knelt the lady reciting her prayers. When she had finished, the heavenly host departed.

Immediately the knight came in and fell at the lady's feet, begging her pardon for having tried to persuade her to give up Our Lord for him.

He then told her all he had seen, which amazed her. She began to weep and praise God, for she clearly saw that these poor souls of the dead had been called about her by virtue of the Office of the Church, to guard their friend from sin. The knight then offered to look after her estate that she might give it all to God, and after that, he said, he himself would become a hermit, that he might serve God and Our Blessed Lady; for as he said: "I suppose no man ever saw the Mother of God as I have this night."

Then the lady gave heartfelt thanks to Mary, and when she recovered her riches through the exertions of the knight, she built a beautiful convent, and put many nuns into it, and herself became their abbess. She always took care to pray much to Our Lady and for the Poor Souls who had obtained such grace for her, and helped their friend in the hour of her greatest temptation. Thus did the Mother Most Chaste come to the aid of her servant, who called upon her.

# What You Need to Know about the Da Vinci Code



### Just a Novel?

The first thing you need to know is that this is not “just a novel” or “just a movie.” In the novel, published in 2003 and heavily marketed ever since, the author, Dan Brown, claims at the very beginning that: “All descriptions of artwork, architecture, documents, and secret rituals in this novel are accurate.” The book gives the average reader the impression that it is meticulously researched and based on fact. While in essence it is a murder mystery, the constant theme is that the murderers are concealing the “truth,” and that their victims, and the story’s heroes, are trying to uncover the “truth.” On the author’s web page, he claims: “The secret I reveal is one that has been whispered for centuries. It is not my own. Admittedly, this may be the first time the secret has been unveiled within the format of a popular thriller, but the information is anything but new.”

The ideas for this novel are obviously taken, some would say stolen, from several conspiracy-theory books published over the last few decades. Dan Brown has publicly claimed that, while skeptical at first, he became convinced of the “truth” of these ideas. Finding them fascinating and controversial, he decided to weave them into a murder mystery – a decision which has been very profitable indeed. What are these ideas? In a nutshell:

- Jesus Christ was not divine, and early Christians did not believe He was divine. He was declared divine by the Emperor Constantine, who then altered the Gospels and “collated” the Bible, while destroying the “true Gospels.”
- As a mere man, Christ was married – to Mary Magdalene, by whom He had a daughter.
- Christ actually intended Mary Magdalene to be the head of His Church, but the Apostles, especially Peter, would not accept this.
- When Mary Magdalene was exiled to France, she was with

child. The bloodline of Christ was carried on in the Merovingian Kings and continues to exist in Europe.

- The Catholic Church has always sought to suppress these “truths” and has persecuted, even murdered, believers as well as “Christ’s descendants.” Secret societies had to be formed in order to preserve the “truth.”
- Frequently the secret societies used the term “Holy Grail” as a code, not for the chalice used by Christ at the Last Supper, but rather for Mary Magdalene, as the vessel of the “royal bloodline.”
- Leonardo Da Vinci was a member of one of these secret societies and, therefore, included many secret codes in his artwork to portray these “truths.”

At this point we should pause and make an act of reparation to our Divine Lord Jesus Christ for these blasphemous assertions made about His Divine Person, His Church and His Saints. They are not only heretical, but fly in the face of historical truth. But to the author and his many disciples – let’s call them *Codeheads* – the fact that the Catholic Church has condemned and suppressed something is proof that it must be true.

That brings us to the next thing you need to know. The *Da Vinci Code* is not just an attack on Christianity in general, it is an attack on the Catholic Church in particular. The book never mentions Protestants or Eastern Orthodox, only Catholics. In fact, while there are some individual villains in the novel/movie, the underlying villain is the Catholic Church. On page 407 the book’s alleged expert declares: “The church has two thousand years of experience pressuring those who threaten to unveil its lies. Since the days of Constantine, the church has successfully hidden the truth about Mary Magdalene and Jesus. We should not be surprised that now, once again, they have found a way to keep the world in the dark.” Clearly this is not just a novel.

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**John or Mary?**

The really big part of the *Code*, and that which has made more Codeheads out of ordinary readers than any other factor, is its astonishing interpretation of Da Vinci's Last Supper. Here is how the book tells it (pg. 243):

Sophie examined the figure to Jesus' immediate right, focusing in. As she studied the person's face and body, a wave of astonishment rose within her. The individual had flowing red hair, delicate folded hands, and the hint of a bosom. It was, without a doubt...female.

"That's a woman!" Sophie exclaimed.

Teabing was laughing. "Surprise, surprise. Believe me, it's no mistake. Leonardo was skilled at painting the difference between the sexes."

... "Who is she?" Sophie asked.

"That, my dear," Teabing replied, "is Mary Magdalene."

Codeheads unanimously nod in agreement when they read these words, wondering how they never had noticed something *so obvious* before. They shouldn't feel bad; neither had any art professor or Da Vinci expert – ever. The fact is, they still don't. Experts the world over are unanimous in rejecting this interpretation. They point out that according to the Gospel, the Apostle on Jesus' right was St. John, who is frequently portrayed as a beardless youth. It was Da Vinci's style to portray pious youths with delicate faces (notice the third Apostle on Jesus' left). The hands, clothes and upper body of St. John are really no different from the other Apostles.

Da Vinci painted the Last Supper on dry plaster – a poor choice, since it began to peel and flake within the artist's lifetime. The result is that despite continued restorations, the details are fuzzy enough to allow the imaginations of Codeheads to run wild – especially when Brown tells them what it all really means.

**Shredding the Code**

It matters very little to Codeheads that a mountain of literature has appeared since the book's publication, not only rebutting the novel's claims and pointing out its numerous historical and factual errors, but also making mincemeat out of the earlier conspiracy-theory material. It matters even less to Dan Brown, since, unfortunately, every bit of controversy serves to sell another book or movie ticket. Nonetheless, the refutations are so numerous and convincing that they are beginning to make headway amongst more reasonable people.

It is a supreme bit of irony that many non-Catholics who have indulged in the historical error of accusing the Emperor

Constantine of "paganizing" the Church, are now having to learn the truth in order to refute the *Code*. Pentecostals who have accused Constantine of introducing the worship of Saints as gods and goddesses are confronted with Brown's claim that he divinized Christ and suppressed Mary Magdalene.

**There's a Pattern Here**

A pattern of ideas or attitudes is emerging from this phenomenon, which will undoubtedly linger long after the *Code* itself is no longer part of the public's short attention span: to Codeheads, evil is good and good is evil. The blasphemous heresies of the Gnostics and Arians, their phony "Gospels," their frequent and violent persecutions of true Catholics – these were all "good." The efforts of the Catholic Church to defend herself from these sects and to destroy their errors – that was "evil." This is in accord with Modernist thinking; for to the Modernist, all religion is subjective – nothing is certain, it's all within you; religion is just groping in the dark. Since the Modernist believes that no religion is certain, he considers it wrong for any religion to act as though there is certain truth. But, it's more than that. Whatever is opposed to *Catholic* teaching is considered by Codeheads to be automatically "true."

The pattern continues with the demonizing of all things Catholic, and an apparently purposeful ignorance of Catholic terminology. One particular group is targeted by the *Code's fact page*: "The Vatican prelature known as Opus Dei is a deeply devout Catholic sect that has been the topic of recent controversy due to reports of brainwashing, coercion, and a dangerous practice known as 'corporal mortification'." The novel goes on to describe Opus Dei as "a Catholic Church" and portrays it as a monastic order with members serving as assassins, one of whom (a "hulking albino" named Silas, who performs severe acts of penance) is a key villain in the book. Figuring that most Codeheads have never heard of *corporal mortification* before, Brown can afford to make it sound sinister, or at least strange. The fanatical villains are portrayed as doing penance, so penance itself becomes a Codehead evil.

It gets worse. Radical feminism is woven into the *Code* as well. Thus the supposed worship of Mary Magdalene as a goddess is a Codehead good. The Catholic promotion of modesty in dress, purity, priestly celibacy, etc. are merely putdowns of womanhood – Codehead evils.

The last thing you should know (for now, at least), is that it is not at all necessary to read the book or see the movie in order to fairly criticize or refute it. This is a Codehead fallacy, and it is precisely what Dan Brown wants you to do. I have never read *The Communist Manifesto*, but I know for certain that it contains manifest errors.

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