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THE NATURE OF MARY'S UNIVERSAL QUEENSHIP

ALTHOUGH the Scriptures afford our faith no clear testimony of Mary's Queenship, nor of its universal nature, that dignity of the Mother of God is nevertheless acknowledged unanimously by the Christian Tradition. Indeed the Church, for a long time now and with great devotion, through the sayings of the Fathers and the Popes, the teachings of the Councils and the prayerful strains of the Liturgy has not ceased proclaiming its belief in the Queenship of Mary.¹ Hence it can be said that this special dignity is a fact we dare not disbelieve. It is also a comforting truth, one whose nature it is greatly beneficial to grasp and meditate upon. Let us, therefore, attempt to understand the nature of this honour that we may unfold the true significance of Mary's glorious title: Queen of Heaven and Earth—*Regina coeli, gloriosa Regina mundi*.

Within the plan of Redemption Mary's Queenship is, as it were, one with the Kingship of Christ. Just as the glory of the Mother of God is a reflection of the glory of her Son, so also is her Queenship a participation in the royal prerogatives of Christ. Our Lady is Queen of the same Kingdom in which Christ is King, and is so in the proper sense of that name, not by a mere figure of speech. The theologians would say: *sensu vero et proprio, etsi analogico*. When taken metaphorically the term "queen" simply means excellence. To say that charity is the queen of virtues is to say that its perfection

¹ Cf. the following classical works: L. De Gruyter, *De Beata Maria Regina*, Buscoduci, 1934; P. M. Garénaux, C.S.S.R., *La Royauté de Marie*, Paris, 1936; H. Barré, C.S.Sp., *Marie, Reine du monde*, in *Bulletin de la Société Française d'Etudes Mariales*, Paris, 1937, pp. 21-76; Id., *La Royauté de Marie pendant les neuf premiers siècles*, in *Recherches de Sciences Religieuses*, vol. 29, 1939, pp. 129-162; 305-334; A. Luis, C.S.S.R., *La Realeza de María*, Madrid, 1942.

surpasses that of all the other virtues. According to this meaning of the word, there can be no doubt that Mary is the queen of all Creation; indeed, her perfection excels by far that of all other creatures of God taken together. However, when praising her Queenship, the Church implies much more than that. It is plain that Mary deserves this title in its most proper sense, more so, in fact, than any other person who ever bore that name. And while in one respect she is queen in the sense that is both usual and strict, over and above there is the respect in which it is quite transcendent and unique.

The name *King* is a title which has ever been used, even in Scripture, to qualify the head of a political community. Being the supreme authority of the land, the king is invested with a threefold power: legislative, judiciary and executive. And this precisely is the authority we recognize in Christ. Now, it should be plain that Mary, as queen of a reigning king, does not enjoy or share in this power in the manner in which it belongs to the head of the realm. The role of queen is not a dividing one, but should on the contrary enhance by a new and characteristic quality the governance of the community. To this intent she must be more than a mere companion, more than a crowned partner who would share in the other's power, the difference being one only of degree. Whatever prerogatives she may have, surely they cannot be defined as a mere attenuation of the powers of a king. That hers is nevertheless a power extending to all members of the kingdom in a fashion unique and irreplaceable, all this is plain from the history of royal governance. Similarly, the Fathers, the Popes, and the Councils, when speaking of Mary's Queenship, set no bounds to her far-reaching power—it is a sovereign one, extending as it does both to Heaven and Earth. But what it is, whence it is derived, and how it is put to practice, all that remains to be shown.

Yet, even so vague a conception of Mary's proregative as

queen should suffice to distinguish it as a particular quality which, however intimately related, is not quite conveyed by that more basic character which is hers as the Mother of Christ. Nor is a woman queen for being the mother of a king. Neither the mother of Saul nor the mother of David were queens. Besides, it is permissible to believe that Mary could have been made Mother of God without sharing in the work of Redemption to the extent that she actually did, and without becoming the spiritual Mother of men or being made their Queen—except in a loose and wide sense.

The divine Motherhood of Mary, true to say, is the source of all the unparalleled prerogatives and privileges God has showered upon her, but in our opinion there is not the proximate cause of her Queenship. It is, however, worth recalling that although His royalty is not in itself an inherited one, it is owing to Mary that Christ is of royal descent. It was she who brought Him forth of royal blood, the source of the human ties that bind Him to His ancestor David. But this royal lineage has little to do with Christ's own kingship, whose origin is divine. Nor would it confer upon Mary the quality of sharing as Queen in the governance of Christ's Kingdom.

Can the theological reason of Mary's Queenship be found in the relations that bind her intimately to the three Persons of the Holy Trinity? Some theologians have thought so.² However, there appears to be no basis in Tradition to justify this belief. That Mary is the beloved daughter of God the Father, the Mother of the Son and the spouse of the Holy Ghost, all this indeed accounts for the transcendent holiness that is hers. Still, it is hardly clear that such is the proper reason of her queenship.

² Cf. Ch. de Vega, S.J., *Theologia Mariana*, ed. Neapoli, 1866, vol. 2, p. 351; V. Sedlmayr, O.S.B., *Theologia Mariana*, in *Summa Aurea de laudibus B.M.V.* (ed. J. Bourassé), vol. 7, col. 1338; P. M. Garénaux, *op. cit.*, p. 56; B. H. Merkelbach, O.P., *Tractatus de Beatissima Virgine Maria Matre Dei atque Deum inter et homines Mediatrix* . . . , Parisiis, 1939, pp. 386-387.

More widely acknowledged is the opinion that the theological foundation of Mary's Queenship is to be sought in her universal mediation: she is Queen because she is Mediatrix.

In order to proceed with greater clarity, I have deemed it feasible to arrange under three main headings the considerations I propose to make on the nature of Mary's universal Queenship.

I—By right of divine election, Mary was to share, as Queen, in the establishment of Christ's Kingdom.

II—As Co-redemptrix she actually acquired the powers of queenship in the Kingdom of Christ.

III—Owing to the Assumption, the "substance" of this name "Queen" is verified in the present, and it is in person that she shares in the governance of Christ's Kingdom.

I—By right of divine election, Mary was to share, as Queen, in the establishment of Christ's Kingdom.

The account of the Annunciation reveals Mary as freely consenting to be associated with the work of Redemption in a unique fashion. Her share in this divine work is less dependent upon her consent to be the mother of the Son of God than upon her voluntary acceptance of Him as the Saviour, i.e. Jesus, this being the name above all names, expressing precisely the reason why He came amongst us. By giving express consent to be the mother of such a Son she accepted the lot that was to be hers as a consequence. She knew that by this consent she was to share in the whole work of Redemption. She had been told by the Angel that this Saviour would be King, and that He would reign forever. Mary's free acceptance made possible the one and the other, and in each instance she is a *per se* cause.

God Himself has willed it so. It is He who has decreed that Mary's free consent should be necessary to the establishment as well as to the life of Christ's Kingdom. And it is she, Mary,

who has elected this King of Mercy, and who has thus made it possible for his Kingdom to be what it is: *Fiat mihi secundum verbum tuum*. It is in this consent, freely made, to God's designs towards her that the Virgin first appears as the Queen of the Kingdom of Christ. In consenting to become the Mother of the Saviour-King, she has thereby accepted to share in the work of man's salvation as God has willed it, and in the eternal reign of Him who was to save the world.

Again, it is not so much because of her consent to become the Mother of the divine Son that Mary is so intimately associated with the work of Redemption as such; more pertinently it is by reason of her acceptance of her Son in His role of Saviour and of King. She has shared in His life of Saviour and of King, so much so that it is no longer possible to conceive the Kingdom of Christ without seeing Mary by the side of her Son, the Queen seated at the right hand of the King.

It is because they have failed to grasp this that Protestants largely abandoned the cult of the Holy Virgin. They refuse to see that Mary is more than just the Mother of Jesus. They won't admit that she is one with her Son in the work of Redemption; that she is the Queen of the Kingdom of which her Son is King, and that her Queenship has become, by the will of God, a necessary element in the life of His Kingdom. In defiance of the teaching of Christian Tradition, they have become incapable of discovering the divine teachings that are contained in the words of the Annunciation.

It is in the scene of the Annunciation, in this simple yet sublime dialogue taking place between the Angel and Mary, that the Church has always perceived the role of Coredemptrix assigned to the Mother of Jesus by the Blessed Trinity, as well as the source of all the inestimable privileges that are hers. The teachings of the Fathers bear witness to it, and the Sacred Liturgy takes pleasure in recalling it in numerous circumstances. It is in the setting of Nazareth's humble abode that

we must expect to see the revelation of the mystery of Our Lady's royal prerogative. Seeing that the Annunciation is the revealed truth of a special work of God, it is no wonder that one can admire in it a most perfect order. This order, because it is intended by God, is of capital importance: in it is to be found an abundant source of light which greatly helps the mind to penetrate God's designs. The Virgin's answer and the Angel's words weld together as to manifest what the economy of Redemption will be. This Son, whom the Virgin will conceive, to whom she will give birth, "shall be great", says the Angel, "and men will know Him for the Son of the Most High; the Lord God will give Him the throne of His father David, and He shall reign over the house of Jacob eternally; His kingdom shall never have an end." Hence the Virgin cannot doubt it, her Son shall be King. And, indeed, He Himself shall tell us so. But He shall also be Saviour: "thou shalt call Him Jesus", the Angel said.

The Angel's pronouncement is very clearly expressed to the Blessed Virgin who knows the Scriptures and possesses the light for their understanding. She shall be the Mother of God, and this God, made man, shall be Saviour and King. God eternal, in whom all predestination is made, proposes His designs to the Virgin, and invites her to give her consent. The Virgin's answer is very simple and quite comprehensive. She accepts it all: *Ecce ancilla Domini, fiat mihi secundum verbum tuum*—Behold the handmaid of the Lord; let it be unto me according to thy word. She accepts and wills the person and the life of Jesus, she wants with God everything her Son shall be and everything He shall do. In so doing, she becomes a unique associate of Jesus in the economy of Redemption, accepting as she does that leading part which only she could fill, the share, as it were, of a first principle, in the establishment of her Son's Kingdom. By complying unreservedly with God's designs, she intends to acquiesce to

everything God has proposed to her. Thus she becomes an associate of her Son in order to perform with Him the whole of His work, and to establish His reign, which "shall never end." That amounts to saying that she shall be Queen with Him, Queen of the Kingdom of which He shall be King. Christian Tradition has never interpreted differently the touching scene of the Annunciation and the sublime dialogue between the Angel and Mary. It has always seen in it the revelation of God's full designs towards Christ and towards His Mother.

Let us therefore conclude from the preceding considerations that Mary occupies an exceptionally elevated rank in the Kingdom of Christ: indeed, she has ensured its very foundation. It is only as Queen that she can be so intimately one with her Son as King.

From the teaching contained in the scene of the Annunciation it follows that Mary is Queen by right of divine election. In the next part, by considering the nature of her mediation we shall understand that she is Queen also by right of conquest.

II—*Mary is Queen because of the manner in which she cooperated with Christ in the establishment of His Kingdom.*

We dare say that Mary's consent to the work of Redemption does not as yet and by itself provide a sufficient understanding of her queenship. This consent was in fact but a preliminary condition, as it were, laid down by God for the execution of His merciful designs, and the establishment of the Kingdom of the Elect. It is only on Calvary, at the foot of the Cross, where she fulfills her task as Co-redemptrix, that Mary appears fully wreathed with the royal prerogatives that will associate her eternally with her Son in the governance of His Kingdom. In order to share in this particular glory of

Christ, Mary had first to share in His sufferings: such was the price she had to pay for her crown.

The Word of God came on earth to perform the work of salvation. This was the object of His mission. With this work Mary had freely accepted to be associated, and her transcendent virtue enabled her never to fail in her task: never inferior to herself, she has taken her full share in the work of Redemption. For that matter, and because she collaborated with her Son without refusing Him any of the things He asked of her, and because she was always entirely respectful of God's designs towards her, to the point of consenting to the immolation of her Son, Mary has embellished her life and soul with incomparable merits. Such merits, united to the infinite merits of our Saviour, have really contributed, in a measure willed by God, to satisfy the justice of the Father and to redeem mankind. It is not exaggerated to say that in her own way Mary has redeemed the world. In so doing she has contributed, as a first principle, with her Son, to the reign of Christ, the formation of His mystical Body, the birth of the Church. Now, the Church is the Kingdom of Christ, and there can be no doubt that this Kingdom is, for Christ, the outcome of a conquest. It follows, therefore, that it is so for Mary, who participated in this conquest. It is owing to this that she has deserved to be associated to the Kingdom of her Son.

A detailed account of the manner in which Mary has cooperated with her Son in the work of Redemption is not called for here. It will doubtless be enough to recall that her role as Coredemptrix is universally acknowledged in the Church. True, her merits are not equal to those of Christ, but by being united with them they have, as already said, contributed to temper the divine Justice. Pius X, indeed, expressed the common opinion of theologians when he said that everything Christ has merited *de condigno* Mary has merited *de congruo*.

、 The part Mary has taken in the sacrifice of Calvary; her voluntary offering, at the foot of the Cross, of the sacro-sanct Victim, her own flesh and blood; the sufferings of her soul joined to the sufferings of Christ; the compassion of the Immaculate Mother which made her endure in her own heart the pains of her dying Son—all this assumed in the eyes of the eternal Father a redeeming value which the Saviour added to His own atonement in order to obtain from divine Justice the reopening of the Gates of Heaven and the unlocking on earth of the gates of the Kingdom where the souls would gather and find the road leading to the Kingdom of Heaven. Christian Tradition is unanimous in associating the Mother of Jesus with her Son in this undertaking of universal regeneration, as it is unanimous in associating Mary with the incomparable dignity of Him who, after having descended lifeless from the Cross, was to reign eternally over the souls redeemed by Him.

Indeed, without her, Christ could have saved the world; yet He did not choose to save it without her. He could have established his Kingdom without her; still He did not want to conquer it alone. He might have reigned forever without her, but actually He has chosen otherwise.

Those who fear that we are giving Mary too large a share in the Redemption would do well to meditate upon the following words of Pope Benedict XV: "(Mary) suffered and almost died with her suffering and dying Son; she abdicated her maternal rights over her Son for the salvation of men and, in so far it was within her power, she immolated her Son in order to appease the justice of God, in such a manner that we may rightly say that she redeemed the human race together with Christ."³ It is because she has redeemed mankind

³ Apostolic Letter *Inter sodalicia*; *A.A.S.*, vol. 10, 1918, p. 182.

together with Christ that she possesses over all the redeemed a *right of conquest* which makes her Queen.

St. Irenaeus provides us with a testimony which reveals that between Mary and the Redemption, between her and the Kingdom of Christ there is a bond of direct causality which might not have existed, but which divine Wisdom has freely made a necessary part of the redemptive work. He states: "Et quomodo per virginem, quae non oboediebat, percussus est homo et lapsus mortuus est, eo modo et per Virginem, quae oboedivit verbo Dei, in rursus excitato homine vita accepit vitam. Nam venit Dominus ut perditam ovem iterum quaereret: et perditus erat homo. Et propter hoc alia creatura aliqua non factus est, sed ab eadem, quae ab Adam genus habebat, similitudinem creaturae servavit; nam necesse et dignum erat rursus perficere Adam in Christo ut submersum absorberetur mortale ab immortalitate, et Evam (perficere) in Maria: ut Virgo, virginis advocata facta, solveret et destrueret virgineam inoboedientiam per virgineum obsequium."⁴ On this significant text Father Bover rightly comments: "Unde, sicut Eva Adae, ita Maria Christo fuit a Deo consociata ut ejus operi salutiferi consors et adjutrix existeret. Quare, sicut Christi opus, ita etiam Mariae cooperatio (secundario quidem et a Christo dependenter) efficaciam habuit *universalem simul atque directam*."⁵ This being so, how could Christ the King have failed to associate in the government of His Kingdom the one He had so intimately and efficaciously associated with Himself in its conquest?

From the foregoing we may rightly conclude that Mary is Queen *by right of conquest*.

⁴ *Demonstratio Apostolicae Praedicationis*, cap. 33, ed. S. Weber, Friburgi-Brisgoviae, 1917, pp. 59-60.

⁵ J. M. Bover, S.J., *S. Irenaeus Lugdunensis, universalis Mediationis B. Mariae V. egregius propugnator*, in *Analecta Sacra Tarraconensia*, vol. 1, 1925, p. 232.

III—Owing to her Assumption, Mary now enjoys her full title as Queen, and shares, as such, in the governance of the Kingdom.

The honor of having cooperated with Christ in earning for us all the graces of Redemption has made of Mary, by way of consequence, the Dispenser of these same graces, which are absolutely necessary for the preservation and growth of the Church, that is, of the Kingdom of Christ. Such is, if I may say so, the second *volet* of the marvelous diptych representing the mystery of Mary's Mediation. The Kingdom of Christ is a spiritual one and grace constitutes its very life. It is grace which ensures its permanence as well as its extension, supports its organical structure and secures its functional life. Again, it is grace which causes the divine life to grow in each of the members of this Kingdom. And, as it is the glory of Mary to be, since her Assumption, the Dispenser of all the graces we receive from the divine Mercy, she has herself become a necessary principle in the governance of Christ's Kingdom.

I do not purpose to prove that Mary is truly the Dispenser of the graces of Redemption. We are not now concerned with this aspect of Mary's universal Mediation. Besides, this consoling truth is accepted by all as a certainty. Rather, I shall attempt to show you how her constant intervention as Mother of Grace—*Mater divinae gratiae*—is the very act by which she shares in the governance of her Son's Kingdom.

Mary, the Dispenser of all graces, possesses a supreme jurisdiction over this Kingdom. God Himself has willed it so. It is in nobody's power to elude the spiritual hegemony of the Mother of grace. No one can boast of having access to grace without Mary, not even the Church, not even those who govern the Church, since it is God's will that everything, absolutely everything concerning our salvation should come from Him through Mary. We find in Saint Bernard neatly

coined formulas which sum up the teaching of Christian Tradition on this subject. Let us listen to him: "Nihil nos Deus habere voluit quod per manus Mariae non transiret—It has been God's will that we be granted nothing except through the hands of Mary."⁶ Again: "Totis medullis cordium Mariam veneremur, quia sic est voluntas ejus qui totum nos habere voluit per Mariam—Let us honor Mary wholeheartedly, for such is the will of Him who has wanted us to have everything through Mary."⁷

Universal in scope, Mary's power is also omnipotent in its efficacy. It has its source in the ascendancy Mary exercises over Christ the King Himself. It is appropriate that we take some time to analyse the nature of this ascendancy of Mary; this will help us to understand the true meaning of Mary's Queenship.

The royal power of Mary is assuredly something other than a purely ministerial one, however important we may conceive the latter to be. Saint Albert the Great has said it very clearly: "Beata Virgo non est assumpta in ministerium a Domino, sed in consortium et adjutorium.—The Blessed Virgin has not been called by the Lord to be a minister of His, but an associate and a partner."⁸

On the other hand, we may not assume that Mary's power is but a duplicate, a replica of her Son's, for it is of the essence of the royal power to be one. Here is the testimony of Saint Thomas on this matter: "De ratione regis est quod sit unus qui praesit—It is of the essence of the king that he rule alone" (*De regimine principum*). It is, therefore, necessary to make the power of Mary one with that of Christ, if we are to preserve in the Kingdom, and in Christ Himself, the unity of power and of government. In order to be Queen, in the formal sense of the term, Mary must be united to Christ in

⁶ St. Bernard, *Sermo 3 in vig. Nativ. Domini*; P.L., 183, 100.

⁷ In *Nativ. B. Mariae Virginis*; P.L., 183, 441.

⁸ St. Albert, *Mariale*, q. 42; *Op. om.*, ed. Borgnet, Parisiis, 1898, p. 81.

such a fashion as to render His very Kingship more complete. To make myself clear, I gladly borrow from Msgr. Rolando, professor at the Philosophical Seminary of Turin: "We know from this, he says, that what is essential to the concept of queen is not the sharing in the government, for the latter, being strictly monarchic, belongs to one alone. That which constitutes the specific nature of a queen is her union and intimacy with the king, with his personality, if not with his authority. It is this union which makes her queen."⁹

Such a moral unity identifies the power of Mary with that of Christ. This moral unity of Mary with the royal power of Christ is based upon the relative omnipotence of her intercession. She is the *Omnipotentia supplex*: the suppliant omnipotence. Because Christ cannot and will not refuse her anything, and since on the other hand she cannot nor will do anything inconsonant with the will of her Son and the good of the Kingdom, there follows between the two a narrow association of thoughts and wills which ensures the unity of government. One cannot imagine a similar association between Christ and any other saint, for Mary is alone in possessing the qualifications for so intimate a union with her Son, and the right to rule the kingdom of her Son. Moreover, let us say that in this life never did a similar association and unity exist between a king and his royal partner, the queen. So the Queenship of Mary is something unique that has no like in human history. There can be no more than an analogy between the Queenship of Mary and that of the queens of this world.

What we now intend to show is how Mary, in her role as Dispenser of grace, actually exercises the threefold power of government,—legislative, judiciary, executive—which is the prerogative of the royal power. Let us do that briefly.

⁹ Msgr. G. M. Rolando, *Marie, Reine de l'univers*, in *Marie*, vol. 3, n. 4, 1949, p. 53.

Let us recall that all the power of Mary as Queen resides in the omnipotence of her intercession. She does not possess a power of her own that would be distinct from her Son's authority. He rules His Kingdom and she is associated to His governance through her powerful intercession. Such is the way to explain her threefold power, legislative, judiciary and executive.

In the Kingdom of Christ, His will is law, a will that is always the expression of the highest wisdom. Now, the Virgin Mary, owing to the omnipotence of her intercession, as already said, exercises an irresistible ascendancy over this will, which can deny her nothing. On the other hand, Mary's will is one with her Son's. She wants what He wants. Hence, in the government of Christ's Kingdom, the Queen's will is identical with the King's. Therefore, her will is law, like the King's will.

The judiciary power of Mary is, above all, one of mercy. At the tribunal of God Mary is all mercy. *Salve Regina, Mater misericordiae*. But mercy is essential to the perfection of justice. It is for this reason that Christ, in ruling the world, has associated with His justice the mercy of the Virgin Queen. By the same token, for Mary to exercise justice is to call for mercy.

Finally, we can admire the executive power assumed by Mary's Queenship in the authority that is given her by her Son in heaven, on earth and in hell. The angels take orders from her, the devils tremble with fear in hearing her name, the elements yield to her command. Moreover, without her, men can do nothing for their salvation. But, as everything human is related to salvation, men can do nothing except through Mary.

Let us, therefore, say in conclusion that as the Dispenser of grace, Mary is intimately associated with the government of Christ's Kingdom. Indeed, she is associated with the gov-

ernment of the world, for the whole of creation is concerned with the salvation of the souls redeemed by Christ. So, we must say that Mary is Queen of both heaven and earth.

It is since her Assumption that Mary exercises fully her queenly prerogatives. By cooperating with Christ in the work of Redemption, she has deserved to be, in heaven, the Dispenser of the treasures of supernatural life, and to share with Him the government of His Kingdom. To assume the crown that was to secure her hegemony over the world, she had to be introduced in the heavenly glory. Like her Son, she had to rise again from the dead in order to associate her whole person to her royal dignity. God could not be content with rewarding her soul by having it share the government of the Kingdom. It is the whole of Mary's being, body and soul, that deserved to be associated with the royal dignity of Christ, for her whole being had participated in the work of Redemption.

Likewise, it was appropriate that Mary, *as a person*, should be associated to the triumph and glory of her Son. Now, the human soul is not a human person, but a part of it; the human person is man as a whole. Such is the doctrine of Saint Thomas Aquinas. The soul of Mary is not the person of Mary. It is something of Mary, but it is not Mary. The Queen of heaven and earth is not the soul of Mary, but it is Mary herself with her complete nature. It is Mary who has deserved to reign with her Son over the world. It was, therefore, appropriate that Mary, like her Son, should reign in heaven with her glorified body.

Let us rejoice in knowing that our Queen is in heaven, not only her soul, but a glorious Queen with her complete personality, her complete nature, like Christ the King who reflects His glory, His majesty and His kingship on His beloved Mother. Thus, Mary's royal dignity lacks nothing that is required for its absolute perfection.

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CONCLUSION

In conclusion let us say, to the glory of Mary, that she is Queen in the proper sense of the term. Her rights to govern the Kingdom of Christ are those of a real Sovereign. True, her dominion over the world is subordinate to that of Christ; however, it is far superior to a purely ministerial power. It is so closely united to the dominion of Christ as to be a modality of it and a condition of its exercise.

Mary is Queen by divine election and by right of conquest; also by grace and by virtue of her close union with God. Her divine Motherhood is the foundation of her Queenship, as it is of all her privileges and of her vocation. However, it is in her universal Mediation that the *proximate* reason of her Queenship is to be found, for the latter is to be considered as a corollary of her dignity as Co-redemptrix and Dispenser of grace.

Such is the doctrine His Holiness Pius XII made his in an allocution he gave in 1946 for the benefit of the pilgrims of Fatima: "He, the Son of God, reflects on His heavenly Mother the glory, the majesty and the dominion of His Kingship, for, having been associated to the King of Martyrs in the ineffable work of human Redemption as Mother and Cooperatrix, she remains forever associated to Him, with an almost unlimited power, in the dispensation of graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest; through Him, with Him and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest and by singular election. And her Kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion."¹⁰

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¹⁰ Pius XII, in *A.A.S.*, vol. 38, 1946, p. 266.