

1953

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Eamon R. Carroll

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### Recommended Citation

Carroll, Eamon R. (1953) "Our Lady's Queenship in the Magisterium of the Church," *Marian Studies*: Vol. 4, Article 7.

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## OUR LADY'S QUEENSHIP IN THE MAGISTERIUM OF THE CHURCH

*Introduction: Our Lady's Queenship according to modern theologians.*

BEFORE considering the statements and actions of the Popes, a short summary will be given of present-day teaching of the theologians about the Queenship of Our Lady. The theologians have themselves followed Papal leadership in forming their opinions, so to that extent this preliminary consideration must presume upon documents to be cited later. Not all the recent writers have, of course, enjoyed the same degree of help from the Magisterium. For example, those who wrote before 1942 were unable to use the Papal consecration of the world to the Immaculate Heart of Mary in writing of the Queenship; writings prior to May, 1946, cannot cite the Pope's "radio-message of the Queenship" of May 13, 1946, as he himself has called it. And studies written since the definition of the dogma of the Assumption also have this tremendous Marian event to integrate into their study of the Queenship.

What, then, are the points of agreement and disagreement among theologians in their treatment of the Queenship? <sup>1</sup>

<sup>1</sup> Before listing other theological writings, I would like to acknowledge my indebtedness to two unpublished works: Rev. J. J. Chiodini, *The Queenship of Mary according to Modern Authors*, a thesis defended for the Doctorate in Sacred Theology at the Angelicum University, Rome, 1951; Rev. Remi J. De Roo, a Doctorate thesis on the theme "Regina in coelum assumpta," defended at the Angelicum, 1952. Both have assisted me greatly by their dissertations and suggestions.

Individual authors: this list does not claim to be complete; these and other theologians as well will be cited in the course of discussion of the Papal documents. L. De Gruyter, *De Beata Maria Regina*, Buscoduci-Torino, 1934; C. Friethoff, O.P., *De Alma Socia Christi Mediatoris*, Romae, 1936, pp. 177-222; P. Kelly, O.P., *The Reign of Our Lady With Christ the King*, Rome, 1940; H. Barré, C.S.Sp., *Marie, Reine du monde*, in *Bulletin de la Société Française*

### A. *Fact of Mary's Queenship:*

About the fact of Mary's Queenship there is complete agreement among theologians. They agree, too, that this Queenship is both metaphorical and proper. It is metaphorical, for Our Lady has a Queenship of pre-eminence or excellence. By her holiness and special connection with the Hypostatic Order, she has the highest rank and dignity in all creation. But Our Lady is Queen also in a proper sense. Royalty in the proper sense involves real jurisdiction, real domination, a real direction of the members of a society towards their end. In earthly kingdoms the king exercises this supreme dominion over his subjects, using the threefold power: legislative, judiciary, and executive (involving at times coercive). Normally, in human society, the queen shares the dignity and office of the monarch as the consort, the wife, of the king. In countries such as England and The Netherlands, where a queen is the ruler, she is really a substitute-king.

Our Lady is not a female or substitute king; her authority over her subjects is altogether dependent on that of her Son, the only supreme ruler of His kingdom. On the other hand, Mary is not merely a Queen-Mother in the human sense, i.e.,

*d'Études Mariales*, vol. 3, 1937, pp. 20-91; C. Dillenschneider, C.S.S.R., *De la Souveraineté de Marie*, in *Compte rendu du Congrès Marial de Boulogne-sur-Mer*, Paris, 1938, pp. 126-148; M. J. Nicolas, O.P., *La Vierge-Reine*, in *Revue Thomiste*, vol. 45, 1939, pp. 1-29, 207-231; T. Mullaney, O.P., *Queen of Mercy*, in *The American Ecclesiastical Review*, vol. 126, 1952, pp. 412-419; vol. 127, 1952, pp. 31-35, 117-122; A. Luis, C.S.S.R., *La Realeza de María*, Madrid, 1942; A. Luis, C.S.S.R., *La realeza de María en los últimos veinte años*, in *Estudios Marianos*, vol. 11, 1950, pp. 221-251; J. Lebon, *Les fondements dogmatiques de la consécration au Cœur Immaculé de Marie*, in *Consécration Mariale* (Journées sacerdotales d'études mariales, Namur, 1943), Louvain, 1948, pp. 47-70; P. Straeter, S.J., *Maria als Koenigin*, in *Katholische Marienkunde*, vol. 2, Paderborn, 1947, pp. 314-349; G. Roschini, O.S.M., *Mariologia*, ed. 2, vol. 2, Romae, 1947, pp. 421-433; idem, *Royauté de Marie*, in *Maria*, ed. by H. du Manoir, S.J., vol. 1, Paris, 1949, pp. 603-618; idem, *La Reine de l'univers*, Nicolet, Canada, 1950; A. Santonicola, C.S.S.R., *La Royauté de Marie*, Nicolet, Canada, 1951; idem, *La Regalità di Maria*, 2a ed., Milano, 1942.

Mother of Him who is King. For not even here on earth does a queen-mother possess truly royal power.

### *B. Foundations of Queenship:*

There is agreement, especially since the Papal message *Bendito seja* of May 13, 1946, that the dogmatic foundations of Our Lady's Queenship are her divine Maternity and her co-operation in the work of Redemption. Mary is Queen by divine relationship and by right of conquest. She is the Mother of the King and His associate in directing His subjects to their common end. She also co-operated with her Son in the work of Redemption, thereby acquiring a title to Queenship by conquest, similar to the kingly title Christ Himself won as Redeemer. Many modern theologians describe this by saying that Mary is Queen because of her prerogative of Co-redemptrix.<sup>2</sup> In differing measure, other titles to Queenship are suggested by theologians. "Her fullness of grace and perfection, her association with the Trinity, her position as Dispensatrix of all graces, her Immaculate Heart as sources of her Queenship are all intimately connected with the maternity and corredemptive role of Our Lady."<sup>3</sup> Only a few theologians hold a real right to Queenship on the basis of Davidic descent. Chiodini remarks: "It is difficult to see how such a natural title in itself could necessarily postulate a spiritual Queenship."<sup>4</sup>

### *C. Extent of Mary's Queenship:*

Theologians commonly agree that Mary, always subordinated to Christ, possesses power as coextensive as her Son's. However, this power is directly concerned with grace and

<sup>2</sup> Cf. J. B. Carol, O.F.M., *De Corredemptione Beatae Virginis Mariae*, Civitas Vaticana, 1950, pp. 534-5.

<sup>3</sup> Chiodini, *op. cit.*, p. 168.

<sup>4</sup> *Ibid.*

spiritual benefits. The traditional emphasis is on Mary as Queen of Mercy, and so the extent and even more the exercise of a queenly power over the temporalities are disputed. She is surely Queen of the world, of all creation, but her principal sphere of action is the order of grace. In the order of grace, the supernatural kingdom of her Son, it may be further asked if Mary shares in the triple power, judiciary and executive as well as legislative. Almost all find in the Queenship a special share in Christ's legislative power, because Mary is the dispensatrix of all graces. About the judiciary and executive powers, there is less agreement. Some, as Dillenschneider, say that Mary does not have judiciary and executive power.<sup>5</sup> Others, Roschini for example, hold for an indirect share also in these powers, through consent and prayer.<sup>6</sup>

#### D. *Nature of Mary's Queenship:*

The real point of disagreement among theologians is the nature of Mary's Queenship. All agree that it is analogous to the Kingship of Christ, and dependent, subordinate to His. But beyond that agreement opinions are divided. Two main groups are customarily presented, and for the sake of brevity this broad grouping will be followed here.<sup>7</sup>

The first group follows the theory advanced by De Gruyter. It comprises Friethoff, under whom De Gruyter wrote his thesis on the Queenship at the Angelicum in Rome, and Kelly, who wrote also under Friethoff. Lebon is not always clearly ranked here, but certainly does not belong to the opposite camp.<sup>8</sup> De Roo favors this opinion.

<sup>5</sup> Dillenschneider, *op. cit.*, p. 140.

<sup>6</sup> Roschini, *Mariologia*, 2a ed., vol. 2, Romae, 1947, p. 426.

<sup>7</sup> For a brief statement of the two main opinions about the Queenship, see K. Moore, O.Carm., *The Queenship of Our Lady in the Liturgy*, in *Marian Studies*, vol. 3, 1952, pp. 218-9.

<sup>8</sup> Lebon is sometimes quoted in such a way (e. g., in Roschini, *La Reine de l'univers*, Nicolet, Canada, 1950, p. 21), that he appears to favor the "secundum sexum feminineum" idea of Mary's Queenship, whereas Lebon, *op. cit.*,

According to this first group, Our Lady's Queenship should be studied in the light of the Kingship of Christ. The more recent writers find special justification for this in the Papal statements on the occasion of the consecration of the world to the Immaculate Heart of Mary. This group pays great attention to Mary's place as Co-redemptrix and emphasizes her title of co-conquest with Christ as exalting her to a type of Queenship unparalleled among merely human queens. After thus sharing in the Redemption, Mary distributes grace to whom she wills. In some way the Queenship of Mary is identified with Christ's Kingship, always acknowledging the essential differences between His and her prerogatives. By force of the parallel between Christ the King and Mary the Queen, some theologians of this group say that Mary possesses the threefold power—so De Gruyter, Kelly; but others, as Lebon, limit it to the legislative power alone, as the enduring, all-important element in the supernatural kingdom, reserving the threefold power to Christ's personal work of founding the visible Church.

The second group began by way of reaction to the original De Gruyter theories.<sup>9</sup> Barré's article in 1937 pointed out differences between the concepts of King and Queen, and suggested that Our Lady's Queenship must also be considered as a role proper to a woman in a monarchy, especially as the Mother of the King. Dillenschneider in 1938, and especially Nicolas in 1939, proposed the idea of Mary's Queenship according to her feminine character—"secundum sexum femineum." Analogously to earthly queens, but much more perfectly, Mary exercises her power over the heart of her Son, to

pp. 66-7, explicitly rejects the notion that Mary is Queen because Consort of the King.

<sup>9</sup> Luis, *La realeza de María en los últimos veinte años*, in *Estudios Marianos*, vol. 11, 1950, gives an interesting history of this development. Luis favors the second opinion, and does not seem to recognize that the first opinion is still strong, and has not lost force since 1942.

Whom she is united both as Mother and as Spouse. By her suggestions, petitions, insinuations Mary, the utterly feminine associate of the King, prevails upon Him to grant her requests. She has tremendous ascendancy over His heart; and since her will is one with the King's, she is the dispensatrix of all graces. Thus, through her unique intercessory power, she influences her Son in our behalf. Luis, Mullaney, and Chiodini favor this opinion.

The members of this second group admit that Mary's share in Christ's conquest gives her a new title of royalty, not found in earthly queens. Luis, for example, while still maintaining the position of Queen-Mother and Consort, recognizes the force of Mary's corredemptive activity as placing her Queenship above any earthly queenship and conferring on her a sovereignty more like Christ's independent rule than it is like the mediation exercised by the Saints.<sup>10</sup>

#### SCOPE OF PRESENT STUDY:

##### A. *Remarks on the Magisterium—the Church's "ordinary" teaching authority:*

The progress made in recent years in scientific studies about Our Lady's Queenship is due first of all to the guidance that has come from the Church's Magisterium. One need only check through the annual surveys of Marian theology by Bittremieux and others from the early 1930's to 1952 to see how theologians of the last two decades have given ever increasing attention to the Queenship. The same surveys show the deepening study of the riches of the Magisterium, especially in the statements of the Popes from Leo XIII to the present.

It is the theologian's duty to hear the Magisterium and to be guided by it in his studies. *Humani generis*, Aug. 12,

<sup>10</sup> Luis, *op. cit.*, p. 246.

1950, reminds us that not only are dogmatic definitions to be received with the assent of faith, but that the ordinary teaching of the Church, as stated in encyclicals and other official documents, likewise demands the respect and obedience of theologians.<sup>11</sup>

*Munificentissimus Deus*, Nov. 1, 1950, offers an example of how theologians are to explain a truth from its connection with other truths:

Among the Scholastic Theologians there were some who, desiring a deeper insight into divinely-revealed truths and wishing to show the concord which exists between theological reasoning, as it is called, and Catholic faith, thought that due attention should be given to the fact that this privilege of the Virgin Mary's Assumption harmonized in a certain wondrous way with the divine truths conveyed to us through Sacred Scripture.<sup>12</sup>

In the liturgy, too, the leadership remains the Church's.

The fact is that the liturgy, besides being divine worship, is also a profession of heavenly truth subject to the Church's supreme teaching authority, and therefore it can provide important indications to decide some particular point of Catholic doctrine.<sup>13</sup>

The same idea reappears in *Munificentissimus Deus*: "The Liturgy does not beget the Catholic faith, but rather supposes it and is its flowering."<sup>14</sup>

<sup>11</sup> *A.A.S.*, vol. 42, 1950, pp. 561-578. This reference, p. 568.

<sup>12</sup> *A.A.S.*, vol. 42, 1950, p. 762. English translation from the Irish Messenger Office, Dublin, no. 26. For further comment see I. Filograssi, S.J., *Constitutio Apostolica "Munificentissimus Deus" De Assumptione Beatae Mariae Virginis*, in *Gregorianum*, vol. 31, 1950, p. 492. *D.B.* 1796 is also apt: "... e mysteriorum ipsorum nexu inter se et cum fine hominis ultimo . . ."

<sup>13</sup> *Mediator Dei*, Nov. 20, 1947, *AAS*, vol. 39, 1947, p. 541. English translation from *Christian Worship*, translated by Canon G. D. Smith, English Catholic Truth Society, 1948, no. 52.

<sup>14</sup> *A.A.S.*, vol. 42, 1950, p. 758.



*B. Aims of this paper:*

Our present study bears the title "Our Lady's Queenship in the Magisterium of the Church." But the investigation of the whole ecclesiastical magisterium is a task not to be attempted in a single paper. It is true that there has been no solemn pronouncement, i.e., no *ex cathedra* Papal statement, nor infallible conciliar definition, that directly concerns Our Lady's Queenship. But the ordinary teaching authority of the Church is a tree with many branches. It comprises not only encyclical letters and other Papal documents and statements directed to the universal Church, but many more particular messages of the Popes that often explain the general pronouncements. The ordinary Magisterium includes also the liturgy, which, since it is subject to the Church's supreme teaching authority, "can provide important indications to decide some particular point of Catholic doctrine."<sup>15</sup>

The teaching of the Bishops is another source of expression of the ordinary Magisterium. There is a rich field, as yet almost unexplored, for the gathering and analysis of episcopal teaching on the Queenship.<sup>16</sup>

We shall limit ourselves to Papal teachings about Our Lady's Queenship. Something will be said of the earlier Popes, making use of materials cited by Luis and others. But the main emphasis will be on the recent Popes, from Pius IX to the present day. Indeed, there have been so many important and enlightening references to the Queenship by the present Holy Father, Pius XII, that this paper would have enough material in his teachings alone.

Because of the close connection and marvelous harmony among Marian privileges, significant statements about her Queenship are frequently to be found under headings that do

<sup>15</sup> *A.A.S.*, vol. 39, 1947, p. 541.

<sup>16</sup> This could be done along the lines of J. B. Carol, O.F.M., *Episcoporum doctrina de Beata Virgine Corredemptrice*, in *Marianum*, vol. 10, 1948, pp. 210-258.

not mention the title "Queen." Thus, the consecration of the world to the Immaculate Heart of Mary, as performed by the Pope in 1942, is an extremely important event in relation to Mary's Queenship. This will appear when we consider the Pope's allocutions. It is not reading too much into the events and documents that prepared the way for this consecration to see in them also allusions to the Queenship. Similarly, studies about the teaching of the Magisterium on the Mediation, Co-redemption, Spiritual Maternity and the Assumption also have a bearing on the Queenship.

At the outset a frank recognition is made of the danger of interpreting old documents according to new views. And in such a rapidly developing study as that of the Queenship "old and new" may even be as close at 1932 and 1952. We have greater control of references in contemporary theological thought, and so can better appraise current statements of the Magisterium. We lack this advantage in speaking of earlier centuries. Yet we must run the risk of ante-dating concepts of the Queenship, for "this work" (namely, of finding the first evidences of a doctrine which gradually flowered, the attendant influences, etc.) "is not possible except in the light of the more explicit teaching of later times. Only thus is it possible for us to discover in germ the future developments, in the same way that the majesty of the oak is but the revelation of the potentialities contained in the acorn."<sup>17</sup>

In interpreting statements of recent Popes we believe opportune the advice of Bittremieux. He was alluding specifically to the Co-redemption, but his words are applicable to other Marian matters as well. According to Bittremieux, we should presume that the recent Popes have followed a coherent line in their teaching, the more so because they cite in support of their positions texts from recent predecessors, even when the

<sup>17</sup> H. Barré, C.S.Sp., *La royauté de Marie pendant les neuf premiers siècles*, in *Recherches de Sciences Religieuses*, vol. 29, 1939, p. 131.

predecessors did not take such clear positions as their successor.<sup>18</sup> We note, again with Bittremieux, that the encyclical letters of the Popes are not theological tracts, but expressions of the ordinary Magisterium. We are not to look there for ex professo arguments in proof of some doctrine. It is sufficient for the Pope to propose the doctrine, without adducing arguments in proof of it, "but the Popes do not propose doctrines, unless they themselves consider them as proven."<sup>19</sup> We may, however, seek in their pronouncements such mentions as are made of the foundations of the doctrines they propose, even though these allusions be incomplete and not directly intended as proofs.

# I. MAGISTERIUM AND QUEENSHIP IN EARLY AGES AND MIDDLE AGES:<sup>20</sup>

## A. 7th to 9th centuries:

The early Popes gave Our Lady the title of Queen, as their contemporaries did. P. Aubron cites such Popes as St. Martin I (d. 655), St. Agatho (d. 681), whose letter was read at the sixth ecumenical council, St. Gregory II (d. 731), St. Stephen II (d. 757), Adrian I (d. 795), St. Leo III (d. 816).<sup>21</sup>

Pope St. Gregory II (715-731) wrote to St. Germain,

<sup>18</sup> J. Bittremieux, *Il movimento mariologico dell'anno 1938-1939*, in *Marianum*, vol. 2, 1940, p. 12.

<sup>19</sup> J. Bittremieux, *Doctrina Mariana Leonis XIII*, Brugis, 1927, pp. 53-4.

<sup>20</sup> The following writings have been helpful in this section: A. Luis, *La Realeza de Maria*, Madrid, 1942, pp. 78-87; G. Roschini, O.S.M., *Per la regalità di Maria, origine, sviluppo e meta del movimento*, in *Marianum*, vol. 4, 1942, pp. 225-240; idem, *I Papi e Maria*, in *Marianum*, vol. 4, 1942, pp. 153-166; A. Santonicola, C.S.S.R., *La Regalità di Maria*, 2a ed., Milano, 1942; A. Teetaert, *Het Koningschap van Maria in Schriftuur en Traditie in Maria-Koningin, Verslagboek der Vijfde Mariale Dagen*, vol. 5, 1935, pp. 53-136; H. Barré, C.S.Sp., *La royauté de Marie pendant les neuf premiers siècles*, in *Recherches de Sciences Religieuses*, vol. 29, 1939, pp. 129-162, 303-334; P. Aubron, S.J., *De la Souveraineté de Marie*, in *Souveraineté de Marie, Congrès Marial de Boulogne S/Mer*, juillet, 1938, Paris, 1938, pp. 121-125.

<sup>21</sup> Aubron, *art. cit.*, pp. 121-2.

Patriarch of Constantinople, defending the cult of images against the iconoclasts. In speaking of Our Lady he calls her the ruler of all, ruler of all Christians, who will triumph in the battles of the faith.<sup>22</sup>

Adrian I (772-795) deserves special mention because of the 7th ecumenical council, the 2nd of Nicea, held during his pontificate, in 787. At this council the heresy of iconoclasm was condemned, and the legitimacy of the cult of images defined. The Queenship of Our Lady was not the object of the definition, but was mentioned:

... definimus in omni certitudine ac diligentia, ... sanctas imagines proponendas ... : tam videlicet imaginem Domini Dei et Salvatoris nostri Jesu Christi, quam intemeratae *dominae* nostrae sanctae Dei genitricis, honorabiliumque angelorum, et omnium sanctorum simul et almorum virorum (emphasis added).<sup>23</sup>

The concomitant circumstances of the council; the fact that Gregory II's letter was read there, other statements made in the course of the council, the historical setting of the time—all lead to the conclusion that Mary is here called Queen in a stricter sense than merely a title of excellence.<sup>24</sup>

John VII (705-707) testified to Mary's Queenship by publicly proclaiming himself the "servant of Mary" (*Servus Mariae*). At his command a Marian Chapel was decorated in the old Vatican Basilica, including a representation of Our Lady wearing a royal crown, and at her right Pope John himself with the inscription: "Johannes indignus Episcopus fecit Beatae Dei Genitricis servus." The Church of Santa Maria

<sup>22</sup> Luis, *op. cit.*, p. 80, note 6, defends both the term "domina" and its truly queenly meaning.

<sup>23</sup> *D.B.*, n. 302.

<sup>24</sup> Luis, *op. cit.*, pp. 86-7 follows De Gruyter to this conclusion. Cf. also Barré, *art. cit.*, pp. 162, 324 ff.

Antica in the Forum Romanum shows the same inscription in Latin and Greek: "John Servant of St. Mary."<sup>25</sup>

The example of John VII was followed by other Popes. Adrian I (772-795) had himself represented in the same attitude before Our Lady as an Empress in the Church of Santa Maria in Domenica. St. Leo IV (847-855) commanded the painting of a fresco of Mary Queen in San Clemente.<sup>26</sup>

#### B. 12th to 14th centuries:

Innocent III (1198-1216) composed and indulgenced a hymn which begins "Angelorum Imperatrix — Peccatorum Consolatrix."<sup>27</sup>

Nicholas IV (1288-1292) consecrated a church to Mary "Queen of the Angels" in 1290. A bull of the first year of his pontificate speaks of Mary as: "Haec est illa quae et Mater et Virgo Deum habuit Filium, super choros angelorum ad caelestia regna exaltata. Haec est . . . mater Christi, regali ex progenie orta . . . ex Davidica stirpe concepta."<sup>28</sup> The same Pope called himself "Sanctae Dei Genitricis Servus" and had himself represented prostrate at Our Lady's feet in the apse of St. John Lateran.<sup>29</sup>

In 1239 Gregory IX (1227-1241) ordered the *Salve Regina*

<sup>25</sup> Roschini, *I Papi e Maria*, in *Marianum*, vol. 4, 1942, pp. 155-6; idem, *La Servitù Mariale*, Nicolet, Canada, 1952, pp. 14-5.

<sup>26</sup> Aubron, *art. cit.*, p. 115. For a discussion of the traditional artistic representation of Our Lady as Queen, according to the Byzantine model: *ibid.*, pp. 114-6, 123-5.

<sup>27</sup> Luis, *op. cit.*, p. 80; Santonicola, *op. cit.*, p. 24. Luis is quoting here and for other early Popes from Marracci's *Polyanthea Mariana*. We recognize with Roschini, *Mariologia*, 2a ed., vol. 1, Romae, 1947, pp. 290-1, and with Scheeben, *Mariology*, vol. 1, St. Louis, 1948, p. 49, the uncritical character of Marracci, and have used his citations only where no others were available to us.

<sup>28</sup> Luis, *op. cit.*, pp. 79-80.

<sup>29</sup> Roschini, *I Papi e Maria*, in *Marianum*, vol. 4, 1942, p. 158.

said in the churches of Rome every Friday after Complies in preparation for Saturday.<sup>30</sup>

Boniface IX (1389-1404) confirmed by the bull *Superni benignitas Conditoris*, 1390, the feast of the Visitation, which was instituted by his predecessor Urban VI in 1389, who died before it could be promulgated. In this document Boniface calls Mary "perfect Queen" (*perfectam Reginam inclitam Matrem, quae tanto Regi digna fuit sui corporis thalamum praeparare*), "royal Virgin" (*Virgo regia*) and "Queen of the heavens" (*Regina caelorum*).<sup>31</sup>

## II. MAGISTERIUM AND QUEENSHIP FROM FIFTEENTH TO MID-NINETEENTH CENTURY:

### A. *Sixtus IV to Urban VIII*:

Sixtus IV (1471-1484). Deserving of notice is the reference to Our Lady's Queenship made in the famous constitution *Cum praeclsa*, addressed to the universal Church in behalf of the Immaculate Conception, Feb. 27, 1477.

When . . . we search and discover the sublime proofs of those merits which cause the Queen of heaven, the glorious Virgin Mother of God, raised upon her heavenly throne, to outshine like the morning star all other constellations, and in the secrecy of our hearts ponder the fact that as the way of mercy, the mother of grace, prone to compassion, the consoler of the human race, she intercedes as a sedulous and tireless suppliant with the King whom she bore, for the salvation of the faithful who are weighed down with their sins. . . .<sup>32</sup>

<sup>30</sup> Dom E. Flicoteaux, O.S.B., *Le Salve Regina*, in *Marie*, vol. 3, Nov.-Dec. 1949, p. 105, note 2.

<sup>31</sup> Luis, *op. cit.*, p. 80.

<sup>32</sup> *D.B.*, n. 734. The English translation is mostly from Paul Palmer, S.J., *Mary in the Documents of the Church*, Westminster, Maryland, 1952, p. 74, and from George Shea, *The Teaching of the Magisterium on Mary's Spiritual Maternity*, in *Marian Studies*, vol. 3, 1952, p. 42. The full Latin text is found in C. Sericoli, O.F.M., *Immaculata B. M. Virginis Conceptio juxta Xysti IV*

Sixtus IV is also credited with a prayer composed and indulged in praise of Mary: "Mater Dei, Regina Caeli, Porta Paradisi, Domina mundi."<sup>33</sup> And among his many documents on the Immaculate Conception there is one of May 26, 1575, titled "Regina caelorum."

Pope Julius II (1503-1513), in thanksgiving for a miraculous escape from death at the siege of Mirandolo, made a pilgrimage to Loreto, and left a prayer composed by himself, known as the *Testamentum Julii II Papae*, a sort of Angelus, the second part of which reads: "O most glorious Queen of mercy, I salute your virginal heart, which was most pure of all stain of sin."<sup>34</sup>

Sixtus V (1585-90) approved the Litany of Loreto by the bull *Reddituri* in 1587. The Litany has many queenly titles of Mary.<sup>35</sup>

Paul V (1605-1621) put his pontificate under the protection of Our Lady "Regina potentissima." In an inscription he placed in St. Mary Major he calls himself "Sanctae Virgini Dei Genitrici Mariae humilis Servus."<sup>36</sup>

Gregory XV (1621-1623) in an apostolic letter to the city of Seville, concerning the Immaculate Conception (Nov. 4,

*constitutiones*, Sibenici et Romae, 1945, pp. 153-154. Sericoli defends the date as February 27, 1477; see pp. 31, 33, note 22.

<sup>33</sup> Luis, *op. cit.*, p. 79, note 1.

<sup>34</sup> Cf. G. Geenen, O.P., *Maria Koningin der Wereld*, Antwerpen, 1944, p. 31; idem, *De voorgeschiedenis der toewijding van de wereld aan het Onbevlekt Hart van Maria*, in *De Toewijding aan O. L. Vrouw*, Tongerlo, 1944, pp. 24-5. The second article contains the notes omitted in the separately bound book, *Maria Koningin der Wereld*. Geenen treats the same matters, which have many points of contact with the Queenship, in *Les antecedents doctrinaux et historiques de la Consécration du Monde au Coeur Immaculé de Marie*, in *Maria, Études sur la Sainte Vierge*, ed. by H. du Manoir, S.J., vol. 1, 1949, Paris, pp. 825-873.

<sup>35</sup> Cf. J. C. Fenton, *Our Lady's Queenly Prerogatives*, in *The American Ecclesiastical Review*, vol. 120, 1949, p. 425. Roschini, *I Papi e Maria*, in *Marianum*, vol. 4, 1942, p. 161, says that this bull, directed to the Carmelites, was the first official approbation of the Litany.

<sup>36</sup> Roschini, *loc. cit.*; Luis, *op. cit.*, p. 79.

1622) speaks of his desire to promote the dignity of the heavenly Queen.<sup>37</sup>

Urban VIII (1623-1644), not in an official document, but in an Italian poem, hailed Our Lady as the Empress of Heaven, praising the Mother of God as the one who cures all illness through her sovereign power.<sup>38</sup>

**B. Benedict XIV to Gregory XVI:**

In the "Golden Bull" *Gloriosae Dominae*, Sept. 27, 1748, Benedict XIV (1740-1758) speaks of Our Lady's Queenship as a truth always held by the Church.

The Catholic Church, schooled by the Holy Ghost, has always most diligently professed, not only to venerate Mary most devoutly as Mother of the Lord and Redeemer, the Queen of heaven and of earth, but also to honor her with filial affection as the most loving Mother who was left to her with the last words of her dying spouse.<sup>39</sup>

For this is the most beautiful Esther, whom the supreme King of Kings so loved, that for the salvation of His people, He seems to have given her not merely half His kingdom, but in some manner to have communicated to her His whole rule and power. This valiant woman is that Judith, whom the God of Israel permitted to gain victory over all the enemies of His people.<sup>40</sup>

The statement of Benedict XIV about the Queenship has an importance comparable to the same bull's teaching on the spiritual maternity. Much more than a mere title of excellence is involved by the name "Queen of heaven and earth," which the Church has always given to the Mother of the Redeemer; for her Son, the King of Kings, has in some way

<sup>37</sup> Luis, *op. cit.*, p. 81.

<sup>38</sup> Luis, *op. cit.*, pp. 81-2.

<sup>39</sup> Translation taken from Shea, *art. cit.*, p. 44, who in turn quotes from *Benedicti XIV Opera Omnia*, vol. 16, Prati, 1846, p. 428.

<sup>40</sup> Translated from Luis, *op. cit.*, p. 81, who does not indicate his source.



communicated to her His own empire and power. Later Popes will develop this notion still further, and in our own day emphasize the intimate connection between Mary's spiritual maternity and her Queenship.

Pius VII (1800-1823). His pontificate included the solemn crowning of several famous Marian statues. One was at Ancona in 1814; another was a statue the Pope himself crowned and then restored to the Shrine of Loreto. In 1815 before he returned from exile to Rome, he personally crowned the statue of the Madonna of Mercy at Savona, with a crown sent by the Chapter of the Vatican. Such solemn crownings trace their origin back to the time of Pope St. Gregory II. Bishop De Sanctis says of them:

The high significance of these solemn crownings can escape no one. Rome, heart of Catholicity, the Basilica of St. Peter's, heart of Rome, the Vatican Chapter, heart of St. Peter's Basilica, in crowning with a golden diadem the most celebrated images of the Madonna, recognize and proclaim in the most solemn fashion, and I dare to say, in an official fashion, the universal queenship of Mary.<sup>41</sup>

No attempt is made in this paper to study such crownings on the part of the Popes over the centuries, but we have here another sign of the Papal approval of the fact of Our Lady's Queenship. The custom still continues as a very strong one in many parts of the Catholic world.

Gregory XVI (1831-1846). The Apostolic Letter *Caelestis Regina*, August 15, 1838, was written on the occasion of the thanksgiving in St. Mary Major for the protection of Rome from cholera. It begins: "The Queen of heaven, Mary the Virgin of Virgins, the most holy Mother of God, the most

<sup>41</sup> Bishop Alfonso M. De Sanctis, *Le Chapitre du Vatican et le couronnement des images de la Très Sainte Vierge*, in *Marie*, vol. 1, jan.-fév., 1948, pp. 8-9. Cf. also Aubron, *art. cit.*, pp. 114-5.

loving Mother of all of us, and the column of the Catholic Church and its shining glory. . . ."<sup>42</sup>

### III. MAGISTERIUM AND QUEENSHIP IN MODERN TIMES: PIUS IX TO PIUS XII:

#### A. *Pius IX (1846-1878):*

*Ineffabilis Deus*, Dec. 8, 1854.

For nothing is to be feared and nothing is to be despaired of, under her guidance, under her patronage, under her kindness and protection. Because, while bearing towards us a truly motherly affection and taking care of the work of our salvation, she is solicitous about the whole human race. And, since she has been appointed by God to be the Queen of heaven and earth, and is exalted above all the choirs of angels and classes of saints, and even stands at the right hand of her Only-begotten Son, Jesus Christ, Our Lord, she presents our petitions in a most efficacious manner. She obtains what she asks for. She cannot be frustrated.<sup>43</sup>

The Pope's words do not merely state the fact of Mary's universal Queenship and her exaltation to stand at the side of her Son in heaven, but at the same time speak of the power of the Queen of heaven and earth—her intercessory role as mediatrix between her Son and all men. The "omnipotentia supplex" of tradition is reaffirmed by the Pope's words on the power of Mary's intercession. The Queen is described not only as exalted above all creatures, but also as showing us a mother's affection.

In his allocution at the first session of the Vatican Council, Dec. 8, 1868, *Quod votis omnibus*, the Pope invoked Our Lady

<sup>42</sup> *Acta Gregorii Papae XVI*, vol. 2, Romae, 1901 pp. 271-274

<sup>43</sup> The Latin original and an Italian translation are given in *Le Encicliche Mariane*, ed. A. Tondini, Roma, 1950, pp. 29-57. Subsequent references to this work will be simply "Tondini." The English translation is from *Mary Immaculate*, by Dominic Unger, O.F.M.Cap., Paterson, N. J., 1946.

as Queen of the Church, asking her to protect the Church and to give her motherly care to the forthcoming Vatican Council:

Tu vero Mater pulcræ dilectionis, agnitionis et sanctæ spei, Ecclesiae Regina et propugnatrix, Tu Nos, consultationes, labores Nostros in tuam maternam fidem tutelamque recipias, ac Tuis age apud Deum precibus, ut in uno semper spiritu maneamus et corde.<sup>44</sup>

In 1830 Our Lady appeared to St. Catherine Labouré, showing herself as Queen of the world. This was a spur to the already existing movement for the consecration of the world to Mary, as Queen of the universe. In 1864 certain Bishops addressed a petition to the Pope, expressing the wish of the faithful for the solemn proclamation of Our Lady's Queenship. Pius IX received the request kindly.<sup>45</sup> In 1870, Bishop de la Tour, spokesman for a group of French and Spanish Bishops, gathered his colleagues at the Vatican Council, and presented their request to the Pope. Again the Holy Father was interested, but was of the belief that the world should first be better prepared for the great event, and counselled prayers to this end.<sup>46</sup>

In 1875 the title "Immaculate Virgin, Queen of the Universe" was approved for a statue at the Shrine of Mount Pius IX in the Alps.<sup>47</sup>

During the pontificate of Pius IX was issued the decree *Hispaniarum*, July 21, 1855, which definitively approved the Office and Mass of the Most Pure Heart of Mary. Among the reasons offered by the consultors of the Sacred Congregation of Rites for the approbation, it was said: "because the Holy

<sup>44</sup> *Pii IX Pontificis Maximi Acta*, Pars Prima, vol. 5, Romae, pp. 109-115.

<sup>45</sup> Geenen, *Maria Koningin*, pp. 80-1; Roschini, *Mariologia*, 2a ed., vol. 2, Romae, 1947, p. 421, note 1.

<sup>46</sup> Geenen, *op. cit.*, pp. 80-1.

<sup>47</sup> *Ibid.*

Virgin is Queen with Christ the King and the Protector of the Church." <sup>48</sup>

B. *Leo XIII (1878-1903)*: <sup>49</sup>

The acts of Pope Leo XIII provide a rich treasure of references to Our Lady's Queenship. In the first place there are the Rosary encyclicals addressed to the universal Church, which appeared in 1883, 1884, 1889 and then annually from 1891 through 1899. Eight of these treat of Our Lady as Queen. To these may be added additional references to the Queenship both in Marian documents and in other official statements.

A list of documents that mention the Queenship follows; not all of these can be fully cited and discussed, but some of them will be considered. (The starred are encyclical letters.)

- \*(1) *Supremi Apostolatus*, Sept. 1, 1883.
- (2) *Salutaris ille*, Dec. 24, 1883.
- (3) *Vi è ben noto*, Sept. 20, 1887.
- \*(4) *Octobri mense*, Sept. 22, 1891.
- \*(5) *Magnae Dei Matris*, Sept. 8, 1892.
- \*(6) *Laetitiae sanctae*, Sept. 8, 1893.
- (7) *Perlibenti quidem voluntate*, Aug. 2, 1894.
- \*(8) *Jucunda semper*, Sept. 8, 1894.
- (9) *Amantissimae voluntatis*, April 27, 1895.
- \*(10) *Adiutricem populi*, Sept. 5, 1895.
- \*(11) *Fidentem piumque*, Sept. 20, 1896.

<sup>48</sup> Geenen, *art. cit.*, in *Maria*, vol. 1, p. 858; on the theological connection between the Immaculate Heart and the Queenship, and on the decree *Hispaniarum*, cf. K. Healy, O.Carm., *Theology of the Doctrine of the Immaculate Heart of Mary*, in *Proceedings of the Fourth Annual Meeting of the Catholic Theological Society of America*, New York, 1949, pp. 107, 121-2.

<sup>49</sup> For the documents of Leo XIII the following have been used: Tondini, *op. cit.*, pp. 65-295; *The Rosary of Mary* (translations of Encyclical and Apostolic Letters of Pope Leo XIII), collected by William R. Lawler, O.P., Paterson, N. J., 1944, hereafter cited simply as Lawler; *The Great Encyclical Letters of Pope Leo XIII*, with preface by John J. Wynne, S.J., New York, 1903; referred to here simply as Wynne; J. Bittremieux, *Doctrina Mariana Leonis XIII*, Bruges, 1928—a collection of texts with commentary.

\*(12) *Diuturni temporis*, Sept. 5, 1898.

(13) *Parta humano generi*, Sept. 8, 1901 (occasion of consecration of altars at Lourdes).

(14) *Quarto abrupto saeculo*, July 16, 1902 (on the Columbus tercentenary).

(The documents are listed by the numbers they have in the list just given.)

In his first Rosary encyclical, (1) *Supremi Apostolatus*, the Pope consecrated the month of October to the "holy Queen of the Rosary."<sup>50</sup> He describes Mary's great power:

... the Immaculate Virgin, chosen to be the Mother of God, and thereby associated with Him in the work of man's salvation, has a favor and power with her Son greater than any human or angelic creature has ever obtained or can gain.<sup>51</sup>

The victory of Lepanto is recalled as an example of aid granted by "our Sovereign Lady."<sup>52</sup> The Rosary is advocated as a devotion to the "august Queen of heaven," a devotion which has won Mary's help. "Hence her illustrious titles of helper, consoler, mighty in war, victorious and peace-giver."<sup>53</sup>

(3) *Vi è ben noto*—addressed to the Bishops of Italy, recommended prayer to Our Lady.

And our most lively and sure hope is placed in the Queen of the Rosary, who has shown herself, since she has been invoked by that title, so ready to help the Church and Christian peoples in their necessities. . . .

And to make this *most powerful Queen* more and more propitious, we would honor her more and more in the invocation of the Rosary. . . .<sup>54</sup>

<sup>50</sup> Tondini, p. 74; Lawler, p. 9.

<sup>51</sup> Tondini, pp. 66-68; Lawler pp. 2-3.

<sup>52</sup> Tondini, p. 70; Lawler, p. 5.

<sup>53</sup> Tondini, p. 68; Lawler, p. 3.

<sup>54</sup> Tondini, p. 106; Lawler, pp. 39-40.

(4) In *Octobri mense*, the Pope says:

Faithful to the religious example of our fathers, let us have recourse to Mary, our holy *Sovereign*. Let us with one heart entreat, let us beseech, Mary, the Mother of Jesus Christ, our Mother. "Show thyself to be a mother; cause our prayers to be accepted by Him Who, born for us, consented to be thy Son."<sup>55</sup>

Again the mention of Mary as Sovereign is followed immediately by the idea of her divine and spiritual maternity, as before in *Caelestis Regina* of Gregory XVI. That our prayers go to God through Mary, our Queen, we are assured in the final paragraph of the encyclical:

And for you, Venerable Brethren, through the intercession of the Queen of the Most Holy Rosary, we pray Almighty God to grant you heavenly gifts, and greater and more abundant strength. . . .<sup>56</sup>

(5) *Magnae Dei Matris* tells of Mary's life of perpetual union with her Son, her share in His joys and sorrows.

It is thus that she will reach a height of glory granted to no other creature, whether human or angelic, because no one will receive a reward for virtue to be compared with hers; it is thus that the crown of the kingdoms of heaven and of earth will await her because she will be the invincible Queen of martyrs; it is thus that she will be seated in the heavenly city of God by the side of her Son, crowned for all eternity, because she will drink with Him the cup overflowing with sorrow, faithfully through all her life, most faithfully on Calvary.<sup>57</sup>

The Pope does not employ the term "Queen by title of conquest," but his words indicate the same truth. Through

<sup>55</sup> Tondini, p. 138; Lawler, p. 61.

<sup>56</sup> Tondini, p. 150; Lawler, p. 72.

<sup>57</sup> Tondini, p. 166; Lawler, p. 88. This passage is cited by authors to show the connection between Mary's co-redemptive work and her Queenship: e. g., Luis, *La Realeza*, pp. 82, 83, note 17; N. Garcia Garcés, *Titulos y Grandezas de María*, Madrid, 1940, p. 182, note 347.

her association with her Son, especially at the Cross, she has earned the Queenship of the universe, and the glorious title "Queen of martyrs." An implicit parallel is drawn between Christ's conquest of His kingdom, and Mary's claim to Queenship by the same title.

The union of Mary with Christ is described as the "divine and everlasting bond which links her with the joys and sorrows, the humiliations and triumphs of Christ, in directing and helping mankind to eternal life."<sup>58</sup>

(6) *Laetitia sanctae*. Thanking Mary on the 50th anniversary of his episcopal consecration, the Pope reminds the faithful what wonderful reminders the glorious mysteries of the Rosary are of the life to come, where we shall be "fellow citizens of the saints," in the blessed companionship of our glorious Queen and Mother."<sup>59</sup>

(8) *Iucunda semper* gives a similar consideration on the glorious mysteries. "And we honor her, glorified above all the saints, crowned with stars by her Divine Son, and seated at His side, the sovereign Queen of the universe."<sup>60</sup> Elsewhere in the encyclical allusion is made to Mary's power; the term "Queen" does not occur in this passage about her power, but it follows an exhortation of the Pope's "to turn in prayer to Mary, Queen of Heaven."<sup>61</sup>

The recourse we have to Mary in prayer follows upon the office she uninterruptedly fills by the side of the throne of God as Mediatrix of divine grace; being by worthiness and by merit most acceptable to Him, and for that reason surpassing in power all the angels and saints in heaven.<sup>62</sup>

<sup>58</sup> Lawler, pp. 79-80; the Latin is stronger than the English: "in regendis hominibus iuvandisque ad salutem"—Tondini, p. 158.

<sup>59</sup> Tondini, p. 184; Lawler, p. 96.

<sup>60</sup> Lawler, p. 116; the Latin has "apud ipsum sedet regina et domina universorum"—Tondini, p. 206.

<sup>61</sup> Tondini, p. 202; Lawler, p. 112.

<sup>62</sup> Tondini, p. 204; Lawler p. 113.

(10) *Adiutricem populi*. Our Lady's role in the infant Church is described as a motive for our own confidence in her whom Christ bequeathed to us, in John, as our Mother.

With a generous heart Mary undertook and discharged the duties of her high but laborious office, the beginnings of which were consecrated in the Cenacle. With wonderful care she nurtured the first Christians by her holy example, her authoritative counsel, her sweet consolation, her fruitful prayers. She was, in very truth, the Mother of the Church, the teacher and Queen of the Apostles, to whom, besides, she confided no small part of the divine oracles which she kept in her heart.<sup>63</sup>

Our Lady's teaching activity is in fact one aspect of her Queenship. Through it she shares in the rule and government of the Church. She exercises her mediation also as teacher and model. Pope Leo XIII added the title "Mater boni consilii" to the Litany of Loreto, and composed, in English, a prayer (in 1903) to the "Queen of Prophets."<sup>64</sup>

In a later section of *Adiutricem populi* Mary's association in the distribution of graces is described as coming from her association with the Redemption, and she is said to have all but unlimited power. "Among her many titles we find her hailed as our lady (*dominam nostram*), our mediatrix, the repairer of the whole world in ruins, the dispenser of God's gifts."<sup>65</sup>

<sup>63</sup> Tondini, p. 222; Lawler, pp. 129-130.

<sup>64</sup> Cf. C. Friethoff, *De Alma Socia Christi Mediatoris*, Romae, 1936, pp. 194-6; H. Merkelbach, O.P., *Tractatus de Beatissima Maria atque Deum inter et Homines Mediatrix*, Paris, 1939, p. 389; C. Vollert, S.J., *Mother of Divine Grace*, in *The American Ecclesiastical Review*, vol. 126, 1952, p. 269; J. Fenton, *Our Lady Queen of Prophets*, in *Studies in Praise of Our Blessed Mother*, Washington, D. C., 1952, pp. 68-73.

<sup>65</sup> Tondini, p. 224; Lawler, pp. 130-131. Two other Rosary encyclicals, after *Adiutricem populi*, also have references to the Queenship. *Fidentem piumque*, (number 11) calls Mary "Queen of the universe, who shines therein with a crown of stars." Tondini, p. 244; Lawler, p. 146. *Diuturni temporis*, (number 12) contains the Pope's reflections on Our Lady's assistance over



Particular occasions prompted other documents in which Mary is called Queen. Thus Mary is called "your Queen" in the letter addressed to the Mexican Bishops about Our Lady of Guadalupe, *Perlibenti quidem voluntate*.<sup>66</sup> In *Parta humano generi*, for a Marian event at Lourdes, the Pope hopes "May the Queen of heaven deign to ratify it."<sup>67</sup>

*Amantissimae voluntatis* is an apostolic letter to the English. Appended to the letter is the indulgenced prayer: "O Blessed Virgin Mary, Mother of God and most gentle Queen and Mother, look down in mercy upon England thy 'Dowry.'" <sup>68</sup> This prayer is still said after all Masses in England.

*Quarto abrupto saeculo* recalls how Columbus, about to depart on his famous voyage, "implored the Queen of heaven to assist his efforts and direct his course."<sup>69</sup>

In Leo XIII's time the important decree was issued by the Sacred Congregation of Rites, June 1, 1884, defending the cult of hyperdulia.

Eminentiore veneratione, supra ceteros sanctos colit Ecclesia Reginam et Dominam angelorum, cui in quantum est Mater Dei . . . debetur . . . : non qualiscumque dulia, sed hyperdulia.<sup>70</sup>

Leo XIII and the movement for the consecration of the world to Mary, Queen: To his many statements in his encyclicals, etc., Leo XIII added other signs of his interest in the Queenship. By a Brief of June 15, 1875, he granted an indul-

twenty years of his pontificate: "And next, there comes to our mind the sweet remembrance of the motherly protection of the august Queen of heaven." Tondini, p. 273; Lawler, p. 171.

<sup>66</sup> Tondini, p. 196.

<sup>67</sup> Tondini, p. 288; Lawler, p. 195.

<sup>68</sup> Wynne, p. 348.

<sup>69</sup> Wynne, pp. 264-270; the exact reference is page 269.

<sup>70</sup> Quoted from J. Keuppens, *Mariologiae Compendium*, 2a ed., Heverle-Louvain, 1947, p. 164. On hyperdulia as a recognition of Queenship, see Santonicola, *La Regalità di Maria*, pp. 25-26.

gence to the aspiration used by the members of a pious association for the promotion of the universal Queenship, "Maria, dominare nostri, Tu et Filius tuus." He ordered crowned in his name a statue at Fribourg, Switzerland, in 1902; the statue was that of Mary, Queen of the Universe.<sup>71</sup>

C. *Blessed Pius X (1903-1914):*

*Ad diem illum*, February 2, 1904. Mention of the Queenship occurs in the course of a passage on Mary, Dispenser of graces:

... since she surpasses all creatures in sanctity and in union with Christ, and since she was chosen by Christ to be His associate in the work of human salvation, she has merited <sup>71a</sup> for us congruously, as they say, what Christ has merited for us condignly, and she is the principal minister of the graces to be distributed. Christ 'has taken His seat at the right hand of the Majesty on high' (*Hebr.* 1, 3), and Mary as Queen stands at His right hand; 'she is the safest refuge and the most trustworthy helper of all who are in danger, so that nothing is to be feared and nothing is to be despaired of, under her guidance, under her patronage, under her kindness and protection.'<sup>72</sup>

This brief mention of Our Lady's Queenship, in the context in which it occurs, has more meaning than may at first appear. The victory Christ won—the reward of taking His seat at the right hand of the Majesty on high—is the conquest of Christ the King; Mary, the associate of Christ in His redemptive work, has also won for her the heavenly throne and the queenly right to dispense graces to her clients no matter what their need. In a prayer the Pope composed at the time

<sup>71</sup> Cf. Geenen, *Maria Koningin der Wereld*, pp. 82, 88.

<sup>71a</sup> The original has: *promeret*, in the present tense.

<sup>72</sup> Tondini, *op. cit.*, pp. 303-337. English translation is from *Mary Mediatrix: Encyclical Letter Ad Diem Illum of Pope Pius X*, translated by Dominic Unger, O.F.M.Cap., Paterson, N. J., 1948. This reference is: Tondini, pp. 312-314; Unger, pp. 9-10.

of *Ad diem illum*, he salutes Our Lady crowned with stars, the moon under her feet, and seated above the angelic choirs.<sup>73</sup>

At the end of a letter to Cardinal Vannutelli, Sept. 8, 1903, Blessed Pius added a prayer, asking Mary "our Blessed Mother, Our Queen and Advocate" to continue to hear the prayers of the Church and present them before the throne of God.<sup>74</sup>

*Haerent animo*, the great exhortation the Blessed Pope sent to the clergy on the 50th anniversary of his own Priesthood, August 4, 1908, calls on Our Lady in the concluding paragraph:

Finally, beloved sons, We heartily thank you for the good wishes you have offered Us so abundantly on the approach of the fiftieth anniversary of Our priesthood, and that Our good wishes for you in return may be fulfilled over and over We put them in the hands of the great Virgin Mother, Queen of the Apostles. For she it was who by her example taught those first fruits of the sacred order how they should persevere unanimously in prayer till they were clothed in virtue from above. . . .<sup>75</sup>

In his Brief of approbation of the fifth international Marian Congress at Salzburg (July 18-21, 1910), Blessed Pius expressed the desire of seeing the Catholics of the whole world consecrated to Mary, the common Mother and Queen of the world.<sup>76</sup>

When Father Gebhard, S.M.M., on Dec. 24, 1907, requested that the world be consecrated to the Immaculate

<sup>73</sup> *Preces et Pia Opera*, Typis Polyglottis Vaticanis, 1938, n. 314: "O Maria, Tu che incoronata di stelle, hai per isgabello ai tuoi piedi la luna e siedi sopra i cori degli Angeli . . .".

<sup>74</sup> *Actes de Pie X*, vol. 1, Paris, La Bonne Presse, p. 97; quoted also in Shea, *art. cit.*, p. 71.

<sup>75</sup> Translation from *Our Priesthood* by Joseph Bruneau, St. Louis and London, 1911, p. 173.

<sup>76</sup> G. Geenen, *art. cit.*, in *Maria*, ed. by du Manoir, vol. 1, p. 866.

Heart as had been done by Leo XIII to the Sacred Heart, and presented a list of petitions, the Pope said that nothing was more pleasing to him than such a request.<sup>77</sup> It was hoped that the Eucharistic Congress at Lourdes in 1914 might be the occasion for such a consecration and that the Papal Legate would do so in the Pope's name. But the Pope said that such a great act would be for some purely Marian event.<sup>78</sup>

In a sermon, *Conspectus vester*, Nov. 4, 1910, Blessed Pius said: "May the Queen of heaven and our advocate, Mary, continue to fulfill her maternal office with us."<sup>79</sup>

The title "Regina Cleri" was approved by Pope Pius X and an indulgence of 300 days granted to the invocation "Regina cleri, ora pro nobis."<sup>80</sup>

#### D. *Benedict XV (1914-1922)*:

The documents of Pope Benedict XV that are gathered in the book *Principles for Peace* reveal not only the so long unheeded pleas for peace; they show also the great trust Pope Benedict placed in the Queen of Peace. Again and again he commends the warring world to the protection of the "Queen of Peace, the Mediatrix of Peace, the unconquered Mother, Queen of Martyrs."<sup>81</sup>

We will call attention to a few of these statements.

*E pur troppo vero*, to the College of Cardinals, Dec. 24, 1915:

... We, echoing the sigh of many of Our children far and near, permit that to the Litany of Loreto be added the invocation, 'Queen of Peace.' Will Mary, who is queen not of wars and

<sup>77</sup> G. Geenen, *art. cit.*, in *De Toewijding* . . . , p. 66.

<sup>78</sup> *Loc. cit.*, p. 69.

<sup>79</sup> Cited in J. Bover, S.J., *Soteriologia Mariana*, Madrid, 1946, p. 481.

<sup>80</sup> *Qui Beatissimae*, letter dated on the Feast of the Ascension, 1908, in *Actes de Pie X*, vol. 4, Paris, La Bonne Presse, p. 226.

<sup>81</sup> *Principles for Peace, Selections from Papal Documents—Leo XIII to Pius XII*, ed. by Harry C. Koenig, Washington, D. C., 1943. The section given to Pope Benedict XV takes up pp. 126-317.

slaughter, but of the kingdom of peace, disappoint the trust and the prayers of her faithful children? . . . when human reason is found at fault, and all civilized rights are scattered like thistle-down, faith and history alike point us to the one succor, to the omnipotence of prayer, to the Mediatrix, to Mary. In all security and trust we cry, *Regina pacis, ora pro nobis*.<sup>82</sup>

*Di altissimo pregio*, Sept. 18, 1915, a letter directed to Father Becci, O.P., and the Association of the Perpetual Rosary in Italy, urged prayers to Mary "Mother of Pity and Queen of Peace." In the same letter the power of the Rosary is described: "not only is it turned to her through whom it pleased God that all grace should come to us, but it bears the impression, more than any other, of the universal character of collective and domestic prayer."<sup>83</sup>

In *Il 27 Aprile*, a letter directed to Cardinal Gasparri on May 5, 1917, the Pope commands that the invocation "Regina pacis" be added to the Litany of Loreto.<sup>84</sup> The context of this letter recalls that all graces are dispensed to us by Mary, and that Mary is the Mother of mercy and omnipotent by grace.

Worthy of note, too, is the prayer the Pope composed for peace, *O Dio di bontà*, July 25, 1921, imploring: "Virgin Immaculate, Queen of Hearts, come down among thy children and make them hear thy Mother's voice."<sup>85</sup>

<sup>82</sup> *Principles for Peace*, n. 425.

<sup>83</sup> *Principles for Peace*, nn. 405, 407; cf. Shea, *art. cit.*, pp. 80-81.

<sup>84</sup> Tondini, *op. cit.*, p. 351 gives the original Italian: "... il Nostro ardente desiderio che si ricorra al Cuore di Gesù, trono di grazie, e che a questo trono si ricorra per mezzo di Maria. Al quale scopo Noi ordiniamo che, a cominciare dal primo di del prossimo mese di giugno, resti fissata nelle Litanie Lauretane l'invocazione "Regina pacis, ora pro nobis." . . . A French translation is given in *Actes de SS. Benoît XV*, vol. 1, Paris, La Bonne Presse, 1924, p. 150.

<sup>85</sup> *Principles for Peace*, n. 718. Still other references to the Queenship, all in *Principles for Peace*, are: n. 439, *Al tremendo conflitto*, Mar. 4, 1916 "... through the intercession of the suffering but unconquered Mother, Queen of martyrs . . ."; n. 477, to Bavaria; n. 561, to the Archbishop of Bologna; n. 682, in the encyclical *Pacem Dei munus pulcherrimum*, May 23, 1920.

E. *Pius XI (1922-1939)*:

The great quantity of Marian documents of Pope Pius XI contain many mentions of the Queenship.<sup>86</sup> G. Roschini cites 46 distinct items with references to Mary between 1922 and 1938. Not all of these allude to the Queenship, or, if they do, sometimes make only a passing reference to it. But here again the Pope's mind can be understood by his other utterances on Our Lady, so that studies on other aspects of Marian theology throw light also on the Queenship.<sup>87</sup>

(1) *Rerum Ecclesiae*, Feb. 28, 1926. Leo XIII had called Mary "Teacher and Queen of the Apostles" (in *Adiutricem populi*). Pius XI, in this encyclical on the propagation of the faith, presented the missionary importance of Our Lady's universal Queenship:

May Mary, the most Holy Queen of the Apostles, graciously second our common undertakings; Mary, who, since as she holds in her mother's heart all men who were committed to her on Calvary, cherishes and loves, not only those who happily enjoy the fruits of the Redemption, but those likewise who still do not know that they have been redeemed by Jesus Christ.<sup>88</sup>

(2) May 9, 1926—address to two thousand men of Marian

<sup>86</sup> Besides the *Acta Apostolicae Sedis*, the following collections of the documents of Pius XI have been used: Tondini, *op. cit.*, pp. 359-428, giving five of Pius XI's Marian messages; *The Encyclicals of Pius XI*, intro. and trans. by James H. Ryan, St. Louis, 1927; *Sixteen Encyclicals of His Holiness Pope Pius XI, 1926-1937*, Washington, D. C., N.C.W.C., 1937, (no title page); *Actes de SS. Pie XI*, Paris, La Bonne Presse; individual encyclicals and letters in translations of the English Catholic Truth Society, National Catholic Welfare Conference, America Press, etc.

<sup>87</sup> Shea, *art. cit.*, pp. 87-98; J. Bittremieux, *Ex doctrina Mariana Pii XI*, in *Ephemerides Theologicae Lovanienses*, vol. 11, 1934, pp. 95-101; G. Roschini, *La Madonna nel pensiero e nell'insegnamento di Pio XI*, in *Marianum*, vol. 1, 1939, pp. 121-172.

<sup>88</sup> A.A.S., vol. 18, 1926, p. 83; English translation from *The Global War for Christ*, New York, America Press, 1944, n. 39; for the Marian import of this "charter of the missionary apostolate" see H. Chappoulie, *Les missions et la spiritualité mariale*, in *Maria*, ed. by H. du Manoir, vol. 1, 1949, pp. 899-902.

sodalities. The Pope recalls how Christ in His agony left us "as a supreme testament of love, the thought, the memory of Mary Mother and Queen, Sovereign of heaven and of earth, of men and angels. . . ." <sup>89</sup>

(3) *Mortalium animos*, encyclical letter, Jan. 6, 1928. Our Lady is described as reigning along with the other Saints together with Christ, but is given an exalted place above the other Saints. She is invoked as the Mother of Divine Grace, the conqueror of all heresies, the help of Christians.<sup>90</sup> Such titles show Mary's triumphs and pertain to her Queenship, even though the word Queen does not occur.

(4) *Lux veritatis*, Dec. 25, 1931, encyclical letter. Speaking of the divine maternity and quoting St. Thomas Aquinas, the Pope says that from the divine maternity "flows the singular grace of Mary, and after God, her great dignity."

The unity of the Church is confided to Mary as Queen:

Under the auspices of the heavenly Queen, We desire all to beg for a special favor of the greatest importance, that she who is loved and venerated with such ardent piety by the people of the East, may not permit that they should be unhappily wandering and still kept apart from the unity of the Church and thus from her Son, Whose Vicar on earth We are.<sup>91</sup>

Near the close of the encyclical the Pope strikes a note which has been reiterated by the present Holy Father. It is the role of Mary as the Queen of the family, who by her example and mediation guards the holiness of the home. So the Pope pauses to consider the need of mothers failing in their task as mothers, inviting them to look to Mary:

This inspires the hope that with the grace received through the Queen of heaven, they may become ashamed of the dishonor

<sup>89</sup> Translation from Shea, *art. cit.*, p. 91.

<sup>90</sup> A.A.S., vol. 20, 1928, pp. 5-16.

<sup>91</sup> A.A.S., vol. 23, 1931, p. 513; Tondini, p. 402; English from "The Light of Truth" in *Sixteen Encyclicals*.

branded on the great sacrament of matrimony and be, happily moved, as far as possible, to attain to her wonderfully laudable virtues.<sup>92</sup>

(5) *Quam praecllementi*, Jan. 21, 1928, to Cardinal Nasalli Rocca. "No one is unaware how the heavenly Queen has placed her throne of grace in various parts of Italy . . ." <sup>93</sup>

(6) *Sollemne semper*, Aug. 15, 1932, to Cardinal Schuster.

Ipsa enim Dei Parens, coelestium gratiarum administra, in celsissimo potestatis gloriaeque fastigio est in coelis collocata, ut hominibus per tot labores et pericula in terris peregrinantibus patrocinii sui subsidium impertiat.<sup>94</sup>

(7) Radio-message of June 26, 1932, at conclusion of the Solemn Mass of the Eucharistic Congress held at Dublin, Ireland:

We wish you joy, and now impart, with the most special affection, Our Apostolic Benediction, which We unite with Our prayers to the Blessed Virgin Mary, Queen of Ireland, Blessed Michael the Archangel, . . .<sup>95</sup>

(8) *Auspiciatus profecto*, Jan. 28, 1933, to Cardinal Binet, Legate to Lourdes for its 75th anniversary:

. . . the urgings and the efforts that are used to nourish piety and the devotion of the people towards the heavenly Queen are never superfluous, and in the midst of the difficulties of this life there is nothing more sweet . . .<sup>96</sup>

(9) Aug. 15, 1933, on the occasion of the *Tuto* decree for the canonization of Blessed Joanna Thouret, the Pope describes Our Lady as herself crowning the Saints.<sup>97</sup>

<sup>92</sup> Tondini, p. 405.

<sup>93</sup> *A.A.S.*, vol. 20, 1928, p. 73.

<sup>94</sup> *A.A.S.*, vol. 24, 1932, p. 376.

<sup>95</sup> Cf. *The Catholic Bulletin*, vol. 22, July, 1932, p. 528.

<sup>96</sup> *A.A.S.*, vol. 25, 1933, p. 80.

<sup>97</sup> Cf. Bittremieux, *art. cit.*, pp. 98-99, who quotes *L'Osservatore Romano*,



(10) July 2, 1933, on the occasion of the *Tuto* decree for the canonization of Blessed Bernadette:

We are, indeed, miserable and small. She is so great and high: Lady and Sovereign. In the Visitation it is the greater one who visits the lesser person; the Queen who goes to the handmaid . . .<sup>98</sup>

(11) The radio-message to Lourdes on April 28, 1935. Dr. Shea says of this talk: "in the judgment of Mariologists, only a formal *ex cathedra* pronouncement would exceed the doctrinal authority of the Pope's message on that occasion."

Let us all pray to our Common Mother:

Immaculate Queen of peace, have mercy on us

Immaculate Queen of peace, pray for us

Immaculate Queen of peace, intercede for us.

O Mother of pity and of mercy, who as co-sufferer and Co-redemptrix assisted thy most dear Son, as on the altar of the Cross, . . .<sup>99</sup>

The same prayer teaches that Mary is spiritual Mother of all mankind, that she cooperated in the Redemption, assisting her Son on the very hill of Calvary, and that she now continues her maternal care of us by her intercession in heaven.

(12) *Ingravescentibus malis*, encyclical on the Holy Rosary, Sept. 29, 1937. Here the Pope begs the all-powerful help of Our Lady against the dangers of Communism. Alluding to some attack on Our Lady that had appeared in the press, he writes:

Aug. 16-17, 1933: "Maria è con Dio in quanto li suscita, li forma, e li incorona . . ."

<sup>98</sup> Roschini, *art. cit.*, p. 145, quoting from *L'Osservatore Romano*, July 3, 1933.

<sup>99</sup> Translation by Shea, *art. cit.*, p. 97, though it is wrongly dated as 1934. Cf. also Bover, *Soteriologia Mariana*, p. 463, on the importance of this message. Bover is speaking of the Co-redemption, Shea of the spiritual maternity, yet the message refers also to Mary as Queen. The text is also in Carol, *De Corredemptione*, pp. 528-529, from *L'Osservatore Romano*, April 29-30, 1935.

... we cannot refrain from taking this opportunity to make due reparation along with the Bishops and people of that nation which venerates Mary as 'Queen of the Kingdom of Poland' to the same august Queen as a tribute of Our piety and to denounce with grief and indignation to the whole Catholic world this sacrilegious crime . . .<sup>100</sup>

F. *Pius XII* (1939- ): <sup>101</sup>

In the official acts and pronouncements of the present Holy Father the hopes of many decades have had their happy fulfillment. The dogmatic definition of Our Lady's Corporal Assumption into heaven occupies the first rank. Next comes the consecration of the world to the Immaculate Heart of Mary, which the Holy Father accomplished Oct. 31, 1942. It is especially on the occasion of that consecration, and in frequent subsequent references to it, that Pope Pius XII has given us his teaching on the Queenship of Mary our Mother.

Father Bertetto concludes a summary of the Marian doctrine of Pius XII with these words:

If we should wish to determine from the documents we have what truth Pius XII has above all illuminated in Our Lady, it seems no mistake to say: the Queenship. To document this affirmation it would be sufficient to point to the solemn act of consecration of the human race. . . .

The Queenship of Mary is particularly connected with her Assumption into heaven; and is above all recognized by Pius XII in the consecration of the world to the Immaculate

<sup>100</sup> A.A.S., vol. 29, 1937, p. 380; English translation is that of *On the Holy Rosary of the Blessed Virgin Mary*, English Catholic Truth Society, London, p. 11; Tondini, pp. 424-6.

<sup>101</sup> *Discorsi e Radiomessaggi di Sua Santità Pio XII, 1939-1952*, Città del Vaticano; thus far thirteen volumes have appeared. *Selected Letters and Addresses of Pius XII*, with preface by G. D. Smith, Catholic Truth Society, London, 1949. Sister M. Claudia Carlen, I.H.M., *Guide to the Documents of Pius XII 1939-1949*, Westminster, Md., 1951; in subsequent references, this work will be cited simply as Sr. Claudia, with the paragraph number which the Papal document has in the *Guide*. D. Bertetto, S.D.B., *La Dottrina Mariana di Pio XII*, in *Salesianum*, vol. 11, 1949, pp. 1-24.

Heart. The title of Queen, which Pius XII gives so frequently to Mary, is taken in the more precise sense of the word—always, however, subordinately to God who is by essence the unique and absolute Sovereign of all creatures—and it (the Queenship) is founded on solid theological reasons. . . . On this point the teaching of Pius XII far surpasses in richness and development that of his predecessors.<sup>102</sup>

The statements of Pope Pius XII will be treated in the following way: in the first place will be considered the Fatima documents, namely those addresses and letters of the Pope referring to the consecration of the world to the Immaculate Heart of Mary, and especially the radio address of May 13, 1946, at the solemn crowning of Our Lady's statue. These constitute the present Holy Father's main teaching on the Queenship of Our Lady. Secondly, *Mystici Corporis* will be treated. Thirdly, the Assumption documents will be examined, especially the *Munificentissimus Deus*, and the homily on the day of the definition. Fourthly, a chronological list 1939-1952 will be given of other references to Our Lady as Queen, with particular attention to the more important citations.

(I) The Queenship in the Papal messages to Fatima:

*Mais de uma vez*, Oct. 31, 1942.<sup>103</sup> Of the consecration of Oct. 31, 1942, Geenen says that it is one of the great Marian events of all time.<sup>104</sup> In the course of his radio-address the

<sup>102</sup> Bertetto, *art. cit.*, pp. 22-23.

<sup>103</sup> *A.A.S.*, vol. 34, 1942, pp. 313-19. Full English translation in Finbar Ryan, O.P., *Our Lady of Fatima*, Westminster, Md., 1944, pp. 222-32; partial translation in *Principles for Peace*, nn. 1817-20, pp. 785-6. The Portuguese and an Italian translation may be found in Tondini, *op. cit.*, pp. 457-469. Cf. Sr. Claudia, no. 457.

<sup>104</sup> Geenen, *Maria Koningin*, p. 11: "Wij behoeven hier enkel aan te merken, dat we in de geschiedenis der Maria-verering, behalve de algemeene kerkvergadering te Ephese in 431, waar Maria's goddelijk Moederschap werd uitgeroepen, en de dogmaverklaring der Onbevleete Ontvangenis in 1854, nooit een Mariale gebeurtenis van dien uitzonderlijken aard hebben vastgesteld." This was written before the definition of the Assumption. Has any ten-year period in all Christian history ever contained two such events of Marian importance

Pope calls Mary Mistress, Queen and Mother several times, reminding the Portuguese of all Our Lady, Queen of Peace, has done for them, with special reference to Our Lady of Fatima. She is "Queen of the Most Holy Rosary, Help of Christians, Refuge of the human race, Conqueror in all the great battles of God."<sup>105</sup> The formula of consecration reads as follows:

Lastly, as the Church and the entire human race were consecrated to the Sacred Heart of Jesus, so that in reposing all hope in Him, He might become for them the sign and pledge of victory and salvation: so we in like manner consecrate ourselves forever also to thee and thy Immaculate Heart, Our Mother and Queen, that thy love and patronage may hasten the triumph of the Kingdom of God and that all nations, at peace with one another and with God, may proclaim thee blessed and with thee may raise their voices to resound from pole to pole in the chant of the everlasting Magnificat of glory, love and gratitude to the Heart of Jesus, where alone they can find truth and peace.<sup>106</sup>

This message could really be cited at much greater length, and has enough doctrine on the Queenship to make a whole study by itself. Thus, one author comments at length on the single phrase "Happy the people whose Lord is God and whose Queen is the Mother of God."<sup>107</sup>

The Pope's words "so we in like manner" establish a parallel between the consecration to the Sacred Heart by Leo XIII and the consecration to the Immaculate Heart. Various theologians have taken this as their warrant in studying as the consecration of the world to her Immaculate Heart and the dogmatic definition of the Assumption?

<sup>105</sup> *A.A.S.*, vol. 34, 1942, p. 317.

<sup>106</sup> *A.A.S.*, vol. 34, 1942, pp. 345-6; translation is taken from *Principles for Peace*, no. 1820, p. 786. For a complete discussion of the exact dating and wording of the solemn consecration, cf. G. Geenen, *La consécration du monde à Marie. Sa date "historique" et "officielle,"* in *Marianum*, vol. 11, 1949, pp. 318-338.

<sup>107</sup> Cf. J. Dillersberger, *Das neue Wort ueber Maria*, Salzburg, 1947, p. 231.

Mary's Queenship. J. Lebon, for example, says: "In expressing himself as he does in his formula, Pius XII authorizes us and induces us to understand and explain, in all its elements, the consecration of the human race to the Immaculate Heart of Mary, as Leo XIII and Pius XI have understood and explained the consecration of the same human race to the Sacred Heart of Jesus."<sup>108</sup> "... There is an analogy of proportion between the consecration to the Sacred Heart, and the consecration to the Immaculate Heart."<sup>109</sup> By force of this parallel between the two consecrations, Mary too possesses a Queenship in the strict sense—that is, she is not merely queen by excellence, but has real dominion over all men. Her dominion is, of course, subordinate to Christ's. Just as Christ has both a native right and an acquired title to His Kingship, so Mary has two titles—one from her divine maternity, the other from her association with Christ in the work of the Redemption.

Pius XII has since 1942 expressly recalled the parallelism he intended between the two consecrations. Thus, Jan. 15, 1948, in a letter to the Bishop of Autun, *Ex officiosis litteris*:

Ac sicut Decessor Noster . . . Leo XIII . . . universum hominum genus Sacratissimo Cordi Iesu dedicatum voluit, ita Nos pariter, quasi humanae familiae divinitus redemptae sustinentes personam eam volumus immaculato etiam Deiparae Virginis Cordi sollemniter consecrare.<sup>110</sup>

<sup>108</sup> J. Lebon, *art. cit.*, pp. 54-55. As already indicated in the introduction, not all theologians carry out the comparison of Mary's Queenship to Christ's Kingship as far as Lebon does. Mullaney, for example, following Nicolas, emphasizes Mary's queenship in the "secundum sexum feminineum" idea—consort-to-the-King. For further discussion of the Queenship and the Immaculate Heart see J. F. Murphy, *Mary's Immaculate Heart*, Milwaukee, 1951, pp. 97-101; also A. Luis, *El Corazón de María y la Realeza*, in *Marianum*, vol. 11, 1949, pp. 461-468 and vol. 12, 1950, pp. 1-25.

<sup>109</sup> K. Healy, *The Theology of the Doctrine of the Immaculate Heart of Mary*, in *Proceedings of the 4th Annual Meeting of the Catholic Theological Society of America*, 1949, p. 121.

<sup>110</sup> A.A.S., vol. 40, 1948, p. 107; cf. also Sr. Claudia, no. 1057.

And the Pope said the same again in the encyclical *Auspicia quaedam*, May 1, 1948:

And even as Our Predecessor of immortal memory, Leo XIII, at the dawn of the 20th century saw fit to consecrate the whole human race to the Most Sacred Heart of Jesus, so We have likewise, IN THE ROLE OF REPRESENTATIVE of the whole human race which He redeemed, desired to dedicate it in turn to the Immaculate Heart of the Virgin Mary.<sup>111</sup>

*Bendito seja o Senhor*, May 13, 1946, is the Pope's radio-message to Fatima on the occasion of the solemn crowning of the statue of Our Lady by Cardinal Masella, the Papal Legate. It was delivered in Portuguese.<sup>112</sup> The Holy Father himself has several times since spoken of this as his message on Our Lady's Queenship and of his joy in having so honored Our Lady.<sup>113</sup> Before discussing *Bendito seja*, we list other documents that followed it and repeated some of its ideas.

(A) *Com singular aprazimento*, Nov. 23, 1950, to the Ambassador of Portugal.<sup>114</sup> The Pope speaks of the "maternal protection of the august Queen of the world."

(B) *Amados Filhos! Bem vindos!*, June 4, 1951, an ad-

<sup>111</sup> A.A.S., vol. 40, 1948, p. 171; cf. also Sr. Claudia, no. 1116. The English translation is from the *National Catholic Almanac*, 1949, pp. 79-80 (from N.C.W.C.). Besides Geenen, this parallelism has been discussed by G. Roschini, *La Consacrazione del Mondo al Cuore Immacolato di Maria*, in *Il Cuore Immacolato di Maria*, Roma, 1946, pp. 55-78. J. Bittremieux also wrote a study on this topic: *Consecratio mundi Immacolato Cordi B. Mariae Virginis*, in *Ephemerides Theologicae Lovanienses*, vol. 20, 1943, pp. 99-103.

<sup>112</sup> A.A.S., vol. 38, 1946, pp. 264-7; the original Portuguese appears also in Tondini, along with an Italian translation, pp. 513-21. English translations of the complete letter are seldom seen. One is given in John De Marchi, I.M.C., *The Immaculate Heart*, ed. by William Fay, New York, 1952, pp. 262-6. Sr. Claudia, no. 797.

<sup>113</sup> Cf. Roschini, *La Royauté de Marie dans l'enseignement de Sa Sainteté Pie XII*, in *Marie*, vol. 1, jan.-fev., 1948, p. 14, n. (1), on the Papal audience of Dec. 29, 1946; R. Brien, *Le Pieux Mouvement International Pour La Royauté de Marie*, in *Marie*, vol. 6, juillet-août, 1952, p. 43, reports a similar Papal statement from a January, 1948 audience.

<sup>114</sup> A.A.S., vol. 42, 1950, pp. 823-5.

dress to Portuguese pilgrims.<sup>115</sup> The Holy Father thanks the Portuguese for the Fatima altar they gave to the new Roman Church of St. Eugene, erected in commemoration of the Pope's 25th episcopal anniversary. He speaks of the power of the "Regina Mundi."

(C) *Proximo octobri mense*, Sept. 24, 1951, letter to Cardinal Tedeschini, Papal Legate to Fatima for the celebrations that will close the Holy Year.<sup>116</sup>

(D) Radio-message to Fatima, Oct. 13, 1951, opening with the words: Veneráveis Irmãos e amados Filhos, Magnificat anima mea Dominum! <sup>117</sup> The Pope alludes to the triumphant progress of the Pilgrim Virgin around the world from the Fatima shrine where she was crowned Queen of the world.

From the *Bendito seja*, May 13, 1946, the following points about Our Lady's Queenship are presented:<sup>118</sup>

(1) The fact of her Queenship. This is queenship in the strict sense, based on more than a title of excellence.

(2) The dogmatic foundations for the Queenship appear in the Papal message. These are: (a) her transcendental excellence, i.e. her holiness, her beauty, her incomparable grandeur; (b) her relationship to the Blessed Trinity, which arises from the Hypostatic Union; (c) her divine motherhood—she is Mother of the Incarnate Word, the King of Kings; (d) her association with the Redeemer, both in the work of Redemption, and in the distribution of graces that flow from the Redemption. The "Queen of Martyrs" is associated with the "King of Martyrs."

<sup>115</sup> *Marianum*, vol. 14, 1952, pp. 110-12.

<sup>116</sup> *A.A.S.*, vol. 43, 1951, pp. 780-1.

<sup>117</sup> *A.A.S.*, vol. 43, 1951, pp. 800-2.

<sup>118</sup> Commentaries on *Bendito seja* are: Chiodini, *op. cit.*, p. 166 sq., from which I have taken the outline form; A. Santonicola, *La Royauté de Marie*, Nicolet, Canada, 1951; G. Roschini, *La Reine de l'univers*, Nicolet, Canada, 1950; Roschini, *La Royauté de Marie dans l'enseignement de Sa Sainteté Pie XII*, in *Marie*, vol. 1, jan.-fev., 1948, pp. 14-16.

(3) The nature of Mary's Queenship. The radio-message does not solve the disputed question of the precise nature of Mary's Queenship—whether it is along the lines of the consort of the King, as in earthly queens (though in a much higher sense) or whether her Queenship is to be considered from the standpoint of the Kingship of Christ, and as involving the three-fold power. The Pope does say, however, that Christ is King from all eternity and by conquest, and that through Him, with Him and subordinate to Him, Mary is Queen.

He, the Son of God, reflects on His heavenly Mother the glory the majesty and the dominion of His Kingship; for, having been associated with the King of martyrs in the ineffable work of human Redemption as Mother and co-operatrix, she remains forever associated with Him, with an almost unlimited power in the distribution 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.<sup>119</sup>

“By singular election”: those who discuss this “singular election” consider it in various aspects: Mary is the elect of God, since God chose her for His Mother and also as Mediatrix. She is the elect of mankind, of single individuals, whole nations, the whole world. Mary is likewise the elect of the Church—and to her the Church has always turned in its needs, as the Pope's statements show historically.<sup>120</sup>

<sup>119</sup> A.A.S., vol. 38, 1946, p. 266. J. B. Carol, *Mary's Co-redemption in the Teaching of Pope Pius XII*, in *The American Ecclesiastical Review*, vol. 121, 1949, p. 359, points out the double title to the Queenship, not divine maternity alone, but also Mary's share in the redemptive work of Christ; cf. also J. B. Carol, *The Mariological Movement in the World Today*, in *Marian Studies*, vol. 1, 1950, p. 44, note 78, where Carol rightly calls attention to the fact that Msgr. G. Rolando in his article, *Marie, Reine de l'Univers*, in *Marie*, vol. 3, Nov.-Dec., 1949, pp. 47-58, has not recognized the Papal teaching assigning a title of conquest for Mary's Queenship.

<sup>120</sup> Cf. Santonicola, *op. cit.*, pp. 15-6.



(4) The extent of Mary's Queenship: It is as wide as her Son's Kingship. It is to be noted that the Pope consecrated the whole world to Mary's Immaculate Heart, and did so, not merely as Head of the Church, but to use his own words, "in the person of the human race."<sup>121</sup> Leo XIII had consecrated the whole human race to the Sacred Heart. It may be asked how the Pope so acted in the name of all men. Leo XIII in *Annum Sacrum*, May 25, 1899, answered the question: "quantum in nobis est, dedicamus."<sup>122</sup>

The Consecration to Mary's Immaculate Heart emphasizes also the social nature of her Queenship. Not merely is she Queen of the individual who is devoted to her, but the whole world, all men, are under her rule, and beyond mankind, the angels as well. J. Thomas expresses this in terms of comparison to the consecration of Leo XIII to the Sacred Heart of Christ, the King:

By the new consecration, it is the Queenship of Mary in the proper sense that we wish to recognize, with the eminently social character that this royalty carries with it, even as the Kingship of Christ... we consecrate ourselves... to Mary Queen of the world, victorious in all the battles of God, in implicit parallel with the royalty of Christ.<sup>123</sup>

In *Bendito seja*, the Pope says: "And her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion."<sup>124</sup>

(5) The character of Mary's Queenship is strongly maternal. After saying that Mary was associated with Christ the King, as Mother and Minister, in the Redemption, and is forever associated in the distribution of graces, the Pope ex-

<sup>121</sup> A.A.S., vol. 40, 1948, p. 171.

<sup>122</sup> Cf. J. Thomas, *Consécration Mariale; sens et conséquences doctrinales*, in *Consécration Mariale*, Liège, 1946, p. 37; also G. Geenen, *op. cit.*, p. 337.

<sup>123</sup> J. Thomas, *art. cit.*, pp. 38-9; cf. also Lebon, *art. cit.*, pp. 53-4.

<sup>124</sup> A.A.S., vol. 38, 1946, p. 266.

horts us to call on our Queen, the Mother of mercy, saying: "this queenship is essentially maternal, and exclusively beneficent."<sup>125</sup>

(II) Mary as Queen in *Mystici Corporis*:

*Mystici Corporis*, June 29, 1943. The epilogue of this encyclical, which has been aptly called a "Mariology in miniature," recalls the consecration to Mary's Immaculate Heart.

May she, therefore, most holy Mother of all the members of Christ, to whose Immaculate Heart We have trustingly consecrated all men, may she who now, resplendent with glory in body and soul, *reigns in heaven with her Son*, use her intercession with Him so that from that august Head abundance of grace may flow with steady stream into all the members of His mystical Body.<sup>126</sup>

This single sentence touches on many points of Marian doctrine. Taken in the rich context of the preceding paragraphs of *Mystici Corporis*, it presents to us Mary the Mother of God and Mother of all the members of her Son's Mystical Body, Mary the new Eve, so closely associated with her Son as to offer Him to His heavenly Father on Calvary, sacrificing at the same time her maternal rights and her motherly love.

She, finally, true Queen of Martyrs, by bearing with courageous and confident heart her immense weight of sorrows, more than all Christians "filled up those things that are wanting of the

<sup>125</sup> A.A.S., vol. 38, 1946, p. 266.

<sup>126</sup> A.A.S., vol. 35, 1943, p. 248: "Ipsa igitur, omnium membrorum Christi sanctissima Genitrix, cuius Cordi Immaculato omnes homines fidenter consecravimus, et quae nunc in caelo corporis animique gloria renidet, *unaque simul cum Filio suo regnat*, ab Eo efflagitando contendat, ut uberrimi gratiarum rivuli ab excelso Capite in omnia mystici Corporis membra haud intermisso ordine deriventur." The English translation used is that of Canon G. D. Smith, *The Mystical Body of Jesus Christ*, London, Catholic Truth Society, 1951, par. 111, p. 68. Cf. Sr. Claudia, no. 517.

sufferings of Christ for His Body, which is the Church" (*Col.* 1, 24); and upon the mystical Body of Christ, born of the broken Heart of the Saviour, she bestowed that same motherly care and fervent love with which she fostered and nurtured the suckling infant Jesus in the cradle.<sup>127</sup>

The Queen of Martyrs is pictured now as reigning gloriously in heaven "unaque simul cum Filio" and by her powerful pleas, obtaining the graces they need for all members of her Son's Mystical Body.

Our Lady is described not alone as reigning in heaven "unaque simul cum Filio" but as resplendent with glory in body and soul, i.e. in the splendor of her Assumption.

The phrases "true Queen of Martyrs" and "reigning in heaven with her Son" have been especially studied by theologians interested in Mary's Queenship. J. de Goicoechea, O.F.M.,<sup>128</sup> explains that Mary is "true Queen of the Martyrs" by a triple title. Firstly, her charity was greater than all the martyrs of all time. Indeed she suffered not alone for the sake of Christ, but experienced and reflected in her heart His own very sufferings, so that her martyrdom is called "compassion," suffering *with* Christ. Secondly, the intensity of her suffering was both naturally and supernaturally greater than all the martyrs. Her spiritual sensitivity was the greatest possible, and so, therefore, was her patience, and her submission to God's will in suffering. Thirdly, Mary's compassion was superior to all other suffering because of her merits which surpass even the collective merits of the martyrs.

<sup>127</sup> A.A.S., vol. 35, 1943, p. 248: "Ipsa denique immensos dolores suos forti fidenterque animo tolerando, magis quam Christifideles omnes, vera Regina martyrum "adimplevit ea quae desunt passionum Christi . . . pro Corpore eius, quod est Ecclesia"; ac mysticum Christi Corpus, e scisso Cordé Servatoris nostri natum, eadem materna cura impensaue caritate prosecuta est, qua in cunabulis puerulum Jesum lactentem refovit atque enutrivit."

<sup>128</sup> Cf. J. de Goicoechea, O.F.M., *Explicación teológica de la Realidad de María*, in *Actas del Congreso Asuncionista Franciscano de América Latina*, 1948, Buenos Aires, 1949, pp. 259-304; esp. pp. 272-3.

The words "una simul cum Filio suo regnat" have a force in the Latin language which fails to carry over in translation. J. Dillersberger makes this lament about the translation into German, and the same inadequacy attaches to the English "reigns in heaven with her Son." The three Latin words "una simul cum" express the strongest possible association of Mary with Christ in His reign, in His Kingship. The word "regnat" is also one of truly royal significance, for it signifies real ruling, real power. It is hardly ever used in Latin for the Queen. But the union between the Redeemer and Mary is so close and perfect that she is linked to Him as His Mother, as the New Eve, and finally as Queen, ruling through and with Him.<sup>129</sup>

(III) *Mary Queen assumed into heaven:*

Speaking on August 15, 1945, the Holy Father called the Assumption "the attainment of the end, the term, the ultimate fulfillment, the jubilation, the happiness 'which will not be taken away from her.'"<sup>130</sup> Commenting on this passage, Geenen says: "It (the Assumption) confers on Mary a triple diadem of glory to adorn the brow of the one who rules together with Christ in all and for always, the Queen of the

<sup>129</sup> J. Dillersberger, *Das neue Wort ueber Maria*, Salzburg, 1947. See especially the chapter "Una simul cum Filio—Koenigin," pp. 222-234, in the fourth part of the book, "Maria im Himmel und die Kirche auf Erden." The author studies the Queenship as set forth in *Mystici Corporis* and also in the light of the Oct. 31, 1942 and May 13, 1946 radio messages to Fatima, and the Consecration of the world to Mary's Immaculate Heart. Other references to *Mystici Corporis* and the Queenship are: G. Roschini, O.S.M., *La Madonna nell'Enciclica Mystici Corporis Christi*, in *Marianum*, vol. 6, 1944, pp. 108-117, and esp. p. 111; G. Geenen, O.P., *L'Assomption et les Souverains Pontifes; faits, documents, et textes*, in *Angelicum*, vol. 27, 1950, pp. 327-355, and esp. p. 348, note 1; J. Bover, S.J., *Soteriologia Mariana*, Madrid, 1946 with a special section on *Mystici Corporis*, pp. 495-519, and a section on the Queenship, pp. 497-9.

<sup>130</sup> A.A.S., vol. 37, 1945, p. 212. The title of this address is *Assai numerose*; it was addressed to the wives of the "Syndicats chrétiens ouvriers italiens" on the occasion of the Roman reunion—"Ciò significa conseguimento del fine, termine, ultimo compimento, giubilo, beatitudine 'che non le sarà tolta.'" Cf. Sr. Claudia, no. 690.

universe. And this privilege of Mary is a new pearl in the crown of the Queen and Mother of men. . . ."<sup>131</sup>

What Pope Pius XII wrote and said in preparation for the Assumption has been marvelously increased and further explained on the occasion of the definition of the dogma itself. The bull *Munificentissimus Deus*, as well as the homily delivered to the Cardinals at the Consistory of Oct. 30, 1950, and the prayer which the Pope composed at that time, all contain enlightening references to Mary's Queenship.

(1) *Nostis profecto*, the address of the Pope to the Cardinals and Bishops in Consistory, October 30, 1950.<sup>132</sup>

On the first of November, the Feast of All Saints, the radiant brow of the Queen of Heaven and of the beloved Mother of God will be wreathed with new splendor, when, under divine inspiration and assistance, We shall solemnly define and decree Her bodily Assumption into heaven.

The Pope then speaks of the Holy Year and the providential circumstance that the definition of the Assumption should come at its end. And referring to the Holy Year pilgrims, His Holiness says, ". . . the Blessed Virgin Mary, *resplendent on her throne as with a new light*, stretched forth her maternal arms exhorting them to climb with courage the heights of virtue. . . ." Pius XII then expresses his

<sup>131</sup> Geenen, *op. cit.*, p. 354. Geenen wrote before Nov. 1, 1950; other theologians likewise called attention to the predominant position the Queenship had received in recent years and its special connection with the Assumption. For example, cf. Bertetto, *op. cit.*, pp. 22-23. Also Bittremieux, *Algemeen overzicht der Mariologie en Mariale Gebeurtenissen*, 1939-1946, in *Mariale Dagen*, vol. 9, 1946, (*Maria's aandeel in het eigenlijke Verlossingswerk*), Tongerlo, 1947, pp. 34-100. See esp. pp. 71-77: De tenhemelopneming, het koningschap en de toewijding (Assumption, Queenship and Consecration). And cf. Bittremieux, *La Mariologie de 1942 à 1945*, in *Marianum*, vol. 9, 1947, pp. 3-36; esp. pp. 13-18: L'Assomption, La Royauté et La Consécration. This is an offprint from the article in *Mariale Dagen*, just cited.

<sup>132</sup> *A.A.S.*, vol. 42, 1950, pp. 774-777. The English translation, entitled *Homily on the Assumption*, is found in *The Catholic Mind*, vol. 49, January, 1951, pp. 78-80.

...great hope that the beloved Mother of God, crowned with new glory on earth, may contemplate with loving gaze and bind to herself those who languish in spiritual apathy, or slothfully dally in the snares of vice, or who, having lost the straight way of truth, do not recognize that sublime dignity of hers with which the privilege of her bodily assumption into heaven is strictly connected.

(2) *Munificentissimus Deus*. The bull contains several mentions of Our Lady as Queen.<sup>133</sup> The theologians and preachers are described as following the example of the Fathers:

Similarly, in their treatment of this subject they describe the Queen triumphantly entering into the royal court and sitting at the right hand of the Divine Redeemer. Again, they adduce the Spouse of the Canticles "that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense, to be adorned with a crown. And these are put forward by the same writers as figures of that heavenly Queen and celestial Spouse who together with the Divine Bridegroom is elevated to the court of heaven.

Moving on to the theologians of the later scholastic period, the Pope speaks in *Munificentissimus Deus* of the doctrine of St. Bernardine of Siena:

For example, the likeness of the divine Mother and her divine Son as regards nobility and dignity of soul and body—a likeness which makes it impossible for us even to think of the Queen of heaven as being separated from the King of heaven—this likeness really demands that Mary "should be only where Christ is."

After explaining how all the arguments of the Fathers and theologians are founded ultimately on the Scriptures, the Pope

<sup>133</sup> *A.A.S.*, vol 42, pp. 754-771. The English translation here quoted is that from the Irish Messenger Office, Dublin, p. 13, par. 30; p. 16, par. 37; p. 19, par. 37.

traces briefly the role of Mary as given in the Gospels, recalls the ancient tradition of the new Eve's association in the struggle and victory of the New Adam, and then gives this summary, which moves from eternity to eternity:

Thus from all eternity and by "one and the same decree" of predestination the august Mother of God is united in a mysterious way with Jesus Christ; immaculate in her conception, a spotless virgin in her divine motherhood, the noble companion of the Divine Redemmer, who won a complete triumph over sin and its consequences, she finally obtained as the crowning glory of her privileges preservation from the corruption of the tomb and, like her Son before her, she conquered death and was raised body and soul to the glory of heaven, where *as Queen she shines refulgent at the right hand of her Son, the Immortal King of ages.*

(3) *Commosi per la proclamazione.* This was the homily delivered immediately after the reading of the *Munificentissimus Deus*, on Nov. 1, 1950.<sup>134</sup> It concludes with the prayer composed by the Pope, *O Vergine Immacolata*.<sup>135</sup> The Pontiff thanks God for having reserved to him the joy of "placing on the brow of Mary, Mother of Jesus and our Mother, the brilliant diadem which is the crown of her singular privileges." Speaking of the Roman Churches decorated in honor of "Maria assunta" the Pope calls them the "earthly footstools of the heavenly throne of glory of the Queen of the universe." But it is in the closing prayer of this fervent homily that the Pope most clearly links Mary's Queenship with her Assumption:

We believe with all the fervor of our Faith in your triumphal Assumption, both in body and soul, into Heaven, where you are

<sup>134</sup> *A.A.S.*, vol. 42, 1950, pp. 779-782.

<sup>135</sup> This prayer may be found in *A.A.S.*, vol. 42, 1950, pp. 781-2. It is available in English translation in *The Catholic Mind*, vol. 49, January, 1951, pp. 1-2.

acclaimed as Queen by all the choirs of Angels and all the legions of the Saints. . . .

We believe, finally, that in the glory where you reign, clothed with the sun and crowned with the stars, you are, after Jesus, the joy and gladness of all the Angels and of all the Saints.

The connection between the Assumption and the Queenship has been discussed by various theologians. Most of their studies ante-date *Munificentissimus Deus*, but a few recent investigations are based on the bull and the accompanying Papal documents.<sup>180</sup>

In the annual *Mariale Dagen* (Marian Days) at Tongerlo, Belgium, 1951, the theme was the relationship between Mary's Assumption and her other privileges. One paper was devoted to the topic "Mary's Assumption in connection with her Queenship." The author, Dr. H. Frehen, S.M.M., admits

<sup>180</sup> Before Nov. 1, 1950: cf. G. Geenen, O.P., *L'Assomption et les Souverains Pontifes; faits, documents et textes*, in *Angelicum*, vol. 27, 1950, pp. 327-355. M. Jugie, A.A., *La Mort et l'Assomption de la Sainte Vierge*, Città del Vaticano, 1944, pp. 656-7. According to Jugie, Our Lady's dignity as Queen, a fact proclaimed by the ordinary Magisterium of the Church, demands that she be corporally assumed. Cf. also C. Feckes, *The Mystery of the Divine Motherhood*, New York, 1941, pp. 181-2. Since Nov. 1, 1950: cf. H. Frehen, S.M.M., *Maria's Tenhemelopneming in verband met haar Koningschap, in Verslagboek der elfde Mariale Dagen*, vol. 11, Tongerlo, 1951, pp. 117-137. B. Kloppenburg, O.F.M., *O Novo Dogma da Assunção*, in *Revista Eclesiástica Brasileira*, vol. 11, 1951, pp. 564-595; see esp. pp. 569-570. Cf. also Eduard Stakemeier, *Das Dogma der Himmelfahrt Mariens*, Paderborn, 1951. (Also appeared in *Theologie und Glaube*, vol. 41, 1951, pp. 97-127.) See esp. pp. 54-55 . . . quoting in turn J. Ternus, S.J., *Theologische Erwägungen zur Bulle Munificentissimus Deus*, in *Scholastik*, vol. 26, 1951, pp. 11-35. Father Remi De Roo, a Canadian Priest, defended a doctorate thesis on the theme "Regina in coelum assumpta" at the Angelicum University, Rome, June, 1952. Cf. also G. Roschini, *L'Assunzione nella Teologia contemporanea*, in *Marianum*, vol. 7, 1945, p. 24. G. Hentrich and R. G. de Moos, *Petitiones de Assumptione Corporea B. V. Mariae in Caelum definienda*, vol. 2, Typis Polyglottis Vaticanis, 1942, p. 740: "115 petentes argumentantur 'incongruum esse angelicos spiritus in propria natura perfecta divina visione frui, eorum autem Reginam ad novissimum usque iudicii diem integram expectare Dei visionem.'"



the scarcity of materials treating of this precise theme, and points out that the *Munificentissimus Deus* does not expressly establish a connection between the Queenship and the Assumption. But he finds a meeting point of these two privileges in the common ground of the principle of Mary's consortium with Christ. The struggle and victory of Christ the Redeemer defeated sin and death, and by His glorious Resurrection and Ascension He now rules and dispenses the graces He won. The process is thus: suffering and death—Resurrection and Ascension—the mediation of graces and the Kingship. A parallel process is true of Our Lady: her Queenship is likewise rooted in her redemptive compassion. She has suffered and won with Christ, and in the Assumption she has been freed from the bonds of death to become the Queen of Heaven and earth and our mediatrix.<sup>187</sup>

(IV) Other references of Pius XII to the Queenship:

In addition to the group of Fatima documents, especially those of Oct. 13, 1942 and May 13, 1946, we have considered *Mystici Corporis*, and *Munificentissimus Deus*. The following list gives other occasions on which the Pope has referred to Our Blessed Mother in terms of her queenly titles and power. The list does not pretend to be complete.

(1) *La vostra presenza*. The Pope is speaking to newlyweds on marriage, May 3, 1939.<sup>188</sup>

... (Our Benediction will remain with you) if the most holy Mary, invoked, venerated and loved by you, will be the Queen, the Advocate, the Mother of the new family that you are called to found....

(2) *Magnas tibi animas*, Dec. 8, 1939—an allocution on

<sup>187</sup> Cf. Frehen, *art. cit.*, pp. 130-133; Dr. Frehen uses the *Bendito seja* of May 13, 1946, as a guide to the correct understanding of the notion of queenship in *Munificentissimus Deus*.

<sup>188</sup> Cf. Sr. Claudia, no. 39; and Bertetto, *art. cit.*, p. 3.

the occasion of the Pope's visit to St. Mary Major.<sup>139</sup> The Pontiff hails the Marian basilica, where he had offered his First Mass forty years before, as "the maternal court where the great Queen of heaven and of earth exercises her merciful rule and sweet command, reconciling sinners with God and dispensing her assistance."

(3) *In questo giorno*, Dec. 24, 1939. The Pope speaks of the Queen of Peace at Bethlehem, close by the crib of the Prince of Peace.<sup>140</sup>

(4) *Questa viva corona*, April 21, 1940.<sup>141</sup> In this address to the pilgrims from Genoa, the first spring after the beginning of war in Europe, the Holy Father said:

... the protection and the pious intercession of the Queen of Peace and Mercy can have such power over the Heart of God as to change the progress of lightning, to rend clouds asunder, to free us from our sorrows by changing the hearts of men.

Raised above Peter, Vicar of Christ on earth, the Mother of Jesus Our Lord has in common with Peter, in a way all her own, a dignity, an authority, a rule which associates her as Queen to the College of the Apostles.... She is the august Sovereign of the Church militant, suffering and triumphant; she is the Queen of the Saints; she is the teacher of every virtue, of love, of fear, of knowledge, and of holy hope.

The Holy Father in this address also reminds the Genoese of the great love their fellow citizen, Columbus, had for Our Lady, and how he invoked the Queen of heaven as he set out on his history-making voyage. Pope Leo XIII used the same example in *Quarto abrupto saeculo*, July 16, 1902.

<sup>139</sup> *A.A.S.*, vol. 31, 1939, pp. 706-8. Cf. also Sr. Claudia, no. 158.

<sup>140</sup> *A.A.S.*, vol. 32, 1940, p. 12. Cf. Sr. Claudia, no. 153; and *Principles for Peace*, p. 639, n. 1499.

<sup>141</sup> Cf. F. C. Berti, O.S.M., *Maria nella parola del Papa*, in *Marianum*, for text and commentary, vol. 2, 1940, pp. 402-410; Sr. Claudia, no. 207; *Principles for Peace*, pp. 664-5, nn. 1552-3; and Luis, *La Realeza de Maria*, p. 84.

(5) *Dum saeculum* of April 15, 1942.<sup>142</sup> This is a letter to Cardinal Maglione asking prayers to Mary for the month of May. It ranks among the more important statements on the Queenship.

As indeed all know, just as Christ Jesus is King of all and Lord of Lords, in Whose Hands are placed the fortunes of individual citizens and peoples, so His dear Mother Mary is honored as "Queen of the World" by all the faithful and has obtained so great a power of intercession with God. . . .

As all things obey and follow the eternal Will of God, so in some way it may be said that the kindness of her Only-Begotten always responds favorably to the prayers of the Virgin Mother of God; then especially when the same Blessed Virgin enjoys eternal happiness in heaven and, adorned with the triumphal crown, is hailed as the Queen of angels and of men.

Commentators have noted that according to the Pope's words the exercise of Mary's queenly power seems to consist in her omnipotent intercession.<sup>143</sup>

(6) *Con particolare gioia*, Oct. 25, 1942. An address on the 75th anniversary of the Daughters of Mary in which he treats the purity and courage of the Queen of Angels.<sup>144</sup>

(7) *Questa grande vostra adunata*, Oct. 21, 1945. On woman's duties in social and political life.<sup>145</sup> Note the similarity to Pius XI's *Lux Veritatis*, cited above, and to Pius XII's 1939 message, *La vostra presenza*.

Under the standard of Christ and the King and the patronage of the Mother most admirable, the *Queen of Mothers*, work for the restoration of the home, of the family and of society.

<sup>142</sup> *A.A.S.*, vol. 34, 1942, pp. 125-7; *Principles for Peace*, p. 764, n. 1772; cf. also *Sr. Claudia*, no. 404.

<sup>143</sup> Cf. J. Bittremieux, *Algemeen overzicht . . .*, in *Mariale Dagen*, vol. 9, 1947, pp. 95-6; id., *Il movimento mariologico dal 1939 al 1942*, in *Marianum*, vol. 5, 1943, pp. 55-57.

<sup>144</sup> Cf. *Sr. Claudia*, no. 455; and Bertetto, *art. cit.*, pp. 8-9.

<sup>145</sup> *A.A.S.*, vol. 37, 1945, pp. 284-295; cf. *Sr. Claudia*, no. 718.

(8) *Deus humilium celsitudo*, July 27, 1947. Decretal letter for canonization of St. Catherine Labouré.<sup>146</sup>

... Deus, qui Immaculatae Mariae Virginis humilitatem respexit et eam Deiparam effecit hominumque matrem ac reginam caelorum et dominam angelorum. . . .

(9) *Prophetica Isaiae verba*, July 20, 1947. Decretal letter on canonization of St. Louis de Montfort.<sup>147</sup> His Holiness recalls the wellsprings of the Saint's apostolic life: "...and with the powerful help of the Immaculate Queen of hearts, in whom he placed his confidence. . . ."

(10) *Nos sentimos*, Dec. 7, 1947: A radio address to the International Congress of Marian Sodalties at Barcelona.<sup>148</sup> Mary is spoken of as "Mother and Queen" with praise for filial sentiment that prompts the desire for the definition of the Assumption.

(11) *The approaching re-establishment*, Feb. 18, 1948: An address to the American Bishops occasioned by the re-opening of the North American College in Rome.<sup>149</sup>

... Our Heavenly Mother, Queen of the Clergy, has never ceased to bless with every manifestation of divine favor a work that is of necessity so close to her maternal heart. The students nurtured in tender love of their Mother and Queen, developed in the image of Her Divine Son . . . have returned to their own country to win ever greater triumphs for Christ and His Holy Spouse.

(12) *Siano rese umili*, May 26, 1949.<sup>150</sup> The Pope's address on the occasion of the promulgation of the Holy Year, in which he asks God's blessing in a special way "on the Holy

<sup>146</sup> *A.A.S.*, vol. 41, 1949, pp. 385-95; cf. *Sr. Claudia*, no. 982.

<sup>147</sup> *A.A.S.*, vol. 41, 1949, pp. 262-75; cf. *Sr. Claudia*, no. 979.

<sup>148</sup> *A.A.S.*, vol. 39, 1947, pp. 632-634; cf. *Sr. Claudia*, no. 1040.

<sup>149</sup> *A.A.S.*, vol. 40, 1948, pp. 108-10; cf. *Sr. Claudia*, no. 1076.

<sup>150</sup> Cf. *Sr. Claudia*, no. A31; it is quoted by Roschini, *L'Année Sainte 1950 et la Royauté de Marie*, in *Marie*, vol. 3, Nov.-Dec., 1949, pp. 60-1.

Year of 1950, to make of it, with the motherly help of Mary Queen of the world, a year of increased faith, of super-abundant grace. . . ."

(13) *La profonde pénétration*, May 29, 1950. The Pope's allocution after the canonization of St. Joanna, Queen of France.<sup>151</sup> The Pontiff urges the imitation of Mary "Mother of the Author of peace and Queen of Peace."

(14) *Multiplies et fécondes*, June 30, 1950. Letter to the 5th French Marian Congress held at Rennes.<sup>152</sup> The Pope recalls France's consecration to Mary the Mother of God, the Queen and Patroness of France. He also renews the appeal made at the solemn consecration of the world to Mary's Immaculate Heart, with a reminder that God has been pleased to place intercessory power in the hands of His Mother.

(15) *Caelorum Regina sacra*, July 31, 1950.<sup>153</sup> On declaring Our Lady the principal patroness of the Italian diocese of Ortona.

(16) On November 4, 1950, Pius XII crowned a new statue of Mary, "Queen of the Apostles," in the Crypt of St. Peter's.<sup>154</sup> This occurred soon after the solemn definition of the Assumption.

(17) *Cum iam lustris*, Sept. 1, 1951.<sup>155</sup> A letter to the Bishops of Poland on the 5th anniversary of the consecration of their country to Mary's Immaculate Heart. His Holiness recommends the Polish people to the care of the "Deipara Regina," whom they have so long venerated.

(18) *Ingruentium malorum*, Sept. 15, 1951.<sup>156</sup> This is an encyclical letter on the Rosary. In it the Pope urges that at

<sup>151</sup> A.A.S., vol. 42, 1950, pp. 481-484; the address begins: La Pentecôte! La Pentecôte de l'Année Sainte. . . .

<sup>152</sup> Cf. for the text *Marianum*, vol. 12, 1950, pp. 304-5.

<sup>153</sup> A.A.S., vol. 43, 1951, pp. 79-80.

<sup>154</sup> Cf. *L'Osservatore Romano*, 6/7 Nov. 1950.

<sup>155</sup> A.A.S., vol. 43, 1951, pp. 775-778.

<sup>156</sup> A.A.S., vol. 43, 1951, pp. 577-582.

the close of each day, the praises of the "august Queen of heaven" should be repeated in the home.

(19) Radio message to Marian Congress at Durban, South Africa, May 4, 1952.<sup>157</sup> In this message His Holiness states that Mary's consent made possible the Passion, Death and Resurrection of the divine Redeemer of the world.

Now from whom did He receive that body of flesh? 'Oh, Queen of heaven, rejoice,' the Church answers in her thrice-daily chant. 'Oh, Queen of heaven, rejoice, because He, whom thou didst carry in thy womb, He has risen as He said.'

### *Conclusion:*

For our conclusion we hear again the Pope's homily on the great day of the definition of the Assumption:

By the unfathomable plan of God, upon the men of the present generation, so tormented and suffering, confused and led so far astray, yet rightly restless in their quest of a great good that has been lost,—upon these men is opening a shining view of heaven, radiating purity and hope and blessed life, where, close by the Sun of Justice, sits Mary, Queen and Mother.<sup>158</sup>

REV. DR. EAMON CARROLL, O.CARM.,  
Collegio S. Alberto,  
Rome, Italy.

<sup>157</sup> A.A.S., vol. 44, 1952, pp. 429-431; the text may also be found in *Marianum*, vol. 14, 1952, pp. 268-9. The English original, entitled *Hardly a year has passed*, is found in *The Catholic Mind*, vol. 51, Feb. 1953, pp. 127-128.

<sup>158</sup> Translation limps far behind the Holy Father's original words: "Per inperscrutabile disegno divino, sugli uomini della presente generazione, così travagliata e dolorante, smarrita e delusa, ma anche salutarmente inquieta nella ricerca di un gran bene perduto, si apre un lembo luminoso di cielo, sfavillante di candore, di speranza, di vita beata, ove siede Regina e Madre, accanto al Sole della giustizia, Maria" (A.A.S., vol. 42, 1950, p. 780).