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OUR LADY'S QUEENSHIP IN THE LIGHT OF *QUAS PRIMAS*

It is not by mere chance that Christ and His Mother have been so intimately associated in the work of man's redemption and sanctification. Rather it is all according to the most wise plan of God. Already in prophecy we see the two most closely and uniquely associated. As Pope Pius X stated in his Encyclical Letter *Ad diem illum*: "... almost every time that the Scriptures prophesy of 'the grace that was to appear among us' (Cf. Titus 2, 11), the Redeemer of mankind is associated with His Mother. The Lamb, the Ruler of the earth, will be sent—but from the rock of the desert; the flower will blossom—but from the root of Jesse."¹ Hence where grace is concerned, when revelation announces something about the God-man, it does not overlook the Mother of the God-man. And whenever it tells us something about the Mother, it does not abstract from her Son. It was God Himself who decreed that the Redeemer and His Mother be most intimately associated with each other, not only in time, but also in dignity. In the words of Pope Pius IX, in the Bull *Ineffabilis Deus*, "(Mary's) origin was pre-ordained by one and the same decree with the Incarnation of Divine Wisdom."²

Whatever tools of theology we employ, we inevitably are led to the conclusion that the doctrine of Mary and the doctrine of Christ are so inter-related that a denial of the dignity of one implies a denial of the dignity of the other; a glorification of one demands the consequent glorification of the other.³ St.

¹ *Mary Mediatrix* (Encyclical Letter *Ad diem illum* of Pope Pius X, translated by Rev. Dominic J. Unger, O.F.M.Cap) St. Anthony Guild Press, Paterson, New Jersey, 1948, p. 5.

² *Mary Immaculate* (translation of the Bull by Rev. Dominic J. Unger, O.F.M.Cap.), St. Anthony Guild Press, 1946, p. 3.

³ See Rev. M. J. Scheeben, *Mariology* (translated by Rev. T. L. M. J. Geukers) Herder, 1946, vol. 1, p. 4f. See also Fr. Reginald Garrigou-Lagrange,

Lawrence of Brindisi summarized this mutual relation beautifully when he said:

"Just as Eve was formed from the side of Adam, and was like to him although inferior, in nature; so likewise Mary was from the side of Christ as far as grace is concerned: And indeed Mary is like Christ in all things, as far as nature, grace, and glory are concerned: 1. As for nature, she is of the same nature with Christ; 2. as for grace, she is also full of grace and the Holy Spirit; 3. as for glory, again she is like to Christ, just as the moon is related to the sun and the queen to the king."⁴

Only after we have a grasp of the significance of the Kingship of Christ can we attain to a sound notion of the Queenship of Mary. For any dignity or prerogative of Mary finds its ultimate justification in her dependence upon her Divine Son. Hence when we speak of Mary as Queen, we do not detract from the Kingship of Christ. For the glory of Christ is the foundation for the glory of Mary. "In the light of Christ our King, we are able to appreciate the greatness of Mary our Queen: in the light of Mary our Queen, we are able to get some idea of the greatness of Christ our King. The two go hand in

O.P., *The Mother of the Saviour and our Interior Life* (translated by Bernard J. Kelly, C.S.Sp.), Herder, 1949, p. 176:

"Christ performed His redemptive work as Head of the humanity He was to generate, as First Mediator, Who has the power by His priesthood to sacrifice and to sanctify, and to exercise teaching authority, and finally as Universal King, Who legislates for all men, judges the living and the dead, and governs all creatures not excluding the angels. Mary, in her quality of Mother of the Redeemer, is associated with Jesus in these three roles. She is associated with Him as Head of the Church by being spiritual Mother of all men; she is associated with Him as First Mediator by being a secondary and subordinate mediatrix; and she is associated with Him as Universal King by being Queen of the universe. This is Mary's triple Mission to men."

⁴ *Mariale*, Patavii, 1928, vol. 1, p. 454: "Sicut formata fuit Eva a latere Adae, illi quidem similis, quamvis inferior; sic Maria a Christi latere quoad gratiam, uti illa quoad naturam. Et quidem Maria in omnibus Christo similis est quoad naturam, quoad gratiam et quoad gloriam: quoad naturam eiusdem cum Christo naturae, quoad gratiam ipsa quoque sancta, gratia et Spiritu Sancto plena, et quoad gloriam Christo similis uti luna soli, regina regi. . . ."

hand. In the words of Fr. Faber: "Devotion to the attributes of God is the best school in which to study the theology of Mary, and the reward of our study of Mary lies in a thousand new vistas that are opened to us in the Divine Perfections, into which except for her heights we never could have seen at all."⁵

This comparison of Mary with Christ is authentically confirmed by Pope Pius XII in his radio broadcast to the Catholic pilgrims gathered at Fatima in Portugal on May 13, 1946. Part of the Holy Father's message is as follows:

"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, by an almost unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest; through Him, with Him and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest and by singular election. And her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion."⁶

These words of the present Holy Father are recognized as the authentic guide for understanding the mutual relationship between Mary the Queen and Christ the King. It is with this fundamental notion of the mutual relationship of Christ and His Mother that we begin the study of the Encyclical *Quas Primas*, written by the late Holy Father, Pope Pius XI, on December 11, 1925.⁷ It is not the purpose of this paper to prove the Queenship of our Blessed Mother, or to give a com-

⁵ Patrick J. Kelly, O.P., *The Reign of Our Lady with Christ the King*, (Pars Dissertationis) Rome, 1940, p. 15. See also F. Faber, *The Foot of the Cross*, London, 1932, p. 388-9.

⁶ Translation from the Portuguese by Rev. Juniper Carol, O.F.M., *Mary's Co-Redemption in the Teaching of Pope Pius XII*, in *The American Ecclesiastical Review*, vol. 121 (Nov. 1949) p. 358. See AAS, vol. 38 (1946) 266.

⁷ AAS, vol. 17 (1925), p. 593-610.

plete theological analysis of the title of Queen as it is referred to Mary. Rather it is our purpose to look into the doctrine of Christ's Kingship, as presented in *Quas Primas*; and to see whether this doctrine can clarify or shed more light on Mary's Queenship.

Quas Primas was written by Pope Pius XI to proclaim authentically the kingly power that belongs to the God-man. This Encyclical not only declares authentically the kingly prerogatives of Christ, but it also summarizes beautifully the arguments in favor of Christ's Kingship.⁸ In a methodical manner the Holy Father proceeds to justify the title of King in the strict sense of Christ as Man.⁹ He then logically continues to describe the nature, extent, and purpose of Christ's kingly rule. As a highlight of the Encyclical the Holy Father solemnly institutes the Feast of Christ the King.¹⁰ The proclamation itself is preceded by a clear and brief analysis of the historical and doctrinal implications of feast days in the liturgy of the Church.¹¹ The Encyclical is concluded with a note of hope: an enumeration of the blessings that are reasonably expected from acknowledging the Kingship of Christ.¹²

Quas Primas deals directly only with Christ and His Kingly rule. There is no mention at all of the queenly prerogatives of

⁸ *Op. cit.* p. 595: "Quae igitur causa sic Nos delectat, ut de ea vos, Venerabiles Fratres, aliquantum affari cupiamus; vestrum postea erit, quicquid de Christo Rege colendo dicturi sumus, ad popularem intelligentiam et sensum ita accommodare, ut decernendam annuam sollemnium celebritatem multiplices excipiant ac sequantur in posterum utilitates."

⁹ AAS, vol. 17, p. 596: "Verum, ut rem pressius ingrediamur nemo non videt, nomen potestatemque regis, propria quidem verbi significatione, Christo homini vindicari oportere; nam, nisi quatenus homo est, a Patri potestatem et honorem et regnum accepisse dici nequit, quandoquidem Dei Verbum, cui eadem est cum Patre substantia, non potest omnia cum Patre non habere communia propterea ipse in res creatas universas summum atque absolutissimum imperium."

¹⁰ AAS, vol. 17, p. 607.

¹¹ AAS, vol. 17, pp. 603-607.

¹² AAS, vol. 17, p. 608.

the Blessed Mother. Nevertheless, it can truly be said that *Quas Primas* is fundamental in the study of the royal status of Mary in the present economy of redemption.

Just as *Quas Primas* is concerned primarily with Kingship in the proper sense, so likewise we are concerned with the Queenship of Mary in the proper, although relative, sense. In other words, there is no need of dealing with the supreme excellence or pre-eminence of Mary in comparison with the rest of the saints of God. This unique excellence of Mary is to be presumed.

I

Quas Primas most convincingly vindicates for Christ a supreme authority. Throughout the Encyclical the Holy Father speaks of the Kingdom of Christ. It is no one else's Kingdom. Nor is there a dual rule in this Kingdom in the sense of an absolute sharing of equal authority. There is absolutely nothing lacking to the authority of Christ. The basic reason for this, as the Holy Father clearly states, is the fact that this King who assumed human nature is a Divine Person:

"The Word of God, who is of the same substance with the Father, necessarily has all the things in common with the Father; and for that reason He has the supreme and absolute authority over all creatures."¹³

In view of this clear statement, we must always remember that no matter what royal title, power, or dominative authority we apply to Mary, we may not imply that she is Queen in Christ's Kingdom in the proper, absolute sense, as if she could rule by her own authority, as if she could exercise dominion over her subjects by means that are proper to the supreme and independent ruling authority. In short, Mary's Queenship must be understood in the relative, even though proper sense. In

¹³ AAS vol. 17, p. 596: "Dei Verbum, cui eadem est cum Patre substantia, non potest omnia cum Patre non habere communia, proptereaque ipsum in res creatas universas summum atque absolutissimum imperium."

view of the guiding words of Pope Pius XII we can say that Mary has a right to that title of Queen, but as the Mother of the King, and as His intimate consort (or associate) in His mission of directing all members of that Kingdom to their common end. Whatever regal prerogatives Mary has, she has from the Divine King. Whatever regal authority she exercises, she exercises subordinately to the King. Her Queenship, in other words, comes from, and is dependent upon, Christ. "She is neither a substitute ruler, nor the source of sovereignty within the realm. Her ineffable dignity and glory proceed precisely from her union with our Lord."¹⁴

Titles for Royal Power in Christ's Kingdom

Pope Pius XI, in *Quas Primas*, tells us of Christ's titles to His kingly rule: namely His natural right, and His right by conquest.¹⁵ The natural right is founded on the Hypostatic Union. The right of conquest is founded on the effectiveness of Christ's Redemption.

The present Holy Father, in his address to the pilgrims at Fatima, beautifully associates Mary the Queen with Christ the King in the foundations for their regal titles. Mary is Queen by "divine relationship, by right of conquest and by singular election." Since Christ as a Man is King in virtue of the Hypostatic Union, and since Mary is Queen in virtue of "Divine relationship," it can be inferred that Mary's Queenship does not pre-date her *fiat*. However, this does not compel us to say that there were no preparatory graces conferred on

¹⁴ Msgr. J. C. Fenton, *Our Lady's Queenly Prerogatives*, in *The American Ecclesiastical Review*, vol. 120 (Nov. 1949) p. 428.

¹⁵ AAS, vol. 17, p. 599: "At vero quid possit iucundius nobis suaviusque ad cogitandum accidere, quam Christum nobis iure non tantum nativo sed etiam quaesito, scilicet redemptionis, imperare? Servatori enim nostro quanti steterimus, obliviosi utinam homines recolant omnes: Non corruptibilibus auro vel argento redempti estis: . . . sed pretioso sanguine quasi agni immaculati Christi et incontaminati."

Mary in view of her future Queenship. In other words, Mary was not born a Queen in the proper sense of the word. Rather, she became Queen, by accepting the function of Mother of this King.¹⁶

Secondly, when *Quas Primas* declares that Christ is King by right of conquest, it clearly equates "right of conquest" with redemption.¹⁷ Hence, we legitimately conclude that when Pope Pius XII in his address to the people of Fatima says Mary is Queen by right of conquest, we must understand this in the sense of her cooperation in the work of Redemption.¹⁸ Mary acquired her Queenship in cooperation with the mission of her Son, or in virtue of her Co-redemption of mankind.

II

Nature of Christ's Kingdom

The nature of Christ's Kingship also sheds some light on the nature of Mary's Queenship. *Quas Primas* proclaims Christ's Kingdom as primarily spiritual, "a kingdom that is not of this world." It is presented essentially as a kingdom "that men prepare to enter by repentance, and which they cannot enter except through faith and Baptism."¹⁹ Since

¹⁶ See Paul Sträter, *Maria als Königin*, in *Katholische Marienkunde*, vol. 2, Paderborn, 1949, p. 320f.

¹⁷ AAS, vol. 17, p. 600: "Cum autem Christus et Ecclesiam Redemptor sanguine suo acquisiverit et Sacerdos se ipsum pro peccatis hostiam obtulerit perpetuoque offerat, cui non videatur regium ipsum munus utriusque illius naturam muneris induere ac participare?"

¹⁸ See Rev. Juniper Carol, O.F.M., in *The American Ecclesiastical Review*, vol. 121 (Nov. 1949) p. 359. In this section Fr. Carol brings out convincingly the fact that "Christ is our King *because* He is our Redeemer." And then by the parallelism proposed by Pope Pius XII, he comes to the conclusion that: "The Blessed Virgin is our Queen *because* of her intimate cooperation with Christ in the work of Redemption itself."

¹⁹ AAS, vol. 17, p. 600: "Quod quidem regnum tale in evangelis proponitur in quod homines poenitentiam agendo ingredi parent, ingredi vero nequeant nisi per fidem et baptismum, qui, etsi est ritus externus, interiorum tamen regenerationem significat atque efficit; opponitur unice regno Satanae et

Mary is Queen of the same Kingdom of which Christ is King, it follows that Mary's Queenship is also primarily spiritual. The very fact that Christ is shown as the Conqueror of Satan, is a further confirmation of the essential characteristics of His Kingdom.

However, Mary's Queenship is not exclusively spiritual, just as Christ's Kingship is not exclusively spiritual. The Holy Father insists that Christ as Man has authority over temporal and civil matters.²⁰ By our law of parallelism, Mary must also have a certain regal authority in temporal and civil matters.

The Encyclical *Quas Primas* authentically vindicates for Christ a Kingdom that is not bounded either in time or in extent. Christ's Kingship extends to all men, taken collectively or individually. On this point Pope Pius XI makes the words of Pope Leo XIII his own:

"His (Christ's) empire includes not only the Catholic nations, not only the baptized persons, who though rightly belonging to the Church have been led astray by error or have been cut off from her by schism, but also those who are outside the Christian faith, so that truly the whole of mankind is subject to the power of Christ."²¹ In fact, he tells us that even the angels are subject to Christ.²²

Since Mary's Kingdom is as vast as her Divine Son's, the conclusion is inevitable that Mary's queenly authority extends to the entire human race, and even the angels. Hence, nations,

potestati tenebrarum, et ab asseclis postulat, non solum ut, abalienato a divitiis rebusque terrenis animo, morum praeferant lenitatem et esuriant sitiantque iustitiam, sed etiam ut semetipsos abnegent et crucem suam tollant."

²⁰ AAS, vol. 17, p. 600: "Turpiter . . . ceteroquin erret, qui a Christo homine rerum civilium quarumlibet imperium abiudicet, cum is a Patre ius in res creatas absolutissimum sic obtineat, ut omnia in suo arbitrio sint posita."

²¹ *Loc. cit.* The translation of this passage by Rev. Gerald G. Treacy, S.J. in *The Kingship of Christ* (a version in English of *Quas Primas*), America Press, 1944, p. 7.

²² AAS, vol. 17, p. 598.

as well as families, and individuals owe veneration and homage to the Queen of the Universe, no less than they owe adoration and homage to the King of the Universe. Therefore, Mary is rightly invoked in behalf of nations, as Queen of Peace.

While speaking of the universal dominion of Christ the King, Pope Pius XI explains: "But while on earth He did not exercise that power."²³ The same, subordinately to Christ, to be sure, must be said of Mary.

III

Functions of the King and the Queen in Christ's Kingdom

Quas Primas deals not only with the nature and extent of Christ's Kingdom, but also tells us how Christ exercises His kingly power. It does that specifically by proclaiming for Christ supreme legislative, judicial, and executive power.²⁴ For each of these powers pertinent quotations or actions of Christ are presented from the Gospels as illustrations. Keeping in mind the object of our study, we are naturally confronted with the problems of the relationship between Christ the King and Mary the Queen in these specific functions of the legislative,

²³ *AAS*, vol. 17, p. 600: "At tamen, quoad in terris vitam traduxit, ab eiusmodi dominatu exercendo se prorsus abstinuit, atque, ut humanarum rerum possessionem procuracionemque olim contempsit, ita eas possessoribus et tum permisit et hodie permittit."

²⁴ *AAS*, vol. 17, p. 599: "Id ipsum deprompta atque testimonia plus quam satis significant, atque est catholica fide credendum, Christum Iesum hominibus datum esse utique Redemptorem, cui fidant, at una simul Legislatorem, cui obediunt . . . quae quidem praecepta quicumque servarint, iidem a divino Magistro, alias aliis verbis, et suam in eum caritatem probaturi et in dilectione eius mansuri dicuntur. Iudiciariam vero potestatem sibi a Patre attributam ipse Iesus Iudaeis, de Sabbati requiete per mirabilem debilis hominis sanationem violata criminantibus, denuntiat: 'Neque enim Pater iudicat quemquam, sed omne iudicium dedit Filio.' (John 5, 22) . . . At praeterea potestas illa, quam executionis vocant, Christo adiudicanda est, utpote, cuius imperio parere omnes necesse sit, et ea quidem denuntiata contumacibus irrogatione suppliciorum, quae nemo possit effugere."

judicial and executive authority. In other words, in the light of *Quas Primas*, in what sense can Mary be said to have legislative, judicial, and executive power?

First of all, it must be acknowledged that Mary agrees wholeheartedly with the laws, judgment, and carrying out of the laws by Christ the King. For Mary wills whatever Christ wills. There cannot be the least dissent or disagreement on the part of Mary. For example, we cannot say that there is a real opposition between Christ's justice and Mary's mercy. For even though Christ is most just, He is never lacking in mercy. Mercy and justice are never lacking in either Christ the King or Mary the Queen. However, the question here is not whether Mary assents completely to the three-fold sovereign authority of Christ. But rather, does Mary exercise formally legislative, judicial, and executive authority?

After examining *Quas Primas* by the rule given us by Pope Pius XII in his address to the pilgrims at Fatima, we cannot answer by a simple "No," or "Yes." Furthermore, it may be added, in the light of the doctrine in *Quas Primas* we cannot find the complete solution to the problem that is being discussed by the theologians of the present day as to the precise nature of Mary's Queenship: whether we can justify the formal exercise of a legislative, judicial, and executive power for Mary.²⁵ While the final solution must be sought in other theological sources, it can be safely asserted that *Quas Primas* does point to a way that may offer a solution.

Legislative Function in the Kingdom of Christ

Nothing is more clearly indicated in *Quas Primas* than the ultimate goal of the kingly rule of Christ. It is nothing

²⁵ See the discussions on this point by G. M. Roschini, O.S.M., *Royauté de Marie*, in *Maria; études sur la Ste. Vierge* (ed. H. du Manoir), vol. 1, Paris, 1949, p. 603-618; L. De Gruyter, *De Beata Maria Regina, disquisitio positivoe-speculativa*, Buscoduci, 1934, p. 144-173; and especially the excellent treatise by A. Luis, C.S.S.R., *La Realeza de Maria*, Madrid, 1942, p. 123-134.

else than salvation in the strict sense of the word. Anything else that is conducive to that end must be regarded as the means. Hence in the supernatural Kingdom of Christ, we can say that the law is primarily grace itself, and only secondarily the precepts of the Gospel. It is grace that prompts the subjects of this Kingdom to conform to the Ruler's will. It is mainly by grace that they are led to their common end and welfare. This notion which is presented in *Quas Primas* is also substantially the doctrine of St. Thomas:

"Id autem quod est potissimum in lege Novi Testamenti, et in quo tota virtus ejus consistit, est gratia Spiritus Sancti, quae datur per fidem Christi. Et ideo principaliter lex nova est ipsa gratia Spiritus Sancti, quae datur Christi fidelibus." (*Prima Secundae*, 106, a.l.). Christ's governing primarily consists in distributing grace.²⁶

In view of this unique function of the legislative power of Christ, it can readily be seen why it can be said that Mary participates in the legislative power of Christ the King. In other words, since the law of Christ's Kingdom is grace, Mary participates directly in the legislative power of her Son, in as far as she participates in acquiring and in distributing that grace. But Pope Pius XII in his statement to the pilgrims at Fatima makes no restriction. To repeat, he says: "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 by an almost unlimited power, in the distribution of graces which flow from redemption."²⁷ Hence, legislative power may be lawfully attributed to Mary.

It may further be observed that in the light of *Quas Primas* the precepts are subsidiary to grace in the Kingdom of Christ. They insure the conferring of grace, and its protec-

²⁶ See Thomas U. Mullaney, O.P., *Queen of Mercy in The American Ecclesiastical Review*, vol. 126 (June 1952) p. 418.

²⁷ See footnote No. 6.

tion. They exist because of grace. For, as it is summarized in *Quas Primas*: "quae quidem praecepta quicumque servarint, iidem a divino Magistro, alias aliis verbis, et suam in eum caritatem probaturi et in delectione ejus mansuri dicuntur."²⁸

Consequently, it may be said that Mary participates also in the secondary functions of Christ's legislative authority, whether it be as teacher (magistra), or simply as mediatrix.²⁰

Judicial and Executive Functions in Christ's Kingdom

As far as the judiciary and executive powers are concerned, it seems that, at best, we can only deduce precautionary boundaries from *Quas Primas*. There, the supreme judicial and executive powers are claimed for Christ. But the question is: Are they claimed as exclusively proper? Whatever solution is proposed, Christ's absolute supremacy on these points must be preserved. Judicial power, if it is claimed for Mary, may not be a judgment that results from deliberation of two equals, formally constituted as judges.

The same is to be said of the executive power and the application of sanctions. The one supreme sovereignty in Christ's Kingdom is demanded.

In short, *Quas Primas* does not seem to offer a complete solution to the problem involving the complete nature of Mary's Queenly function. However, it does point to a solution, by reminding us of the specific character of the Kingdom of Christ. We must not expect to find a perfect parallel between a kingdom of this world, and the Kingdom of Christ. Rather, *Quas Primas* points out to us the absolute perfection of the Kingdom of Christ. No matter how perfectly an essentially temporal kingdom be constituted, it can only reflect a part of the perfection of Christ's Kingdom. Hence, the solu-

²⁸ AAS, vol. 17, p. 559.

²⁰ See De Gruyter, *op. cit.*, p. 160. See also Thomas U. Mullaney, O.P., *art. cit.*, vol. 127 (August 1952), p. 117-22.

tion to which *Quas Primas* points, consists in reminding us of the need of removing the native imperfections from the functions of a temporal king and queen in our attempt to come to the notion of how Christ and Mary related to each other in their royal functions in the Kingdom that is eternal.³⁰

IV

In relation to the practical and doctrinal status of the Queenship of Mary, *Quas Primas* appears to us as an encouraging sign. It sees and accepts the liturgy as a valid indication of doctrine. The axiom: "Legem credendi lex statuit supplicandi," is utilized as a valid guide as far as the doctrine of the Kingship of Christ is concerned. The recognition of Christ's Kingship in the liturgy is clearly accepted as a practical sign of the doctrine of His Kingship.

Applying this to the Queenship of Mary we can see a remarkable parallel. That the Queenship of Mary has a vital part in the liturgy of the Church is beyond all doubt. Just as the liturgies of both East and West are in perfect accord in praising Christ the King,³¹ so likewise do they agree in acclaiming the Queenship of Mary.³² Therefore, merely from the consideration of liturgy, *Quas Primas* brightens our hope for the future recognition of Mary's Queenship.

Quas Primas furthermore indicates the importance of the liturgy in the belief and practice. With special emphasis on a feast day, the Holy Father points out the effectiveness of truths taught through and in the liturgy. In effect, he says:

"For people are taught the truths of faith and brought to appreciate them more effectively by the annual celebration of mysteries than by official pronouncements of the Church.

³⁰ See Thomas U. Mullaney, O.P., *art. cit.* p. 117-22.

³¹ AAS, vol. 17, p. 598.

³² See De Gruyter, *op. cit.* p. 68f; K. B. Moore, *The Queenship of the Blessed Virgin in the Liturgy of the Church*, in *Marian Studies*, vol. 3 (1952), p. 218-227.

For such pronouncements usually reach only the few, and for the most part, the learned. Feasts reach all the Faithful. Pronouncements speak once; feasts speak every year, in fact, forever. The Church's teaching impresses the mind primarily, while her feasts influence both mind and heart, affecting the whole of man's nature. For man is made up of body and soul and needs these external functions."³³

After this beautiful statement on the importance of feast days in the liturgy, the Holy Father briefly summarizes the effects of particular types of feasts: of the martyrs, confessors, virgins and widows. As a link between the feasts of the saints and separate feasts of our Lord, the Holy Father mentions the historical significance of the Feasts of Mary. Through these feasts of Mary the people grew not only in their devotion to the Mother of God, as an ever-present advocate with her Son, but also as their Mother.³⁴

In view of the effects of feast days of Mary, together with the effects that are expected from the feast of Christ the King, we can see another, and that a brighter, ray of hope for the future recognition of Mary's Queenship. This hope is further strengthened both by the signs that preceded the issuing of *Quas Primas* and the specific effects that are expected from *Quas Primas*.

The Holy Father, Pope Pius XI himself summarizes the significant signs that preceded and served as the providential preparation for *Quas Primas*. He recalls that the devotion of Christ the King was the subject of learned discussions in many books published in all parts of the world, and in many different languages.³⁵ He recalls how the Kingship and the

³³ AAS, vol. 17, p. 603.

³⁴ AAS, vol. 17, p. 604.

³⁵ AAS, vol. 17, p. 606: "Quid quod ad hanc diei festi celebritatem instituendam, inde ab exeunte superiore saeculo, viam feliciter egregieque munitam esse conspicimus? Nemo enim ignorat, quam sapienter luculenterque is vindicatus sit cultum plurimis, qua late orbis terrarum patet, editis magna vari-

Kingdom of Christ were already implicitly recognized more and more in the devotional life of the Faithful: in the dedications of individuals as well as groups to the Sacred Heart of Jesus: in the ever growing devotion to the Blessed Sacrament; in the Eucharistic Congresses, and in the other devotions to Christ.⁸⁶

As a parallel to those specific signs that preceded *Quas Primas* we can similarly see a renewed devotion and interest in the regal prerogatives of Mary. Furthermore, we can see that in the various devotions in honor of Mary her queenly character is made more and more explicit. We can see the solemn definition of the Assumption as a special impetus in this direction. Some religious, e.g. we Franciscans, are privileged to celebrate a special feast in honor of Mary's Queenship every year.⁸⁷ In short, in the light of *Quas Primas* we can say that the signposts that point to the final, full and authentic acknowledgement of Mary's Queenship have already made their appearance. To be sure, it will remain for the Supreme Apostolic Authority to determine when that opportune time arrives. *Quas Primas* should, therefore, serve as an added incentive for Mariologists to keep alive their interest and devotion to Mary's Queenship. The very existence of the Mariological Societies throughout the world, and particularly the specific purpose of the Mariological Society of America, seem to be a providential insurance on this point.

The effects that Pope Pius XI hopes will be attained by acknowledging Christ's Kingship are another indication of what might be expected from the universal acknowledgement of Mary's Queenship. The Holy Father sees the solution to the problems of individuals, families, and nations in the full

etate libris; itemque Christi principatum et imperium pia illa agnitum esse consuetudine inducta, ut paene innumerabiles familiae se Sacratissimo Cordi Iesu dedicarent ac dederent. . . ."

⁸⁶ *Loc cit.*

⁸⁷ The feast is celebrated on December 15.

acknowledgement of Christ's kingly rule. He sees real and genuine peace and happiness only in the Kingdom of Christ.

Keeping in mind the fact that God has eternally decreed the intimate and inseparable association of Mary with the Divine King, we can hopefully extend the blessings enumerated in *Quas Primas*. Recognition of Mary as Queen necessarily redounds to the glory of Christ the King. For Mary's function as Queen takes place only in the Kingdom of Christ. When Mary acts or intercedes, she does so that the Kingdom of Christ may be recognized. When Mary's proper place is acknowledged in God's plan of redemption and sanctification, it is Christ Himself who is ultimately glorified. For Mary is the Perfect Queen.

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