

If we compare Mary's mediation with the sacraments of the New Law, we gain a further insight into their place in the economy of salvation. We know that on the level of sanctification nothing is more internal than heavenly grace which begets holiness; and yet the ordinary and chief means of obtaining grace are external, in the form of sacraments administered by men specially chosen for that purpose and by means of external rites. In baptism there is pouring of water; in confirmation and extreme unction, anointing with oil; in orders, the imposition of hands; in matrimony, the expressed acceptance by the two spouses; and in penance, the vocal and visible absolution by the priest. All these actions are external and their agents are all human, but conditioned on their performance in the spirit of faith, such transcendent changes occur in the spiritual world as the removal of a lifetime of sin by a sign of the cross and the conversion of a piece of bread into the Body of Christ.

The more clearly we see how the Blessed Virgin shares in this type of sacramental efficiency, the less scandalized we shall be to say that "as God is the Father and Lord of the universe, preparing all by His power, so the Blessed Mary, repairing all things by her merits, is the ruler and mother of all." While remaining subordinate to her Son as a creature to her Creator, she was instituted by Him on the cross as the great sacrament of His mercy and the visible sign of internal grace which He promised to those who, like Pius XII, "approach with confidence to the throne of our Queen and Mother to beg help in difficulty, light in darkness, and solace in trouble and sorrow."

** (excerpted from: www.therealpresence.org)

QUEEN OF HEAVEN IN ART

Artworks, including paintings, mosaics and carvings of the coronation of Mary as Queen of Heaven, became increasingly popular from the 13th century onward. Works follow a set pattern, showing Mary kneeling in the heavenly court, and being crowned either by Jesus alone, or else by Jesus and God the Father together, with the Holy Spirit, usually in the form of a dove, completing the Trinity. The Coronation of Mary is almost entirely a theme of western art. In the Eastern Orthodox Church, although Mary is often shown wearing the crown, the coronation itself never became an accepted artistic subject.



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Queenship of the Blessed Virgin Mary

MAY 31



The Crowning of the Virgin by the Trinity

Painted in oil on canvas by Diego De Silva Y Velázquez

Completed in 1645 when he was 46 years old.

Painting is hosted in Museo del Prado, Madrid Spain.

Feast of Queenship

*Queenship of Mary is a Marian feast day in the liturgical calendar of the Roman Catholic Church, created by Pope Pius XII. On 11 October 1954, the Pontiff pronounced the new feast in his encyclical *Ad caeli reginam*. The feast was celebrated on May 31, the last day of the Marian month. In 1969, Pope Paul VI moved the feast day to August 22.

The movement to officially recognize the Queenship of Mary was initially promoted by several Catholic Mariological congresses in Lyon France, Freiburg Germany, and Einsiedeln Switzerland. Gabriel Roschini founded in Rome, Italy, an international society to promote the Queenship of Mary, Pro Regalitate Mariae. Several Popes had described Mary as Queen and Queen of Heaven, which was documented by Gabriel Roschini. Pope Pius XII repeated the title in numerous encyclicals and Apostolic Letters, especially during World War II.

VENERATION

The Catholic faith states as a dogma, that Mary is assumed into heaven, and is with Jesus Christ, her Divine Son. Mary should be called Queen, not only because of her Divine Motherhood of Jesus Christ, but also because God has willed her to have an exceptional role in the work of eternal salvation. The encyclical *Ad Caeli Reginam* argues, that Christ as redeemer is Lord and King. The Blessed Virgin is Queen, because of her unique manner in which she assisted in our redemption, by giving of her own substance, by freely offering Him for us, by her singular desire and petition for, and active interest. Mary was chosen Mother of Christ so she might become a partner in the redemption of the human race; The Catholic Church always venerated the queen of Heaven, according to Pius XII, as

*From the earliest ages of the Catholic Church a Christian People, whether in time of triumph or more especially in time of crisis, has addressed prayers of petition and Hymns of praise and veneration to the **Queen of Heaven***

and never has that hope wavered which they placed in the Mother of the Divine King, Jesus Christ; nor has that faith ever failed by which we are taught that Mary, the Virgin Mother of God, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen.

*(excerpted from: //en.wikipedia.org/wiki/Queen)

MEDIATRIX OF GRACES

**The Blessed Virgin has not only received the grade of excellence and perfection which is supreme after that of Christ Himself but has also received some sharing of the efficacy by which her Son and our Redeemer is rightly and properly said to reign over the minds and wills of men. For if the word of God performs miracles and gives graces through the humanity He has assumed, if He employs the sacraments and His saints as instruments for the salvation of souls, why should He not use His mother's office and efforts to bring us the fruits of the Redemption?

We may transmit the comparison between Mary's intercessory power and that of other saints. Certainly if they can pray in our behalf and obtain favors we should not otherwise receive, how much more the Queen of Saints and the Mother of the Author of grace. The remarkable thing is to associate the Blessed Virgin's share in our Redemption with the humanity of her divine Son and to compare its efficacy with the function of the sacramental system. Both analogies are penetrating concepts.

By relating Mary's role of mediatrix to the human nature of Christ, the Pope wished to emphasize what even Catholics are liable to forget, that while God can perform by His own power all that is effected by created natures, yet in the counsels of His providence He has preferred to help men by the instrumentality of other men - whose efficacy for sanctifying others depends on their proximity to the human nature assumed by the Son of God. Viewed in this light, the potentiality of the Blessed Virgin as an instrument of grace takes on staggering proportion. As the woman whose consent made the Incarnation possible, who carried in her womb and brought into the world the word made flesh, and whose association with Christ during His life and sympathy in death were the most intimate conceivable - her efficacy at the throne of God must be, without fear of exaggeration, "almost immeasurable in power."