

MARY AS MOTHER AND QUEEN: THE NEW TESTAMENT FOUNDATIONS OF MARY'S QUEENSHIP
Sr. Grace Marie Heinrich, SCTJM

The devotion to the Blessed Virgin Mary under the title of "Queen" was already prevalent in early patristic writings, and it is the task of this paper to establish the scriptural foundations of this devotion. The bases for Mary's queenship arise from Gospel passages such as the Annunciation (Lk 1:26-38; Mt 1:1-25; 2:1-12 NAB),¹ Visitation (Lk 1:39-56), Nativity (Lk 2:1-20), the Wedding at Cana (Jn 2:1-12)², and other New Testament texts. Commentaries from the Fathers of the Church and contemporary biblical scholars underscore the foundations of Mary's royal dignity in these Gospel events. From a careful examination of these passages, this paper will establish Mary's queenly identity based on her divine maternity and the power of mediation given to her as a consequence of this relationship.



This paper will begin by examining Mary's divine maternity and her free and active cooperation with the grace of her election as the grounding principles of her queenship. Within this context, the discussion will consider particular New Testament texts in light of magisterial teachings articulated in *Ad Caeli Reginam*³ and *Redemptoris Mater*.⁴ The discussion will also draw from scriptural commentaries and homilies of the Fathers of the Church, including St. Ephrem, St. Andrew of Crete, and St. John Damascene. Mary plays a singular role in the plan of salvation as the mother of the only Begotten Son of God. Devotion to Mary's queenship is the recognition of the privileges given to her in virtue of this exalted role, privileges which include her mediation and intercession before her Son.

Mary's Divine Maternity

The Church recognizes Mary's royal dignity because of her pivotal role in the work of salvation as the Mother of God. As Malachi Donnelly writes, "The reason for Mary's exaltation is ever the same: she is the mother of the King of the universe."⁵ Of what does Mary's queenship consist in the New Testament? "According to ancient tradition and the sacred liturgy, the main principle on which the royal dignity of Mary rests is without doubt her Divine Motherhood."⁶

The basis for this claim is the position of "queen mother" in the court of the Near East and in the Judean Kingdom. The Old Testament names the mother of the king for all but three of the kings of the southern kingdom,⁷ namely in 1 and 2 Kings as well as in the Book of Jeremiah. The office of queen mother in the royal court was not only a position of respect, but was also a position of authority that was "superseded only by that of the king himself."⁸ Bathsheba's relationship to Solomon exemplifies the role of queen mother in 1Kings 2:

...and the king stood up to meet her and paid her homage. Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right. 'There is one small favor I would ask of you. Do not refuse me.' The king said to her, 'Ask it, my mother, for I will not refuse you.' (1 Kgs 2:19-20)

While Bathsheba is the most detailed and well known example of the queen mother in Judah, there are other queen mothers who have manifested their authority during the reign of their sons as well (see 1 Kgs 15:13; 2 Kgs 10:13; 1 Kgs 11; Jer 13:18). The Messianic prophecies of Genesis 3:15 and Isaiah 7:14 "closely associate a royal mother with her royal son and his work."⁹ The queen mother imagery in these prophecies bridges the office of the queen mother from the Old Testament into the New Testament and provides the background for establishing Mary's authority as mother of the King of Kings. Both Jesus' Davidic lineage (see Mt 1:6) as well as his own declaration, "My kingdom does not belong to this world" (Jn 18:36) attest to his kingship. Mary's motherhood along with her association to her Son's work, when seen against the background of the Judean queen mother tradition, demonstrates her own royal dignity.

The Fathers of the Church have also supported devotion to Mary as queen based on her divine maternity. "Mary is called Mother of the King and Chrysippus [a patristic author writing in the late fifth century] says that she will be changed into a heavenly Queen."¹⁰ St. John Damascene writes, "she became truly the Lady of

all created things in becoming the Mother of the Creator."¹¹ St. Peter Chrysologus writes that "the Virgin's dignity is made known from her name, for *Mary* in the Hebrew language is translated 'Lady,'"¹² while St. Jerome finds a comparable meaning of her name in Syriac, although adding the more queenly connotation of "sovereign".¹³ While the etymological roots of Mary's name might seem insignificant, according to Donnelly, the Latin Fathers "frequently had recourse to it, as a justification for the universal queenship of the Mother of God."¹⁴ This name is appropriately given to her for the singular privilege that would be given her of being the mother of the Word Incarnate and the Savior of her people, a privilege by which "she derived a certain eminence and exalted station from the royal dignity of her Son."¹⁵ From this unique and unrepeatable grace of her divine maternity flows all other privileges attributed to her.¹⁶ So attention then turns to the moment when her divine maternity became a reality: at the Annunciation of the angel and the overshadowing of the Holy Spirit.

The Annunciation

Luke already implies her royalty in the words addressed to her by the angel Gabriel at the Annunciation:

"Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." (Lk 1:28-33)



With these words, the angel Gabriel proclaims the natural kingship of Jesus - he will sit upon the "throne of David his father ... and of his kingdom there will be no end." Jesus' human lineage from the Davidic line establishes his natural kingship. Looking at Mary in light of the role of queen mother in Israelite society establishes her own natural queenship. Additionally, since Mary's queenly rule is inherently linked to the kingdom of Christ in virtue of her motherhood, neither does her queenship have an end.

The first words of the account of the Annunciation of the angel to Mary, precisely in using her name, reveal her royal dignity. The angel declares to her, "Hail, favored one! The Lord is with you ... Do not be afraid, Mary, for you have found favor with God" (Lk 1:28, 30). Peter Chrysologus attributes her royal name to her singular relationship to her divine Son. He writes: "Therefore, the angel calls her 'Lady,'¹⁷ so that any trepidation coming from being a servant may depart from the Lord's mother, since the very authority of her offspring caused and mandated that she be born and called a Lady."¹⁸ Her relationship with Jesus "mandates" that she be called "lady" and attributes to her the royal authority which follows from this title.

The Visitation

The event of the Visitation provides a strong foundation for the role that service plays in Mary's identity as queen. St. Luke tells the faithful that Mary went "in haste" (Lk 1:39) to visit her cousin Elizabeth, whom the angel had told her was with child. Stefano Manelli argues that Mary is the first evangelizer, since she "cooperates, always united and active. She moves; indeed 'she hastens.'... Mary's motive for traveling in haste is the most exalted possible. It is supernatural charity, the motive of the salvific mission of the Son."¹⁹ Perhaps Mary's service in bringing the Messiah she bore in her womb to Elizabeth's household, is the most exalted service of all. "In this way Mary became the first of those who, 'serving Christ also in others, with humility and patience lead their brothers and sisters to that King whom to serve is to reign,' and she fully obtained that 'state of royal freedom' proper to Christ's disciples: to serve means to reign!"²⁰ The service of evangelization that Mary exemplifies in being the bearer of salvation to Elizabeth manifests her queenship precisely because "to serve is to reign."

An examination of the Visitation as described in the Gospel according to Luke reveals Mary's royal identity more deeply. In the context of her having gone in haste in service of the Good News, the relationship between her queenship and the active role she takes as queen takes shape. Elizabeth's initial greeting to Mary, "Most blessed are you among women, and blessed is the fruit of your womb" (Lk 1:42) grants Mary an exalted position above all women while simultaneously recognizing that she is exalted because of her relationship with the One dwelling in her womb. This greeting is "as if to say that Mary is the only blessed one or the blessed one par excellence among all women."²¹

Elizabeth explicitly recognizes Mary's royal dignity: "How does this happen to me, that the mother of my Lord should come to me?" (Lk 1:43). The signal phrase in this verse is "mother of my Lord." In the first chapter, Luke's Gospel employs the word "Lord" referring to God multiple times, for example in reference to the "angel of the Lord" (Lk 1:11).²² While in other contexts, "Lord" might have had other meanings, as William Most writes, "when the *same* speaker repeats the *same* words in the *same* sentence, he should, unless he gives some other indication, mean them in the *same* sense."²³ Donnelly supports this position:

The word "Kyrios" in the language of the New Testament, and especially in the Visitation passage, manifests the divinity of Christ, but equally, and, even principally, His Kingship and perfect sovereignty. Hence, one may well say that, in the words of Elizabeth, *Mater Domini*, there is not only the bridge leading to the fourth century *Mater Dei*, but also a sure indication: that the natural terminus of these words will be Lady, Sovereign, Mistress, and, finally, Queen, as applied to Mary.²⁴

Edward Sri notes that "Elizabeth's words to Mary ... echo 2 Samuel 24:21, where the phrase 'my Lord' is used as a royal title honoring the king ... with this in the background, Elizabeth's words here in 1:43 would have regal connotations that further present Jesus as a Davidic king."²⁵ The recognition that Jesus' kingship rests on the grounds of his divinity as well as his Davidic lineage entails a similar recognition concerning the queenship of Mary. Not only is she queen by being mother of the King of Kings, but because she is mother of the Messiah, the Davidic king. Both kingly realities come to one in Jesus, as the queenly realities that flow from being the mother of God and mother of the Messiah come together in Mary.



In response to Elizabeth, Mary utters her Magnificat. In this hymn of praise, Mary's own language recognizes her unique authority and royal identity. She proclaims that, "from now on will all ages call me blessed" (Lk 1:48). This proclamation echoes a declaration made by the angel at the Annunciation regarding Christ's kingship: "of his kingdom there will be no end" (Lk 1:33). This parallel between Mary's blessedness and Jesus' royal identity further attributes a queenly dignity to Mary.²⁶ In the Magnificat, Mary exemplifies the prototype of the "rich" in the Kingdom of God, the Kingdom of her Son. Mary fits this prototype perfectly, portraying the model of those who are 'rich' and have authority in the Kingdom, but in worldly matters are humble and seemingly insignificant.²⁷

Adoration of the Magi



To this point, the discussion of Mary's queenship revealed in the Gospels has focused on passages from the Gospel of Luke. The Gospel of Matthew further supports Mary's queenly identity in his own account of the infancy of Jesus. The Gospel of Matthew tells of the magi who come to adore the Christ child. The magi travel from afar to adore the newborn king of the Jews, specifically asking where to find him so they may pay him homage (Mt 2:2). In coming to adore him, the magi further reveal the greatness of Jesus' royalty since they themselves were men of some degree of respect and prominence. "The *magi* remain mysterious dignitaries... In the Medo-Persian world there existed a noble priestly caste that dedicated itself to the study of astrology, divination, and the sacred sciences ... Matthew held them in great veneration."²⁸ A dignitary or noble would only pay respect to a noble of a higher rank than themselves. The fact that the Magi, considered dignitaries themselves, travel to present kingly gifts to the Christ child in the arms of his mother reveals the extent to which they recognized the exalted royalty of the King of Kings. They come seeking "the newborn King of the Jews" (Mt 2:2) and find him with "Mary his mother" (Mt 2:11). Joseph's absence at the Magi's visit is significant, since he is a main figure in the preceding passages in Matthew's Gospel.

Mary takes center stage, and surprisingly, Joseph is not mentioned at all in the entire pericope. As Aragon notes, "Her mention in this moment, along with the omission of Joseph, underlines that Mary is a person especially important for the narrator, and that is why he puts her in this very high position." This link between royal child and mother in such

a regal context again may bring to mind the queen-mother tradition.²⁹

Bernard Gillard posits: "Knowing the role of the father in antiquity and among the Semitic race, to mention only the mother without the slightest allusion to the father indicates systematic intent to set this woman apart so as to distinguish her from any other."³⁰

Revelations 12

Thus far passages from the Gospels of Luke (the Annunciation and the Visitation) and Matthew (the visit of the magi) have revealed Mary's royal dignity. This identity becomes more visible in the Johannine writing of Revelations 12 and the woman clothed with the sun and crowned with twelve stars. This entire passage is rich with imagery necessary to identify the woman, yet the very first verse already reveals the woman as a queen: "A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" (Rev 12:1). The woman crowned with twelve stars labors to give birth to a son whom the dragon wants to destroy; the child who was taken up to God's throne (Rev 12:5).

Some scholars hold the woman clothed with the sun to be Mary, the Church, Israel, the Chosen People, or the eschatological Church, or some combination thereof.³¹ The imagery of the "ancient serpent" (Rev 12:9) recalls the serpent in the Garden of Eden as well as the words of Genesis 3:15, "I will put enmity between you and the woman, and between your offspring and hers; they will strike at your head, while you strike at their heel." The Fathers of the Church have seen in Mary the fulfillment of this "enmity" between the serpent and the woman. St. Irenaeus writes, "the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith."³²

At the same time, the "birth pangs" described in Revelations 12 give rise to the image of Zion in labor for the salvation of her children through the Messiah (see Is 26:17; 66:7-8). This image now presents the woman in Revelations 12 as representative of an entire people, God's chosen people. In his commentary on the Book of Revelation, Victorinus writes, "The woman clothed with the sun, and having the moon under her feet, and wearing a crown of twelve stars upon her head, and travailing in her pains, is the ancient Church of fathers, and prophets, and saints, and apostles."³³

Yet, the woman of Revelations 12 also represents Mary, mother of the Messiah, the "male child, destined to rule all the nations with an iron rod." (Rev 12:5) Epiphanius (writing in the 5th century) relates this passage from Revelations 12 to Mary in what "may be the first Marian interpretation of this scriptural text."³⁴ The two interpretations of the woman clothed with the sun as the Church and as Mary are not mutually exclusive since, "Mary gave birth bodily to the Head [Christ] of this body; the Church gives birth spiritually to the members of the Head."³⁵ In this quote of St. Augustine, he confirms that both interpretations of the woman in Revelations 12 are plausible. As Pope Francis writes, "what is said of the Church can be said also of Our Lady and what is said of Our Lady can also be said of the Church."³⁶ Thus, Manelli asserts, "it is our conviction that the '*woman*' is *Mary, also exemplifying the Church*, that is to say, she is Mary as a physical person, the Mother of Jesus, and she is Mary as a mystical figure, Mother of all of the believers."³⁷

Looking more specifically at the signs and images in this passage that indicate the woman's royalty, two types of images emerge: those in reference to the kingship of her Son, and those pointing to her own royal identity. The child born to her was "destined to rule all the nations with an iron rod. Her child was caught up to God and his throne." (Rev 12:5) Yet the woman herself is crowned with twelve stars. "In the Book of Revelation, the symbol of the crown is never a superfluous decoration, but connotes a real reign."³⁸ According to Sri, the twelve stars indicate that the woman rules the twelve tribes of Israel or the Church built upon the twelve Apostles. This image establishes the vastness of the woman's royal authority, which is furthered by the imagery of being clothed with the heavenly bodies - clothed in the sun with the moon beneath her feet. As Donnelly writes, "Since the Kingship of Christ is universal, so, also, is the dominion of Mary."³⁹

Mary's Queenship in Virtue of Her Cooperation with Grace

To this point, this paper has focused on Mary's divine maternity as the primary basis for her queenship. Her full and free cooperation with divine grace must also be taken into consideration. She is not only "blessed among all women" (Lk 1:42) because she was chosen by the Lord to be the Mother of God, but also because she gave her full assent and cooperated in every moment with the redemptive work of God.

Pope St. John Paul II explains that while Mary was chosen by the Lord for a particular mission, she chose to cooperate freely with the grace extended to her. He writes:

Because she was, by the design of divine Providence, the mother who nourished the divine Redeemer, Mary became "an associate of unique nobility, and the Lord's humble handmaid," who "cooperated by her obedience, faith, hope and burning charity in the Savior's work of restoring supernatural life to souls."⁴⁰

This is particularly evident in the words of the Annunciation in the "fiat" spoken by Mary. However, the cooperation that merited the title of queen provides a consistent thread throughout Mary's life. St. Ambrose alludes to the quality of Mary's cooperation in the divine plan. Commenting on one of Ambrose's sermons on the Annunciation, Luigi Gambero writes, "Mary is presented as the first to receive the fruit of salvation, the first creature redeemed by Christ, because she received the mission to collaborate in a unique way in human salvation."⁴¹

The queenly dignity of Mary, granted in light of her election as Mother of God, requires her cooperation for "much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more" (Lk 12:48). She manifested this cooperation with the salvific plan of God, not only in assenting to be the Mother of Jesus, but also cooperating with his work, even until the Cross. St. Ambrose writes, "His mother stood before the Cross, and, while the men fled, she remained undaunted She, who did not fear her Son's killers, assisted at his generous martyrdom."⁴²

For "just as Christ, because He redeemed us, is our Lord and king by a special title, so the Blessed Virgin also (is our queen), on account of the 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 in, our salvation."⁴³

She thus not only received the grace of salvation, but also cooperated with it. For this reason, "after God, she confirms us in all truth and commends us to him *by her merits*, for she is the Queen of the World, who reigns with Christ and 'augments' salvation for us all through her intercession."⁴⁴

Mary's Queenly Mediation

Mary's queenship stands on the foundation of her divine maternity and her unfailing cooperation with divine grace from which Mary's intercession flows as a consequence. Her response to the angel at the Annunciation and her cooperation with the Lord's will grants her authority to intercede. Donnelly explains:

...when Mary is troubled by the angelic salutation, she is told by the angel that angelic reverence is due her and that he, the angel, should tremble before her royal dignity. Furthermore, since she is truly queen, the first place is her right, being the queen of the universe. God cannot refuse her intercessory petitions. Her power is coextensive with her will.⁴⁵

Her power is "coextensive with her will" which she totally submits to the divine will when she identifies herself as the "handmaid of the Lord" (Lk 1:38) and thus simultaneously submits her power to the divine will. Donnelly, drawing from St. Germanus' homilies, ties Mary's divine maternity with her queenship and her role as a truly unique intercessor with the Lord. This association is one of importance, since Mary's queenship is not merely one of a placeholder, but rather one of service and authority.

Mary manifests her queenship through a particular role of mediation that necessitates a degree of authority. Mary's singular maternity of the Incarnate Son of God grants her this authority. The exercise of this authority lends further support to her queenly identity for Mary rules through her intercessory power.⁴⁶ Mary has been known throughout the ages for her powerful intercession, but is there more to her intervention than mere 'pleading' before the Lord? Many argue that because of her divine maternity and her total cooperation and participation in the redeeming work of her Son on the Cross, her role may actually be a sort of mediation.⁴⁷ As Pius XII recognized, Mary uniquely "assisted in our redemption, by giving of her own substance, by freely offering Him for us."⁴⁸ This unique manner of intervention flows from being the mother of God incarnate who cooperates fully with his saving work. John Paul II called this mediation of Mary,

"maternal mediation"⁴⁹ which "does not cease to be subordinate to him who is the one Mediator."⁵⁰ He thus makes a fundamental distinction between the mediation of Christ between God and the human race, and the mediation of Mary between humanity and her Son (who is God, yet also man). However, in order to be recognized as a mediator, one must be in a position of some authority with both parties. In this case, to fulfill her role as mediator, Mary would have to have some authority over humanity as a preeminent member of the human race and over her Son who, while God, became man and "was obedient" (Lk 2:51) to her. We see this played out quite clearly in Mary at the Wedding at Cana. This account from the Gospel of John reveals Mary interceding with her Son to meet the needs of humanity. It manifests her maternal authority over Jesus as he yields to her request after initially appearing to refuse her, as well as her authority at the wedding itself as she gives commands to the servers. This dual dimension of her authority and its exercise through intercession is what establishes Mary as the preeminent mediator between her divine Son and humanity.



"Without doubt, at the wedding of Cana the love of Jesus for His Mother, His benevolence and power, and the manifestation of His glory together with the faith of the first disciples (v. 11), appear directly linked to the *mediative* action of Mary."⁵¹ The dynamic is bi-directional, as it must be in a mediatrix. Mary sees the need of the wedding guests, and approaches her divine Son for a solution, bringing their need before him and seeking his action. As a subtle mediator knows, she anticipates his move and then directs the servants, who are representatives of all the Christian faithful: "Do whatever he tells you" (Jn 2:5). This is an authoritative command rooted in her authority over humankind because of her divine

maternity. Yet Mary's anticipation of Jesus' response also implies a certain authority, for if she were not certain he would respond positively, why would she give instructions to the servers? At the same time, she expects the obedience of the servers, otherwise she would not have given the command. A key characteristic of Mary's authority also comes to light: while she indirectly requires obedience to her commands in giving a command herself, Jesus is where the servers' obedience is ultimately directed.

We see also Mary's mediation in the distribution of graces in the passage of the Visitation in which she brings the life of Christ, dwelling within her, to her cousin Elizabeth and the child in her womb. At their encounter, the child John "leaped in her womb" (Lk 1:41) having recognized and received the life of Christ through Mary. Athanasius explains that Jesus conveyed his presence and message through Mary, thus making her an instrument. He writes, "the Savior greets John, by the greeting Mary addresses to Elizabeth through his mother."⁵² The communication between Jesus and his precursor, John, occurs through Mary which reveals her meditative power. Likewise Cyril of Alexandria declares of Mary, "through you...John exulted while still in his mother's womb, and the lamp adored the everlasting light ... grace ineffable came forth."⁵³ Jesus already begins his salvific work within His mother's womb. She is an instrument through whom He communicates His message and grace. "For this reason, the Church has constantly seen in the 'visitation' one of the biblical bases for the dogmatic definability of Mary's mediation in the distribution of grace for the salvation and sanctification of souls."⁵⁴

Mary's Mediation at Pentecost

Mary's mediation to obtain humanity's needs from the heart of her Son is one of the hallmarks of her queenship. Indeed, her reign, like the Kingdom of her Son, is one of service. Because she participates in His Kingdom, her queenship must resemble His. There is one final point to consider in looking at the exercise of Mary's queenship. It is brought about after the Ascension of the Lord and is observed at the event of Pentecost.



At the beginning of the Book of Acts there is an account of the nascent Church immediately after the Ascension. Luke writes, "all these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers." (Acts 1:15) While just a single verse, something quite peculiar emerges: Mary is mentioned specifically among a list of general groups.

Singling Mary from the women disciples and relatives of Jesus by naming her alone,

highlights her presence. "Luke, by mentioning the name of Mary in the summary of Acts 1:14, besides placing the Mother of Jesus in the foreground, attributes to her in the primitive community a position apart. This position apart clearly distinguishes her from the other personages recorded only as a part of the group." Not only this, but the Blessed Virgin is designated with her highest title, the *Mother of Jesus*.⁵⁵

Luke again emphasizes Mary's presence so the faithful might recognize that she holds a "position apart," a position which flows from her highest honor, being the Mother of Jesus.

At Pentecost, Mary again appears at the center of the nascent Christian community.⁵⁶ Mary's central position indicates the importance of Mary's role. As the Apostles gather in the upper room, Mary, the Mother of Jesus gathers with them (Acts 1:14). Jesus had ascended and the Apostles had yet to find their bearings to lead the Church entrusted to them. Like queen mothers of Judah in times past (2Kgs 11; 1Kgs 21:14),⁵⁷ she was helping to guide the Church while the Apostles, into whose care the Church would fall, grew to maturity. The mother of secular king often "served as regent upon the king's death and during his extended absences."⁵⁸

Immediately before Jesus' ascension, the Apostles ask:

When they had gathered together they asked him, 'Lord, are you at this time going to restore the kingdom to Israel?' He answered them, 'It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.' (Acts 1:6-8)

Mary was in the midst of the Apostles, and as "the queen mother assumed the role of regent during the transition of power upon the death of the king."⁵⁹ The time after Jesus' ascension and before Pentecost was a time of transition in the authority within the Church. Yet the time of transition did not end with the birth of the Church at Pentecost, but rather extends until the definitive revelation of the Kingdom in the glorious coming of Christ. Mary, then, continues her reign in the Kingdom of her Son.

The King had ascended into heaven and the Apostles were not yet ready to assume the governance of the Church and there remained an "atmosphere of fear still surrounding the insecure and timid apostles."⁶⁰ Mary, as the Mother of Jesus and with the maternal and queenly authority granted to her, then gathered the Apostles and prayed for the coming of the Holy Spirit to give them the grace they needed to fulfill the mission her Son had entrusted to them.

Conclusion

Devotion has recognized Mary as queen primarily based upon the doctrine of her divine maternity, but also upon her full and free cooperation with the grace of divine election to be the Mother of God.⁶¹ The identification of Mary as queen also rests upon her unique intercession and relationship with her Divine Son to obtain graces for humanity. While Mary's queenship may seem to flow principally from the doctrine of her divine maternity, in reality every doctrine finds its roots in Scripture. Scripture, particularly in the New Testament, not only provides the basis for the doctrine of Mary as the Mother of God, but also the basis for her queenship. This paper has investigated the Gospel passages that reveal Mary's royalty and how she exercises the consequent authority. Both the words of the greeting of Elizabeth at the Visitation and the adoration of the Magi reveal the exalted and royal dignity of the Mother of God. In like manner, the woman clothed with the sun and crowned with stars is identified with the Mother of the Word Incarnate and reveals her universal authority. The event of Pentecost from the book of Acts highlights Mary's preferential position in the midst of the Apostles as she exercises her authoritative intercession for the coming of the Holy Spirit upon the Apostles. In looking at these New Testament passages, the roots of devotion to Mary as queen emerge, principally because they express her singularity as the Mother of God, but also because she exercises the authority given to her by her Son in a service of mediation. This expression of service reveals her full participation in her Son's Kingdom which itself is one of service since "to serve is to reign."⁶²

Notes

¹ All biblical citations are from the NAB unless otherwise noted.

² *The Holy Bible: New American Bible, Rev. ed.* (Washington, DC: Confraternity of Christian Doctrine, 2010).

³ Pope Pius XII. Encyclical on Proclaiming the Queenship of Mary *Ad caeli reginam* (11 October 1954).

⁴ Pope John Paul II, Encyclical on the Blessed Virgin Mary in the Life of the Pilgrim Church *Redemptoris mater* (25 March 1987). These documents provide a rich background for understanding the nature and expression of Mary's queenship. These particular encyclicals integrate the history of the devotion in prior magisterium and patristic writings (*Ad Caeli Reginam*) while at the same time develop an understanding of Mary's queenly mission through her intercession (*Redemptoris Mater*).

⁵ Malachi Donnelly, SJ, "The Queenship of Mary during the Patristic Period," *Marian Studies* 4, no. 8 (1953), 104.

⁶ *Ad caeli reginam*, §34.

⁷ Niels-Erik A. Andreassen, "The Role of the Queen Mother in Israelite Society," *Catholic Biblical Quarterly* 45 (1983), 180.

⁸ Andreassen, "The Role of the Queen Mother," 180.

⁹ Edward Sri, *Queen Mother: A Biblical Theology of Mary's Queenship* (Steubenville: Emmaus Road, 2005), 37.

¹⁰ Donnelly, "The Queenship of Mary," 89.

¹¹ John Damascene, *Exposition of the Orthodox Faith in Nicene and Post-Nicene Fathers of the Christian Church Series II, 9*, trans. Philip Schaff, (Grand Rapids, MI: Christian Classics Ethereal Library, 1898), 743.

¹² Peter Chrysologus, *Sermon 142: On the Annunciation of the Lord*, in *The Fathers of the Church: St. Peter Chrysologus Selected Sermons*, 3, trans. William B. Palardy, (Washington DC: Catholic University of America Press, 2005), 230.

¹³ St. Jerome translates "Mary" into Latin as "domina" which means "lady" or "sovereign." This is cited in Donnelly's article, "The Queenship of Mary in the Patristic Era" as well as in Pope Pius XII's *Ad caeli reginam*, §14. Jerome's original work, *The Book of Hebrew Names*, was unavailable in an English translation. The Latin text is available in Eusebii Hieronymi, *Liber de Nominibus Hebraicis*, 23, in *Hieronymus: Hebraicae Quaestiones in Libro Geneseos*, eds. Pauli de Lagarde, German Morin, and Marci Adriaen, 771-858, *Patriologia Latina* 23, (Turnholt: Brepols, 1959).

¹⁴ Donnelly, "The Queenship of Mary," 100.

¹⁵ *Ad caeli reginam*, §9.

¹⁶ Fr. Reginald Garrigou-Lagrange, O.P., in commenting on St. Thomas Aquinas' Mariology writes, "This maternity divine is the foundation, the root, the fountainhead, of all her other graces and privileges, which either precede her maternity as dispositions, or accompany it, or follow it as consequences." Quoted from "Mariology," in *Reality: A Synthesis of Thomistic Thought*, trans. Patrick Cummins, O.S.B. (No city: Ex Fontibus, 2012), 199.

¹⁷ Translated from *Domina* in Latin (see note 13 above)

¹⁸ Peter Chrysologus, *Sermon 142*, 230.

¹⁹ Manelli, *All Generations Shall Call Me Blessed*, 173.

²⁰ *Redemptoris mater*, §41; Second Vatican Council, Constitution on the Church *Lumen gentium*. (21 November, 1964), §36.

²¹ Manelli, *All Generations Shall Call Me Blessed*, 177.

²² See Manelli, *All Generations Shall Call Me Blessed*, 179.

²³ William Most, "The Queenship of Mary," in *Queen of the Universe: An Anthology on the Assumption and Queenship of Mary*, ed. Stanley G. Matthews (St. Meinrad, IN: Grail, 1957), 179.

²⁴ Donnelly, "The Queenship of Mary," 86; Also referring to *Le titre Kyrios et la dignite royale de Jesus*, in *Rev. des sc. phil. et tldol.*, 1922, pp. 40-71; 1923, pp. 125-53; d. 1931, pp. 27-51 and 417-52.

²⁵ Sri, *Queen Mother*, 86.

²⁶ Manelli, *All Generations Shall Call Me Blessed*, 201.

²⁷ See Manelli, *All Generations Shall Call Me Blessed*, 209.

²⁸ Manelli, *All Generations Shall Call Me Blessed*, 287. Citing A. Poppi, "I nuovi figli di Dio," *Il Lezionario Mariano*, 30.

²⁹ Sri, *Queen Mother*, 76. Citing R. Aragon, "La Madre con el Niño en la Casa: Un Estudio Narratológico," *EphMar* 43 (1993): 54-55.

³⁰ Bernard Gillard, *Maria, Che Cosa Dice di Te la Scrittura?* in *Meditazioni Mariane* vol. 5, trans. Germano Battaglia, (Turin: Elledici, 1983), 88-89. English translation found in Manelli, *All Generations Shall Call Me Blessed*, 293.

³¹ Manelli, *All Generations Shall Call Me Blessed*, 411.

³² Irenaeus, *Against Heresies*, in *Nicene and Post-Nicene Fathers of the Church Series II, 1*, trans. Philip Schaff, 834-1390, (Grand Rapids, MI: Christian Classics Ethereal Library, 1898), 1145.

³³ Vitorinus, *Commentary on the Apocalypse of Blessed John*, in *Nicene and Post-Nicene Fathers of the Church Series II, 7*, trans. Robert Ernest Wallis, 784-826, (Grand Rapids, MI: Christian Classics Ethereal Library, 1898), 809.

³⁴ Luigi Gambero, *Mary and the Fathers of the Church: the Blessed Virgin Mary in Patristic Thought*, trans. Thomas Buffer, (San Francisco: Ignatius, 1999), 126.

³⁵ Augustine, *Of Holy Virginity*, in *Nicene and Post-Nicene Fathers of the Church Series I, 3*, trans. C. L. Cornish, 882-945, (Grand Rapids, MI: Christian Classics Ethereal Library, 1898), 885.

³⁶ Pope Francis, General Audience on the Church is our Mother (11 September 2013).

³⁷ Manelli, *All Generations Shall Call Me Blessed*, 413.

³⁸ Sri, *Queen Mother*, 101.

³⁹ Donnelly, *Queenship of Mary*, 106.

⁴⁰ *Redemptoris mater*, §23.

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